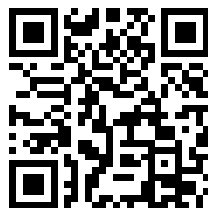


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# THE CHINA REVIEW.

## AMATEUR SINOLOGY.

Quellen zu Confucius und dem Confucianismus als Einleitung zum Lehrbegriff des Confucius. Von Ernst Faber, Rheinischer Missionar. Hongkong, Ch. Gaupp & Co. Deutschland, Barmen, Missionshaus. 1873, 8vo., pp. 27.

To avoid misunderstanding we beg our readers at the outset to accept the assurance we make in good faith, that in proposing to say a few words on Amateur Sinology we have not before our mind's eye any individual Sinologue in China or elsewhere, and least of all the learned author of the little brochure we intend to review.

Far be it from us to make an unprovoked onslaught on any individual. We are too conscious of our own deficiencies, too painfully aware of our own occasional leaning towards dilettantism to wish to give pain to any one. Be it understood therefore, that the subject of our present remarks is not any individual nor any distinct class or school of Sinologues, but a certain tendency observable of late among modern Sinologues,—a certain mental disease, chronic in some, intermittent in others, which is perhaps a distinguishing feature of all modern literature. The principal symptoms of this epidemic, called *Amateur Sinology*, are ingenious speculation usurping the name of science, hasty generalisation founded on a few facts stretched beyond all legitimate bounds, a curious mixing up of supposititious facts

and circular reasonings, a spirit of intellectual favouritism in dealing with facts whether true or supposititious, and all that combined with careless superficial study of the original sources of information, a lofty contempt for detailed researches into the minutiae of antiquity and with a general paralysis of the critical faculty.

But lest we should be deemed fighting a mere phantom of our own imagination, we will state more plainly what we conceive to be the characteristic features of this *lues Sinologica*, by introducing them to, or rather, lest we might give offence to some, introducing to their notice a gentleman who in his collective qualities does not, we sincerely hope, exist anywhere in the flesh, but who is nevertheless a real personage, the living embodiment, as it were, of all forms of sinologic dilettantism. The gentleman's name is "the model Amateur Sinologue."

We cannot tell exactly where he is living just now; he may be found in one or other of the Treaty ports, or in Peking, Hongkong, London, Paris, Munich or San Francisco. But we confine ourselves here entirely to what we observed of him whilst

staying in China. He has been living in China some years, has acquired a moderate acquaintance with the written character, has also picked up enough of some Colloquial Dialect to make himself in a measure understood by his native teacher, who imperceptibly got into the way of using in conversation with his foreign pupil those phrases only, whether they be idiomatic or not, which make up the limited vocabulary of our Amateur Sinologue. The latter, being more or less unconscious of this accommodation on the part of his amanuensis, is rather proud to be able to converse with him in Chinese, and when he finds on coming into contact with outsiders that people will not or cannot understand him, he feels something like contempt, not unmingled with pity, for those poor ignorant natives who do not even understand their own mother tongue. Of course our Amateur Sinologue has taken care to secure a teacher who combines with a prepossessing appearance and a tolerable acquaintance with the principal Confucian Classics, a sufficient amount of self-conceit to pass himself off for a first-class scholar. This gentleman, armed with a pair of gigantic spectacles, long finger-nails and a perpetuum mobile of a fan, is the principal source of information—a living cyclopædia of unlimited learning, from which our Amateur Sinologue gathers all his varied stores of knowledge. This polished specimen of a native Pundit has studied all his master's weaknesses, reads him like a book and takes good care never to contradict any of his suggestions that have reference to his peculiar literary crotchets. Of course our Amateur Sinologue has looked through Dr. Legge's Classics, of which he has but a poor opinion; he has pored over Mr. Wade's publications, which he considers pedantic to the extreme; he consults occasionally a Dictionary or two, but laments the want of a Dictionary deserving the name; but his secret delight are a number of old French works on

Chinese subjects, all compiled from the writings of the early Jesuit fathers. The latter are with him invaluable guides, the more useful as they are less known and less accessible to the general public.

With this learned apparatus at his elbow our Amateur Sinologue feels himself like a giant ready to do battle with any literary pigmy, and fully qualified to lay down the law on any Chinese question. If he has the pen of a ready writer, he will write for the public papers in China, or for Magazines and Reviews published in Europe, or if he finds Editors too obtuse to appreciate the brilliancy of his style and the erudition displayed in the treatment of his themes, he will prepare lectures to be delivered before the Shanghai Branch R. A. S., or on an intended visit to his native country. In all these effusions of his brain or pen he will generally employ broad vague terms, treating the Chinese peoples as a unit, and their different schools of philosophy, their different religious sects and political parties as undeserving of separate treatment. When speaking of Confucianism, he does not trouble himself to distinguish different phases of its historical development; he sees no appreciable difference between Confucius, Mencius, Sun-tze, Han-wan-kung, Choo'-hi or Mau-si-ho; he disdains to analyze what is Confucian, what Tauist, what Buddhistic teaching, and especially shirks any but the most vague references to the distinguishing features of literature under certain dynasties. He is especially averse to subjects lying within the reach of historic and critical certainty, whilst he displays a particular predilection for subjects connected with the remotest antiquity, Chinese primitive religion, Chinese ancient mythology, and kindred branches of Chinese antiquities.

Suppose our Amateur Sinologue possesses a heterogeneous omnium gatherum of European works of reference, he will make short work with the most difficult problems in Chinese literature. Undeterred by his

scanty knowledge of Chinese and the peculiar difficulty of his subject, he boldly takes in hand the Yih-king, singles out an idea here and there, applies the required mystic or mythological colouring, twists the meaning of the Chinese characters till everything fits into his scheme, then he brings forth from the mythological lumber-room of all nations under the sun whatever he can fork up of analogous ideas among Vedic, Egyptian, Semitic, Greek, Roman, Teutonic, Celtic, and Scandinavian antiquities, holds up to the light the wonderful likeness of everything that ever emanated from any human brain, and the result is: the Yih-King, puzzling and incomprehensible as it appears to ordinary Sinologues, is as plain as plain can be. The mysterious Tai-yih is but another name for the Chaos of the Mosaic record, the Yang is evidently Noah, the Yin is unmistakably the Ark, the eight diagrams are clearly meant for the eight inmates of Noah's Ark, and the whole of the Yih-King, as we have it now, is but a Chinese transcript of "the material system set up at Babel."

Again, suppose Max Müller's writings or say Cox's Aryan Mythology have fallen into the hands of our Amateur Sinologue, he will not be able to resist the temptation to apply the results of modern comparative philology to a new and novel elucidation of the Shoo-king. Comparative philologists have proved to the entire satisfaction of their tribe, that "all Aryan myths are in the last resort mere descriptions of natural phenomena as contained in the Vedic hymns," that "they are all in germ and essence physical," and that "they may all be adequately interpreted by reference to the material objects and forces in which they originated." All myths are declared to be mere names and phrases descriptive of natural phenomena, the names being gradually obscured and deified. Thus, for instance, Homer's Iliad and Odyssey are in reality but solar myths, the main action in both epics being simply the battle of the light

with darkness (Iliad) and the wandering of the sun through the sky (Odyssey). Our Amateur Sinologue has learned the philological tricks by which this charmingly novel result is produced, applies them to the Chinese Shoo-king, when lo and behold it is all as clear as noon-day; the Chow dynasty signifies simply the bright day, the word Chow being identified with Zeus and Jupiter by simply writing Djou for Chow which nobody will object to; Wen-wang is but another name for the brightness of the morning, Wu-wang is clearly the sender forth of light, Sien-wang means clear or fresh, Tan-wang is of course the dawn, and so forth. Reading the Shoo-king in the light of this simple and rational application of the torch of modern comparative philology, the whole disconnected, prosy chronicle becomes as charming a romance as any of Tennyson's latest productions.

If any of our readers wish to be let into the secret in order to apply this novel method to the exposition of all the remaining Chinese Classics, we recommend to them to study the following recipe, which has been discovered, written in cipher, on a slip of paper which our Amateur Sinologue lately happened to drop. Here it is: Take any Chinese classic, the more ancient the better, strip its heroes of all national and personal characteristics, retaining only their names, make a skeleton abstract of the principal events recorded, put the whole into an old Aryan kettle, throw in sun and moon, five of the planets, and twenty-eight constellations, with the twelve signs of the Zodiac, stir the mass well and let it afterwards settle down till it becomes thoroughly solar, then put the whole into a patent Grimm's philological crucible, to be placed over a slow fire, fed with chips from a German workshop, season the compound well with chopped Sanskrit-Chinese roots, consonants, vowels, prefixes and finals, stir it well and carefully skim off those troublesome Chinese aspirated consonants and tones, keep the mass simmer-

ing till you can hear "the Chinese aspirates and non-aspirates change into Aryan surds and sonants," then take it off and dish it up before the North China Branch of the Royal Asiatic Society, or send it to the Editor of the *China Review*.

Lest our readers might fancy we are caricaturing sensible interpretation of Chinese antiquities, we would ask them to read over the following quotation which, we seriously assure them, is not taken from the *Shanghai Puck*, nor from the *Hongkong Punch*, but from the leading columns of a highly respectable and influential Shanghai paper, under date of 14th August 1878: "The early legends (of the Chinese) are in the main a *rechauffé* of the nature worship of the Vedas. Yaou merges into Varuna the Greek Ouranos; Yu into the fish of Manu. T'ang turns out to be Saranyu; Eyin, his prime minister, becomes Hermes or Sarameya, the messenger of the Gods. Wên-Wang, the great Feng-shui hero next to Fuhhi, is the Indian Manu himself, the Greek Minos. Wu Wang and Chow Kung are the Agvins or Dioscuri. We find such heroes as Peh Kan the northern Shield, now apparently the Peh-tow or northern bushel of the Feng-shui master; Tai-wu or Sirius; Wei-tsze-ke, or Tung-koo, the morning star. The evil emperors are Këë, or Kit, Greek Skot-os the darkness; or Chow, Greek Styx the hateful; they have for wives Me-hi, Sanscrit Megha or Greek O-mich-le the clouds, and Tanke in which we can detect the root of the Greek thnesk-o to die. Kwan-wu, the Greek Knephas, the twilight fights against Ch'ang, Saranyu the dawn, &c." Surely our readers will agree with us, after reading this, that it is high time to protest against such Amateur Sinology *et hoc genus omne* even at the risk of incurring personal censure and displeasure, and to fight its representatives with their own weapons.

To be just however we must add that it is not every Amateur without exception

that takes the above described *lues Sinologica* so badly. Some, we allow, may be quite free from any Aryan hallucinations, some may have no particular crotchets of any kind, but only occasionally a slight attack of Amateur-Sinologic fever, and we are quite prepared to confess, that we ourselves have felt this fever coursing through our veins and inspiring our pen on more than one occasion.

We would by no means therefore recommend any harsh measures against Amateur Sinologues, not even as regards those who are in the worst stages of the disease. We would neither recommend them to their respective Ambassadors in Peking for deportation, nor hand them over to the tender mercies of the present Governor of Hongkong, who has discovered the secret how to check and reform Chinese defaulters. We would simply propose that those who have the Amateur Sinologic fever worst and yet persist in rushing into print like raving Malays running a-muck, shall be put into a sort of literary stocks, shown up to the public gaze, each with a Chinese cangue on his shoulders, labelled and ticketed as a raving Amateur Sinologue.

As to those who are not hopelessly engulfed in their own conceit, whose balance of judgment is not irremediably upset, we would recommend to propose to themselves, whenever they sit down to write for the enlightenment of the public, this question, what do we individually know of Chinese literature by actual, thorough and independent examination of the originals, and how much is there that we do not thus know? If we ponder this question, we shall learn a little modesty from the fact the recognition of which will be sure to act as an excellent tonic in cases of Amateur-Sinologic disease, that the proportion of what the best foreign Sinologue knows of Chinese literature to what he does not know of it is as one to a thousand.

To keep ourselves free from the charge

of Amateur Sinology we ought to approach Chinese literature with a clear conception of its vast extent of unexplored regions and of the insufficiency of our own individual qualifications to master the whole. We ought therefore each to single out that branch of Chinese literature, for special study, which is most congenial to our individual tastes and for which by previous training we are best fitted. Then we ought to be careful not to bring to the study of our special subject any preconceived notions, any foregone conclusions of our own, and ought to pursue our investigations with the sole object of ascertaining the truth. Moreover, we ought to subject the original materials, as well as the indirect sources (Commentaries, Biographies, Cyclopedias, etc.), to the microscopic test of philological, historical and philosophical criticism, taking nothing for authentic or reliable on the mere strength of popular opinion or tradition, but severely testing the truth of every claim to authenticity or antiquity, and judging each case with strict impartiality on its own merits, as if we were sitting on the bench of the Probate Court. Thus a Sinologue of moderate acquirements, keeping within the sphere of his own certain and critical knowledge, be that sphere ever so limited, will never incur the suspicion of being but an Amateur Sinologue. He will never speak without the book, he will never jump at foregone conclusions, for he will limit his utterances to what he has independently and critically examined, and he will especially refrain from delivering judgment on subjects which he has not mastered.

We have been carried away into this train of thought by the study of the little book, which Mr Faber, of the Rhenish Mission, has lately published under the title "*Quellen zu Confucius und dem Confucianismus*," i.e. sources (of information) with reference to Confucius and Confucianism. Mr Faber wrote this brochure "as an introduction to his systematic digest

(Lehrbegriff) of the doctrines of Confucius," which pamphlet has been noticed at length in these columns (Vol. I, p. 260).

The very title "*Quellen*" indicates the sound position Mr. Faber takes with reference to Confucianism. What we Germans call "*Quellenstudium*" is the best safeguard against any attack of Amateur Sinology. But Mr. Faber shows even more pointedly that his aims and method are anything but those of an Amateur Sinologue. It is his conviction that a *scientific* exposition of Confucianism remains, after all that has been published on the subject by foreign sinologues (Mr Faber himself not excluded), an unfulfilled desideratum "*eine noch zu lösende Aufgabe*." Mr Faber assigns as his reasons for this conviction that the preliminary questions, indispensable to a satisfactory solution of the problem, have scarcely been attempted yet; let alone their having been conclusively answered. These preliminary inquiries concern, in Mr. Faber's opinion, the following questions: 1, as to the history of the age which produced Confucius; 2, as to his precursors and epigones in the field of literature; 3, as to the various phases of development through which Confucianism has passed since the days of Confucius down to the present day. He might have added that we have not yet even a clear conception of the genetic history of Confucius' own personal views. Dr. Legge has given us an excellent sketch of the life of Confucius, of his wanderings from place to place, of his doings and sayings here and there down to his sad and melancholy end, but this "*Life of Confucius*" leaves us entirely in the dark as to the history of his mind, as to the process and its progressive stages by which his grand system of ethics gradually ripened within his mind to that stage of perfection in which it has been delivered to us.

Who would dare to assert that he understands Kant without having traced for himself the progress which speculative philoso-

phy made before him, the influence which Hume and others exercised upon his mind, and the gradual development of his own individual system, to which should be added also a clear conception of the influence it exercised upon his epigones? Neither Kant nor Confucius nor any other philosopher burst upon the world like meteors, but they are each the natural product of his own time, subject to the laws of growth and gradual expansion from which no human brain is exempt. "*Es ist noch kein Gelehrter vom Himmel gefallen*," is one of the few proverbs which are equally applicable to all nations.

To arrive therefore at a scientific knowledge of Confucianism we require a detailed exposition of the state of literature, politics and civilisation before Confucius, a genetic history of his own philophical system and a systematic digest of all those doctrines which were actually taught first by Confucius himself. But we further require to know the position he assumed to contemporary philosophers, the development which his various disciples gave, consistently or inconsistently, to the teachings of their master, and finally the various schools and sects, orthodox or heterodox, into which Confucianism branched out from the days of Mencius down to Mau-si-ho.

Any attempt to exhibit a complete picture of such a complicated subject as Confucianism, before the materials for a full and final judgment are collected and critically examined, would bring upon us the deserved ridicule of native Confucianists who would justly put us down as mere Amateur Sinologues. On the other hand, if we build up a systematic description of Confucianism on the above-described scientific basis, we shall then be able to stand up before native scholars without blushing, we shall then be able to show to the Chinese, that we are more than a match for them, not with shot and shell only or by feats of engineering skill, but also with the more subtle weapons of Western

science, on the battle field of practical, speculative and critical philosophy.

Mr. Faber explains the most pressing wants of the student striving after a scientific conception of Confucianism to be—1. a survey of the whole range of materials bearing on the subject; 2. critical sifting of all the available sources of information; 3. an insight into the Ante-Confucian literature and the position Confucius assumed towards it; and 4. a clear view of the relations in which the disciples and epigones of Confucius stand to their master and to each other. We are somewhat disappointed however at finding that Mr. Faber immediately adds, "we are for the present not in the position to answer these questions explicitly, but confine ourselves to giving a brief survey of the literature specially referring to these subjects." This is precisely what Wylie in his Notes and Dr. Legge in his various Prolegomena have done, before Faber, in a masterly style. Had Mr. Faber combined the results of the investigations of these two unimpeachable authorities and supplied occasional omissions or inaccuracies, he would have deserved the thanks of all Sinologues. But Mr. Faber, though briefly mentioning these two writers and Dr. Plath, seems to have aimed chiefly at giving us a list of the works in his own possession, a catalogue of his own certainly well-stocked library. How else can we explain the omission of all mention of some of the most important writers on Confucianism, as Ho-an, Kaolin, etc., and the enumeration of Taoistic and military works which have no bearing whatsoever on the subject? In his first chapter Mr. Faber gives "the sources of information concerning the life and doctrines of Confucius" and divides them into "normative, canonical, heterodox and indirect sources." With only two or three exceptions, all the works mentioned here are to be found referred to in Wylie's and Dr. Legge's writings—a few of the references, as for instance that on Wan-tze (Fa-

ber, p. 11, 8), appear to have been literally translated from Wylie's Notes (p. 175)—whilst there are works enumerated here like the *Sau-shin-ki*, the *Shin-sien-ch'uen* and the writings of *Kwei-kuh-tsi*, which may be called sources of information concerning demonology, exorcism and Taoism, but which surely do not contribute anything to our knowledge of Confucianism.

On the other hand, Mr. Faber supplies some very valuable information concerning Taoist writers and their views of Confucianism, which no foreign Sinologue before Faber has ever disclosed. Mr. Faber seems to have a special hankering after Taoism; his whole book is pervaded by a Taoist odour; and speaking of *Ghwang-tze*, whom Chalmers (Vol. I., p. 209 etc.) showed to be but "a raving metaphysician," a "dreamy" philosopher who entirely obliterates "the distinctions of right and wrong, of truth and error, of fact and fiction," of whose references to Confucius Dr. Legge (I. Proleg. p. 18) says that they "are mostly burlesques," Faber boldly asserts, in the face of these two eminent authorities, that "*Chwang-tze* is the most important philosopher of the Chinese,"—*der bedeutendste Philosoph der Chinesen!* We wonder what Confucius, *Laou-tze*, *Yang-choo*, *Mih-tsze*, *Choo-hi* and *Maou-si-ho* are in Mr. Faber's estimation compared with this Taoist mystic; and we are specially curious now to see how Mr. Faber, who has prepared, as he informs his readers, a German translation and Commentary on the works of *Chwang-tze*, will succeed in maintaining this favourite of his "hours with the Mystics" on his tottering pedestal of philosophic pre-eminence. But, as we said before, in spite of this leaning towards Taoism Mr. Faber supplies, in the succeeding articles on "Ante-Confucian literature" and on "the philosophical schools of the Chinese," much new information. The views of the Taoist writers *Shi-tze* and *Han-fi-tsze* concerning Confucianism, one-sided and even burlesque as they may be,

are certainly, to judge from the extracts Mr. Faber gives, an excellent antidote against the incense-shrouded eulogies of Confucianism which have hitherto monopolized the attention of foreign Sinologues in their inquiries into the merits of Confucianism.

The following chapter, freely translated from Mr. Faber's book, will give our readers a clear view of the position he takes with reference to Chinese antiquities:—

#### ANTE-CONFUCIAN LITERATURE.

If we except the materials afforded by the more ancient canonical writings, there are no authentic sources of information dating from a time prior to the age of Confucius. This is a fact the bearing of which does not appear to have been sufficiently recognized. There are indeed various hints, even quotations, borrowed from works of a more ancient date, but they have never been collected as yet. It may be possible to deduce all the characteristics of Confucianism from the Ancient Documents (*Shoo*) and the Classic Odes. But it is surprising that some of these works are referred to an unreasonably remote age. If Chinese Literature had arisen about the beginning of the *Chau* Dynasty (*i.e.* about 600 years before Confucius) it would be something we could understand. But to go back to an earlier date and even to *Yau* and *Shun*, 1,800 years before Confucius, appears to us monstrous and beyond all parallel.

Dr. Plath, the Munich professor, is still exerting himself to the utmost in defence of the authenticity of the oldest records contained in the *Shoo*, and brings forward three arguments which we purpose to briefly examine. The first argument is that the *Shoo* mentions offices which are never mentioned in after times. To this we reply that even in the *Yuh Tse* offices are mentioned which are never referred to in after times, and that Chinese critics (the Editors of the Imperial Catalogue) infer from this very circumstance that the book is a forgery. But even granted that the offices mentioned in the *Shoo* King once existed, it does not by any means follow that these offices were established 1100 or 1200 years before the beginning of the *Chau* Dynasty, much less that the book which refers to them is of the same antiquity.

Dr. Plath's second argument is that the style of those books is very different from the style found in the books of a later age.



To this we reply that such diversity of style may arise from individual or local causes. The individuality of the writer should not be overlooked. Wai Nan Tsze's style, for instance, has also very many antique characteristics. If instead of his ponderous volumes there were extant only one or two short treatises referring to the ancient emperors, many a critic would feel tempted to ascribe to them an Ante-Confucian origin. Again, many diversities in ancient Chinese literature derive their origin from local dialects analogous to, though not as fully developed as, the Attic and Doric dialects in Greek. It is to be attributed to such local causes that we find, even in the primitive age of the Chinese written language, such a great abundance of synonyms (compare for instance, the Rh-Ya). Such peculiarities may have retained their influence down to the time of the Chau Dynasty and afterwards (compare, for instance, Fang Yin from the Han Dynasty); and prove anything but an origin dating so far back as 1200 years. The style moreover of the documents in question is so fully developed and so uniform with the later style in all its general forms and not a few details, that the assumption of an interval of 1200 years is uncalled for and even incomprehensible. At any rate one would have to suppose that this interval was characterized by great literary activity and productiveness for which all historical evidence is wanting. From the text itself it may be inferred that it belongs to a later age, for it purports to be an examination into antiquity and not a contemporaneous record.

Dr. Plath's third argument is based upon Yau's instructions concerning the determination of the equinoxes, but the question is, if Yau ever gave such instructions. They may indeed be prior to the Chau Dynasty, but there is not the slightest reason to suppose that they were written down as early as 2300 B.C. That ancient and orthodox Chinese authors had little confidence in the reliability of the ancient documents is incontrovertibly shown by the dictum of Mencius, that it would be better to have no documents than to bestow on them (implicit) confidence. We consider it therefore an unscientific assumption to date the age of the documents of the Shoo before the beginning of the Chau Dynasty.

The same result is obtained by a detailed examination into the component parts of the Canonical Book of Odes. We refer our readers to Dr. Eitel's article in

the *China Review*, Vol. I., Part 1. It seems to us however to be going too far when he suggests (p. 12) that "neither the Shi King nor any of its pieces existed in their present form anterior to the 8th Century before Christ." This would give only two Centuries before Confucius, whereas there are too many traditions referring to the beginning of the Chau Dynasty as a productive period both in politics and literature. Of the book of changes also nothing existed before the Chau Dynasty except the eight diagrams, the names of which would seem to have been different then. The 64 diagrams were probably invented at the beginning of the Chau Dynasty, and the text itself is according to the unanimous testimony of all Chinese critics certainly not much older. As to the Li Ki, Confucius (Analects III. 9. Comp. II. 23, Doctrine of the Mean, XXVIII. 5) refers not as one might expect to written documents extant in his own time but to tradition which he designates as doubtful. How under these circumstances Confucius came to speak of the ceremonies of Hea, 1,500 years before his own time, is difficult to conceive.

It is asserted indeed that the Shi is of a high antiquity, but it is more likely that it was not written before Confucius. Even the Imperial Edition in 80 volumes adduces no earlier voucher for its antiquity than Siun Hwang the contemporary of Mencius. The same may be said of the Chau Li, where a detailed description of the duties of all the offices of that dynasty is given. Considering Confucius' great penchant for similar records of antiquity, we may take it for granted that if such works had existed in his time he would certainly have quoted them as frequently as he quoted the Odes and the Documents. The most ancient references to the Shoo King contained in the Imperial Edition are but authors of the Han Dynasty. With reference to the ritual of the Chau Dynasty we refer our readers to Biot's excellent translation *Le Tschau Li*; Paris 1861.

No doubt records were made now and then even in remote antiquity, but they were as far as matters political were concerned already inaccessible at the time of Mencius. The latter introduces passages now found in the Li Ki or in the I Li with one and the same expression.

From all this it seems to us sufficient latitude allowed to the Ante-Confucian literature, if we place its rise in the year 1000 B.C.

E. J. EITEL.

## MACAO AND ITS SLAVE TRADE.

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[Without concurring in all or accepting responsibility for any of the conclusions of the following paper, we are glad to give it insertion (intact even to the title, in deference to the wishes of a respected contributor) as a fair specimen of magazine writing on one side of an important question. We do not, however, desire to make the *China Review* the exponent of only one side of any question, or the organ of any particular set of persons. We shall therefore gladly insert an answer to or a refutation of what is expressed below, after which we shall probably consider the subject as closed for the time being. We only stipulate that such an answer or refutation shall consist of fairly stated historical or critical matter, and not of mere contradiction, assertion, or denunciation.—EDITOR.]

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The history of intercourse between the West, or, to speak more exactly, the Western-East and China, divides itself into two distinct periods. And though the line separating them is very narrow—though the first period seems almost to lengthen on into and overlap the second, no diversity can be more marked than that which prevails between the two. The first, which may roughly be taken as the first fifteen Christian centuries, is historically dim, but the dimness is the far radiance of what once was bright. It was a period of what we are accustomed to call progress, but perhaps of a sounder progress, because slower, than any for which we have educated ourselves to strive and to hope. The scanty records of the time are suffused with a tone for which we look in vain in these days. Those who came to China were glad to come, and the Chinese were glad to have them. They brought eyes for all they saw, and found in the splendid cities of an unconquered land magnificence, generosity, letters, and civilisation that eclipsed the lustre of Christian Venice, with

a simple frugality of life that shamed the excesses of Christian Rome. A spirit of pure chivalry breathes through the fascinating narratives of Marco Polo and Ibn Batuta—they had not unlearned how to admire, they had not forgotten how to revere. Unspoiled by the material fastidiousness of modern refinement—more given than we to plain living, and more to high thinking—they could afford to be pleased with a life whose amenities were perhaps not less well ordered than those of their own homes. And the courtesy they shewed was worthily equalled by that which was shewed to them.

Above all, it was a period of success. Whether we consider the history of the Indian Buddhists, who, about the time of Christ, commenced a Missionary movement upon China which has certainly left its mark—the Indian traders, who followed closely in their wake—the Nestorians of the sixth century—the Arabs and Mahomedans who flocked to Censcalan, Zaitun, Kanfu, Kinsay, and other places, the “dim rich cities” of Cathay, from which their religion tinged

the whole land—the Romanist envoys of the thirteenth century, before the Church's own strifes and schisms had sealed the fate of her splendidly initiated enterprise in China; John of Plano Carpini, Rubruquis, John de Monte Corvino, and Friar Odoric of Pordenone—the amiable Ibn Batuta—or those princes of mediæval travel, the Polo family, we shall discover that they all attained, to an extent very surprising to us, the objects which they sought in the Far East, where their residence was pleasing not to themselves only but to others. Towards the close of this period also, China, for the first and last time since the far-off days of that Emperor of the Han who is said to have penetrated to the shores of the Caspian, shewed some signs of a desire to seek even as she was sought. Kinsmen of the sovereigns who maintained a brilliant and liberal Court at Cambalu had overrun Russia, entered Poland and Hungary, and had burned Cracow and Pesth. There was a time—it is embalmed in our own literature like dead flies in amber\*—when the name of the Great Khan was as familiar in English mouths as that of the Sultan of Turkey or the Pope of Rome. Even in later and worse days, the first successes of Ricci and Schaal at the Manchu capital would seem to shew that the frank and generous spirit of the middle ages had not been wholly corrupted, but the clouds were then closing in fast, and we have inherited the night.

How dark a page we turn when once the sixteenth century is reached, and instead of the story of the almost mythic splendours of Cathay and Cambalu, "trailing clouds of glory" and bright with simple happiness, we commence the more exact and verifiable, but infinitely sadder records of the intercourse of discontented and complaining Europeans with an averse and decadent China, respect on either side having

yielded to hatred, and admiration to contempt. It is like passing from light to darkness, from the glow of the golden age to the squalors and misery, the weariness, the fever, and the fret of the present.

Whither is fled the visionary gleam?  
Where is it now, the glory and the dream?

I propose to trace the causes which have led to so sad a change. We shall find most of them concentrated and typified in the History of Macao.

The Portuguese claim to have been the pioneers of European intercourse in these waters. They were so, but they were also the effectual pioneers of European disappointment, disaster, and ill-repute. India and Malacca were their stepping-stones to China, and thence the violence which marked their steps threw a shadow of evil omen before them.

The first known visit of Portuguese to China was in 1514, when some of the foreign residents in Malacca ventured hither, probably in native vessels, and, though they were not permitted to land, made great profits on their goods.\* They were followed by Rafael Perestrello in a junk, and again by Ferdinand Andrade, who, in addition to his Malayan craft, had four Portuguese ships. Then came Thome Pirez, an envoy from the Governor of Goa, who was received with not less than all the old courtesy.

"Up to this point," to quote a recent writer, "there was no reason why Chinese relations with the West should not have gone on as quietly as the Buddhist missions of the seventh century or the Arab trade of the tenth. It is to be recorded, to the eternal disgrace of Christendom, that the children of this world were, in their generation, wiser than the children of light. Whilst Buddhists, Mohammedans, and Arabs came to Canton supported by no 'enlightened foreign policy,' and got all they wanted, whether

\* *Much Ado About Nothing*, II., i. 271. *Midsummer Night's Dream*, III., ii. 101.

\* *Cathay and the Way Thither*, I., 14.

religious success or trading privileges, Europeans have come *vi et armis*, protected by cannon and fenced round with exterritoriality, and have earned for themselves little but hatred, scorn, and contempt. Their religion, claiming to be the truth of truths, seems as far off leavening even the imported creeds of China as on the first day when Ricci adopted his Chinese garments." Only one year later came Simão de Andrade, and with him bloodshed, treachery, and rapine. So flagitious were his proceedings that the Chinese rose upon him as a common pirate, besieged him in his head-quarters at the island of Shang-ch'uan, and drove him from China. The next expedition arriving was attacked by those who had experienced his brutal violence, and for the next twenty years the coast of Kwang-tung was not safe for foreign ships. The unhappy Pirez was still at Canton, where, after a lengthy enquiry into the dealings of his countrymen, he was executed in 1523.

This virtually stopped the trade in the south and directed it to Ningpo, where a settlement thrived for some time. But within one generation a course of more than ordinary rapacity and licentiousness brought down the country people on the traders, who were expelled with a great massacre.\* A settlement at Swatow fared no better, the foreigners being driven out soon after the Ningpo explosion. In no part of China perhaps has so inveterate a hatred to foreigners been shewn as at this port. "This hostility \* \* \* \* \* prevented Her Majesty's Government from obtaining a desirable site for the foreign settlement, which now stands on either side of a wide river, a monument, no doubt, of the ignorant antipathy of the brutal Chinese to the benefits of intercourse with the mild and civilised foreigner." The Portuguese buccaneers sowed the wind and we reap the whirlwind. It must be re-

membered by those who are disposed to lay all the blame of our present unsatisfactory position upon the Chinese, that large foreign communities had been residing prosperously and unmolested in most of the Chinese ports for centuries. The only disaster recorded ever to have happened to them was the massacre, at Canfu in 877, of a hundred and twenty thousand Christians, Jews, Mahomedans, and Parsees. But this was not in consequence of any special animosity towards them. They only shared the extermination which the rebel chief Huang Ch'ao was inflicting on the inhabitants of the entire province.

The feeling against the Portuguese grew less bitter in the south as the wronged generation disappeared, and the traders gradually crept back again, at first only hanging about the island of Shang Ch'uan, which was finally abandoned, however, in 1542. Xavier died there in loneliness and want ten years after, not having set foot in the China he yearned to convert, but "thwarted in his plans by the untoward opposition of his countrymen. For the Portuguese Merchants were opposed to the extension of a faith which their flagitious conduct so outrageously belied."† Xavier's last hours would perhaps have been even sadder than they were could he have foreseen that within a century the rising diocese of Macao would become the scene of a disgraceful clerical warfare, utterly destroying the edifice whose spiritual foundations he was not even permitted to lay.

Ten years later, the only other Portuguese settlement except Macao was abandoned after a short existence at an island or islands called Lampaço.† Its very site is now become doubtful.

Thus Macao was left the only representative, and continued the only representative of European trade with China. It had

\* *Middle Kingdom*, II. 433.

\* *Middle Kingdom*, II., 300, 301.

† *Liang Pei-kou*, Two White Dogs.

been founded about 1535, when permission was obtained from the local Magistrates to erect a few matsheds on the barren shore there, for the temporary purpose of drying and storing some damaged cargo. Portuguese historians, with that leaning to fictitious embellishment which will have to be noticed more than once again, have invented a supposititious pirate, who was suppressed by Portuguese prowess, an Imperial grant of land at Macao being the result. This story however is not so *ben trovato* but that it bears the stamp of fiction on the very face of it, and it has been many times dissipated into air.\* The Chinese account of the transaction is much nearer the truth.

"In the Ming dynasty, towards the end of Ching-tei's reign, the Franks" (Portuguese), "concealing their real names, contrived to slip into the anchorage, and suddenly appeared at Canton, where they did not report nor pay tribute. Wang Pei, the assistant commissioner of rivers and roads, granted their requests, and in the first instance they began to erect matsheds (*q.d.* at Macao). But the country people, greedy of gain, presently supplied them with bricks, tiles and timber, so that they built houses, and lived there a long time, paying crown-rent for the land they occupied. \* \* \* They have lived there ever since for now more than two hundred years, just like citizens, begetting sons and grandsons; and, awed by the Imperial Majesty, but also mindful of the favour shewed them, they have been observant of regulations, and have not created disturbance by proselytising."†

The toleration of Macao, whilst other settlements were suppressed, was owing to the Portuguese having discovered at last that open violence and rapine could not be continued. They did not outrage the people, and the Government paid but little heed to them. Local officials were always to be bought, and were bought regularly and continually. During the last year of the Ming dynasty the Imperial power was too much enfeebled, and too much harassed by the inroads of the Manchu to undertake any matter which was not of pressing

necessity. The early Manchu emperors seem to have revived something of the spirit of Kublai Khan. They were not averse to foreigners, as the celebrated Free Trade proclamation of Kang-hsi sufficiently shews, and doubtless another Marco Polo would have met with Marco Polo's success, as indeed it may almost be said Ricci did. Nevertheless, it was only by a constant stream of gold that the Portuguese maintained themselves at Macao. They had to bribe at every turn. Bribery fortified their position both figuratively and literally, for the city walls were built by bribing the Cantonese authorities to wink at their construction.\* Not a house, not a church could be built but by bribery. In all matters of international justice between themselves and the Chinese the bribe was ever ready. In 1657 the Viceroy of the Two Kwang publicly arrested citizens of Macao in their own streets. He was convinced "by documents laid under his eyes and the promise of four thousand taels" of their innocence.† No matter what was the point at issue, the gift that blindeth the eyes was always forthcoming. If the affair were serious the provincial authorities would always falsify their reports to the throne, provided they had their price. Thus, in a case where two Portuguese soldiers cruelly murdered two Chinese, Macao was blockaded for three weeks and no provisions allowed entrance, but eventually the local officers were bribed into reporting that the murder had been committed whilst both murderers were insane! It cost the city a good deal—the only security that such insanity would not become too prevalent. The Viceroy of the Two Kwang suddenly summoned the Governor and Chief Justice of Macao to appear before him at Shao-ch'ing, the then Viceregal Capital. The trembling settlers were afraid to obey and dared not refuse, so, with a readiness of expedient more ingenious than creditable,

\* *Treaty Ports of China and Japan*, 203-205; Ljungstedt's *Historical Narrative*, 10-13.

† *Gazetteer of the Kwang-tung Province*, Vol. 50 (end of the Section on Naval Defences.)

\* Ljungstedt's *Historical Sketch*, 23.

† *Ibid.*, 79.

they sent Ruggieri, a Jesuit, with another, to *personate* these two functionaries. They met with a somewhat stern reception, for the question was of the even then notorious practice of kidnapping, but within twenty-four hours the Viceroy had the most solid reasons for disbelieving all the evil reports he had heard.

But with all this debasing corruption, permission to remain at Macao during the Emperor's pleasure, on payment of an annual tribute, was all that was gained. A bribe demoralises both parties; it is the curse of him that gives and him that takes. It is difficult to see how a municipality which so habitually stooped to sanction and suggest such unworthy expedients could retain honesty of intention, purity of principle, or vigour of administration.

How completely the city was treated as in vassalage to China may be inferred from the fact that the Chinese customs were regularly collected, just as at Canton, and that a Chinese officer was appointed to reside there, not only to rule his own countrymen within the walls, but also to check the encroaching spirit of the Portuguese. He repeatedly called them to order—for excluding ships of other nations from the harbour, for attempting to seize vessels contraband of war in the harbour, for building this or pulling down that, or for interfering with the Chinese residents; nor did they dare to gainsay his commands. In 1802, and again in 1808, the Chinese raised the strongest objections to our friendly occupation of Macao, on the ground that they and they only were the people to protect their vassals. We acknowledged the justice of their position and withdrew; otherwise they were quite willing to fight for it. It was not until they did fight, but on another matter, and were thoroughly crippled in the contest, that the settlers ever ventured to think of being independent. In 1844 they began to presume on Chinese weakness, and in 1849 Governor Amaral's forcible expulsion of the Chinese

Customs' officers, followed by his treacherous murder, precipitated them into a state of unrecognised and unpermitted, but unchallenged squatting on an undefined portion of Chinese territory, against which, if Chinese utterances are to be believed, protests will ere long be made.

The few instances I have cited were not, of course, the only ones in which the Chinese asserted their lordship over the soil at Macao. The question was incessantly raised, and their favourite mode of pressure was to stop the supplies of food. But they always exhibited that curious reluctance to do anything decisive which is so characteristic of Chinese policy, and also the vials of some great man's wrath were much mitigated by the time they were strained through half a score venal and corrupt subordinates. The execution of Pirez, the murder of Amaral, and the Tientsin massacre are the only instances that occur to me wherein the Chinese bite has been at all proportioned to the Chinese bark. It may console some persons who wish never to be out of sight of a gun-boat, that during more than three centuries, Macao, with no adequate means of resistance, has been repeatedly doomed to extermination, a sentence which has never been carried out.

We must bear in mind who were the inhabitants of this city. It was customary to call them Portuguese, for want of a more convenient name. But a respectable author, quoting from Portuguese authorities, assigns them a different and less honourable nationality. The prisoners of Portugal, he says, were now and then emptied, and the felons sent to Portuguese India and the East, where they became pirates or smugglers, or merchants in default of more congenial occupation. From the marriages of such persons as these with "Malay, Chinese, Japanese, and other women," Macao was chiefly populated. It contained also "those whose forefathers were not Portuguese, but either

Malay, Chinese, or Japanese converts."\* Of course the Chinese element in this heterogeneous mixture has always predominated, and of the pure Chinese population of the peninsula it was affirmed with truth in 1884 that they were the "very dregs of China."†

It is not surprising then that, from the first, an utter untrustworthiness in the matters of humanity and honour has been the note of certain portions of the Macanese community. Their settlement had not existed forty years before the Chinese were obliged to barricade the isthmus leading to the mainland with a wall, which still exists, "to prevent their children from being kidnapped."‡ "Formerly," we are told, "the merchants of Macao dealt largely in slaves kidnapped in China, Japan, and many other places, or bought."§ This is perfectly correct except the first word. Amongst the "other places," Annam might be mentioned.

This nefarious pursuit was supposed to be hallowed when it was carried on ostensibly for religious purposes. True believers, dryly defined by Sir Andrew Ljungstedt to be "men who suspend the use of their common sense on all points of religious controversy," did not scruple to seduce children for education by the Jesuits, to purchase them, or to conceal those carried off by kidnappers.|| The holiness of the practice did not render it less offensive to the Chinese. Besides slave dealing, we find slave holding recognised through the entire history of this pious place; it certainly existed in 1622, nor can I discover when it ceased.

It might be supposed that the honest trade which would almost necessarily spring up at the only port open for commerce with China would, in the course of time, absorb

and consume the dross of such an inhuman traffic, as a fierce fire burns up and cleanses impurity. But, in the first place, slave-dealers seem to prefer callings where money can be made without working for it, such as the trade to which I have alluded; secondly, perhaps without intending it, those of Macao have always pursued the most suicidal policy in regard to commerce which it is possible to imagine. Their main idea has been to keep out everybody else, which they might have seen to be plainly impracticable, and most undesirable even if they could have accomplished it. To carry out this dog-in-the-manger policy no meanness was too despicable, no treachery too base. The two great weapons resorted to were slander of their rivals to the Chinese, and bribery to make the local officers confirm it.

The Spaniards were the first to receive this treatment; and even when they and the Portuguese were under a common Sovereign, Philip II., the latter incited the Chinese to refuse to a wrecked Spanish Colonel permission to refit or repair his ship.\* The Dutch, against whom the excuse of international hatred could not be pleaded, fared no better; the intrigue in the case of their second disappointment having been pushed even as far as Peking, where the Macao agents were offering *any sum* for a refusal of the requests of the new comers. This odious conduct could not but recoil upon itself, and consequently we find the seventeenth century little but a period of uninterrupted disaster for the selfish city. In 1681 Canton was shut to all Portuguese, on the alleged ground of the large number of Portuguese pirates and smugglers. Eight years later the Portuguese were expelled from Japan, which, for their evil conduct, was thereafter for

\* Ljungstedt's *Historical Sketch*, 27.

† *Ibid.*, 81.

‡ *Ibid.*, 18.

§ *Ibid.*, 29.

|| *Ibid.*, 78.

\* Stanley's Translation of de Morga's *Philippine and Molucca Islands*, 125-128. They did not scruple to use violence towards Spanish ships attempting to trade from Manila. Ljungstedt, 121.

two centuries more rigorously closed against foreigners than any other country in the world. The taking of Malacca by the Dutch, and the closing of Manila to Portuguese trade followed close on the heels of these misfortunes. Worst of all, there came out the celebrated and astounding Manchu edict, that, to preserve the coasts from the ravages of Ch'eng Ch'eng-kung, the pirate and reactionary leader, all maritime towns should be destroyed, and all dwellers on the coast retire ten miles inland! This desperate policy was actually carried out, and never had Macao a more hairbreadth escape. The Chinese, for once, shewed some determination, and all but starved out the settlers. It was only by the greatest exertions, both locally and at Peking, and by paying sums so large as to cripple their resources for long after, that the inhabitants saved the city, and then but as by the skin of the teeth.

The one bright spot in this century of gloom was that in 1622 the Dutch attacked Macao, and, in some utterly inscrutable way, failed to take it. I never have understood, and never shall understand, *how* they failed. Eight hundred men landed in Casilhas bay from a fleet of eighteen vessels, and a paper in the Municipal Archives relates, with an irony the more amusing from its being apparently wholly unconscious and unintentional, that sixty Portuguese and ninety Macao-born could not prevent their landing! But when this valiant force had been disposed of, an unaccountable panic seems to have seized the invaders on their march towards the city, and they retreated in confusion, not without loss; their losses however being chiefly the result of their own disorder. How different might have been the after history of the city had the Dutch succeeded! They appear to be exceedingly happy in their way of governing and coöperating with native Orientals;\* and I believe I am correct

in stating that the Teutonic nations of Europe have always shewed and do shew more consideration for the liberties, rights, and feelings of weaker races than the hard and unscrupulous Latin nations, with whom fine phrases and epigrammatic generalities serve instead of conscientious action.

Not very long after the Dutch failure, the first English ships seen in these waters arrived under Captain Weddell of the East India Company. Although they brought letters from the Viceroy of Goa, the Macaenses could not resist the temptation to play the despicable tricks for which their monopoly of interpretation and other means of communication with the Chinese gave them great opportunities. One result of their exertions was that the Bogue forts suddenly fired on the Company's fleet, then peacefully riding at anchor. In the year of the Manchu conquest the East India Company again attempted to establish itself in China, Macao being selected as the site of a branch agency. But so bitter was the opposition displayed, and so treacherous the means employed, that it was not till a century after, and then under great pressure from the Chinese, that the supercargoes of various European nations succeeded in making homes for themselves at Macao, where their thoughtful liberality contributed not a few of the touches of civilisation and refinement which the city has to shew.\* "In the progress of all these trials," says Sir John Davis, "one of the most striking circumstances is the stupid pertinacity with which the Portuguese at Macao excluded English ships from that port, and the perfidy with which they misrepresented their supposed rivals to the Chinese with a view to prevent their getting a footing at Canton."† In 1685, still within the limits of what I may call the black century for Macao, came out

\* See Ljungstedt (p. 38) on the founding of the Library and Museum.

† Davis on China, I., 54.

\* See Wallace's *Malay Archipelago*, passim.



Kang-hsi's proclamation of free-trade with all nations in all the ports of China—a policy which the Portuguese still bewail as the key-note of their ruin. Shortly after, the same Emperor ordered that Macao "being a dependency of Canton" should freely admit all comers. But the Throne was so besieged with memorials, inspired by Portuguese gold, setting forth the ferocious and wild-beast-like nature of all other foreigners, that, though the enlightened Kang-hsi would not abandon his liberal policy, he was induced in 1717 to limit its application to Canton, where indeed it seemed absurd to say that foreigners could not be admitted, for they had been admitted freely for centuries.

Here it may be well to pause and enquire the real reason for the distrust of foreigners which is now deeply ingrained in the traditions of the Chinese Government; and to some extent in the minds of the people. There is certainly a woeful falling off since, in the ninth century, the profitable foreign trade at the Port of Canton was referred to, in a Memorial to the Throne, in terms of the greatest pride and satisfaction; and since Ibn Batuta wrote—"China is the safest as well as the pleasantest of all the regions on the earth for a traveller."\* But when we get to the times of the East India Company we hear of nothing but the intractable foreigner, the irreclaimable savage, the furious barbarian. "Do not suppose," says a Chinese state paper, "that the barbarians are *men*; they are not, they are beasts, and as beasts they are to be ruled." Now whence did this wonderful bestial theory proceed? Part of it no doubt from the actions of foreigners themselves (and let it not be forgotten that the Chinese had more than a century's experience of the Portuguese before they hardly saw any other Europeans), but the greater part, manifestly and without doubt, from the memorials against free-trade got up or

suggested at Macao. In the reports they received of the monstrous ferocity of the English, the Chinese doubtless considered they had information from those who ought to know and who did know, and such native officials as could have contradicted the slanders were bribed not to do so.

About 1720 sprung up the first weak beginnings of a trade which, had the Macaenses been alive to anything but their petty jealousies, they would have secured to their town, and which might, unfortunately, be going on there now. I allude to the trade in Opium, no very creditable prize, but they are not particular; and a monopoly of the *dépôt* business of this trade lay at their feet, had they been wise enough to secure it. By 1767 it had increased to a thousand chests per annum, but the masters and supercargoes of the ships were so much restricted, hampered, and annoyed in Macao, and the trade itself was so hedged about with a network of the most sickening and self-defeating rascality,\* that in 1821 or thereabouts even opium smugglers shook off the dust from their feet and found a barren and inhospitable shelter at Lintin, where in 1836 the trade had increased to the enormous extent of twenty-three thousand chests a year, every chest of which might have passed through Macao and paid almost any duty, within reasonable limits, that should have been demanded.

But indeed Macao was not a pleasant, scarcely a safe place, for any but a native. The authorities were always getting into disputes with the Chinese about homicides, and as the latter were determined to have blood for blood from somebody, and proceeded to starve out the wretched Portuguese in case of refusal, the municipal action generally took the form of giving up the first man who had got no friends. Towards the end of the last century a case of this kind occurred, and the

\* *Cathay and the Way Thither*, II., 485.

\* *Middle Kingdom*, II., 387.

victim was found in the person of an in-offensive Manila merchant, "a man of excellent character," who was given up and strangled.\* In 1778 the sacrifice was an Englishman named Scott, who, though admitted on all hands to be innocent of the homicide laid to his charge, was given up by the chivalrous senate to save the town. Only eight years later the same body refused to give up to his deserved fate a notorious ruffian and pirate named McClary. But then he had given them seventy thousand dollars.

The founding of Hongkong in 1841 sealed the fate of Macao as an entrepôt of trade, and would have left it nothing but public gambling houses to subsist on had not a new and congenial pursuit sprung up a few years later. In the then prostrate condition of the Chinese Government it was possible to do and undertake a good deal that had not been dreamed of before; on the other hand the executive force at the disposal of the British and other governments, after the war was over, was weak and insufficient as it always had been. Hence it was that emigration, commenced at Hongkong, Whampoa, Swatow, and Macao, soon degenerated into kidnapping of the worst kind—drunken and ruffian masters, rotten, leaky, and utterly overcrowded ships, with crimps and barracoons on shore, combining to make up one terrible scene of disorder. The streets of Canton became unsafe for chance passers-by. The *Arrow* war rather aggravated matters than otherwise. "The terms *foreigner* and *man-stealer* were becoming synonymous, and only the presence of the Allied Troops

prevented a general outbreak and massacre of foreign residents." The allied commanders and her Majesty's Consuls made the greatest and unceasing efforts to put a stop to these flagrant evils. Whampoa in particular needed incessant watching. A gentleman now high in the Consular service relates how he was ordered over the side of an (I think American) emigrant ship, "or he would be pitched over." However, by degrees this unbridled ruffianism was put down, and as it was put down at other places, the more steadily did it settle and thrive at Macao, until it may be said that that city enjoyed the monopoly of involuntary emigration which it still retains. The involuntary emigrants may be divided into three classes; prisoners taken in clan fights and sold to the slave-dealers; persons kidnapped by the crews of *lorphas* manned or directed by Macaenses; and those who have been decoyed into the gambling houses and have lost everything, including their liberty.\* When it is considered that from ten to twenty thousand of these poor wretches are shipped off every year, the nett profit on each being from one hundred and fifty to two hundred dollars, it will be comprehended that the halo shining about the trade effectually blinds the eyes of many to its evils. The total sum of money turned over is nearly double what I have stated.

In 1867 a competent witness wrote:—"Thoughtful persons have sometimes supposed the English suddenly eliminated from India, and asked, what would remain, after one generation, to speak of them, except here and there an empty beer-bottle? Could Macao be blotted out from the face of the world, even such a boon to humanity would not redeem the monuments of its accursed memory in many thousands of Chinese homes. It subsists upon a detestable slave-trade—a slave-trade,

The viler as underhand, not openly bearing the sword,

\* *Treaty Ports of China and Japan*, 228.

\* Barrow, *Travels in China*, II. 368. Ljungstedt doubts the accuracy of this because Barrow quotes no authority. His objection cannot be sustained, for why should Mr Barrow (whose sober and semi-official narrative has every appearance of truth and a personal knowledge of what he affirms) or anybody else invent such a story? The persons who suggested and sanctioned such an atrocity were doubtless not careful to preserve records of it. Unfortunately it is only too likely to be true.

beside which the old African atrocities were manly and respectable. Macao is the centre of a huge decoy system, a great spiders' net. In the centre sit the spiders, men named after all the saints in the Christian calendar; these cast their threads far and wide, in the shape of unscrupulous Chinese agents, who do the work whilst their masters pocket the proceeds. Hordes of ignorant, poverty-stricken peasants are daily brought to this limbo on promises of getting employment, and there, in the face of daylight and of all men, they are forcibly placed on ill-found and ruffian-manned vessels, flying the flag of some imaginary state and therefore answerable to none, to be consigned to life-long slavery in Peru or elsewhere, the not infrequent accidents of fire, starvation, pestilence, or mutiny always excepted. An honourable exception to the indifference with which this conduct was viewed by the authorities must be made in favour of Governor Admiral de Souza, whose efforts to regulate the coolie traffic and to stay some of its attendant iniquities, have drawn down upon him the loud wrath and denunciations of the many interested in the perpetuation of the present shameless system. For the rest, the place is the fitting paradise of the low and vicious, who find there gambling-houses wherein to seek dishonest gain, or to imperil funds entrusted to their charge, and the means of indulging in debauchery upon which even the somewhat latitudinarian foreign communities anywhere else in China would cry shame. Macao has of course always been a great *point d'appui* for Catholic missions, but, as Dr. Williams says, 'the five or six thousand native Romanists found there are as a whole less enterprising and industrious than their pagan countrymen, and they are no more charitable or cleanly; \* whilst the people of Hsiang-shan, who, of all China, have lived the longest near to 'western progress,'

and who chiefly supply the foreign demand for domestic servants, have, even amongst Chinese, a bad reputation for laziness, insolence, lying, rapacity, and ingratitude. So long as the civilised world continues to tolerate the existence of the abuses existing at Macao, so long will it represent the matured result of European religion and 'western civilisation' in China, and so long will the apostles of 'sweeter manners, purer laws' preach deservedly in vain."

This witness was, when it was written, literally true. It merely remains to add a notice of a very few out of the many hideous disasters which have happened in this trade.

In 1861 the *Ville d'Agen* put into Hongkong in distress. She had been kidnapping, and the natives had risen upon her. Evidence shewed that within two years over twelve thousand slaves had been kidnapped from one district alone to barracks at Macao.

In 1865 the *Dea del Mare* touched at Tahiti. Of 550 slaves she had 162 alive.

In 1866 the *Napoleon Canavaro* was the scene of a revolt of 668 slaves the second day of sailing. A massacre ensued, during which the vessel caught fire. A few of the slaves were subsequently picked up at sea.

In 1868 the *Terise* was seized by her cargo, the crew murdered or overpowered, and the master compelled to put back to China.

In 1868 the *Cayalti* arrived at Hakodate with forty-two slaves on board, no master or crew, and with her decks and cabins stained with blood. There had been a mutiny and the vessel had been cruising about for six months.

In 1870 the *Nouvelle Penelope* was the scene of a massacre, by the cargo, of the master, mate, and ten seamen. She was put into a Chinese port.

In 1870 the *Uncowah* caught fire off Sumatra. The cargo was left to its fate. 124 were burned, but the rest were saved by a passing vessel.

In 1871 the *Dolores Ugarte*, with 640

\* *Middle Kingdom*, II., 324.

coolies on board, was burned only fifty miles from port. The cargo was again left to its fate, but about the odd forty were picked up by some Quixotic junk people.

In 1872 the *Maria Luz* reached Japan. The cargo appealed to the protection of a British Man-of-War. It is pleasing to be able to add that the Japanese authorities dealt with such a matter as it should always be dealt with, by at once forwarding all the slaves back to their homes. The Peruvian Government talked of exacting satisfaction in consequence, but the firm tone adopted by the Japanese led them to adopt negotiation instead.

In 1873 the *Fatchoy* (a vulgarism for *Fat-ts'oi*, *quocunq'ie modo remi*) returned to China and with her a well-authenticated story of the flogging, neglect, and other ill-treatment to which those on board had been subjected, resulting of course in a large mortality.

Does not the Government of Macao, the reader will now ask, do something to check, to prevent, to minimise such appalling evils? The only possible reply is, that the regulations are most excellent—on paper. But as an ex-Governor of Hongkong was wont to remark, "Such regulations imply honest men to work them!" This I take to be what is meant by a writer who says, "Causes which cannot be too minutely particularised tend to impair the good effects which might flow from these legal provisions."\* The causes are an utter absence of any honest wish or intention in the matter. The city has been too long accustomed to subsist on a nefarious revenue to feel any shame in receiving it. And if it do not subsist on that, what is it to subsist on, if it is to exist at all? The civilised world will sooner or later reply, *Nous ne voyons pas la nécessité!*

It will be objected that the above sketch contains nothing but what is mean, sordid,

repulsive, and degrading. It is so, and yet I claim to have fairly summarised the History of Macao. If there is anything good, anything noble, anything generous, anything honourable, I have yet to be made acquainted with it. I might have clothed trivial matters with the surroundings invariably adopted by Portuguese writers—I have preferred to set forth plain facts in plain words. I might have related how a hundred and fifty Macaenses could not repulse eight hundred Dutch as if it were the greatest military achievement the world ever saw. Or we might have taken Portuguese writers at their word in regard to the prodigies of valour shewn against the Ladrões in 1810, were it not that we have the evidence of Mr. Glasspoole, an eye-witness, a prisoner in the Ladrone fleet, who states that the Ladrões broke up the "boasted blockade" just so soon as it suited their convenience, completed all their repairs, lost not a single vessel, and only thirty or forty men.\* Or we might indulge in a flourish of trumpets about Camoens and the *Lusiad* (in large capitals), forgetful that Camoens only resided at Macao because he could not help it, and that he left the place as soon as he possibly could. There is no evidence that he wrote a single line there, nor does the *Lusiad*, so far as I am aware, contain any reference whatever to Macao, scarcely to China. One reference that it does contain is by no means eulogistic of the character of the poet's countrymen in the East.† With better reason might the inhabitants of the Cities of the Dead Sea have claimed it as an honour that "righteous Lot" had lived amongst them, for, though not much, except by way of comparison, to be proud of, he certainly lived there of his own choice.

To look at home—have we any more rea-

\* *Chinese Repository*, III. 78. See on same page how the Portuguese always regretted the water was too shallow for them to attack, "though the outside junks lay in four fathoms, which I sounded myself."

† *The Lusiad*, X. 58.

\* *Treaty Ports of China and Japan*, 228.

son to be satisfied with our own settlement in China than the Portuguese with theirs? I think we may say we have. Though the administration of Hongkong has been not infrequently marked by weakness or pedantry; though in its earlier years it was not wholly free from local corruption; though it still is burdened with the greatest blot upon British institutions—the scandalous state of our law; though for a few years it was disfigured by the mistaken and unseemly policy of licensed gambling (now happily repealed)—it cannot be doubted that the general intention is good, and therefore, in spite of temporary errors and confusions, the general result is good also. The Chinese feel it to be good upon the whole, and, in their ungracious and carping fashion, they are not altogether unwilling to acknowledge it.

On the other hand, it cannot be doubted that Coolie dealers are, under any circumstances, *not fit to be trusted* with the lives and liberties of Chinese emigrants or possible emigrants. This may seem an extreme position. “Do you suppose,” the writer has been asked, “that there are not just as many English scoundrels and ruffians as Macaense?” Very probably there are; the essential difference is that the one Government puts down ruffianism not in word only but in deed, the other Government does not. The British ruffian knows that wherever he meets with a British Consul or the

Commander of a British man of war he meets a gentleman who will exert himself to the utmost limit of his power and ability to repress the ruffian’s practices and bring him to justice; and as opportunity makes the thief, the British ruffian is generally awed into the decent semblance of a more or less law-abiding citizen; while the Coolie-dealing ruffian spreads himself and makes a fortune out of his evil ways. Another difference; all English society, everywhere, hopes to hear that Captain Hayes and Dr. Murray are effectually and decently hanged; all Macaense society does *not* desire to hear that the kidnapper, man-stealer, morally the wholesale murderer, has met with the same too lenient fate.

It can only be hoped that, as the opinion of the civilised world becomes more felt on this terrible question, the Chinese Government will be roused to its plain duty of stopping, once and for ever, the Macao trade. Even should the place then dwindle, and the few respectable merchants who reside there gradually withdraw, emigration will go on from ports where humanity and honesty, mercantile and official, is not yet wholly forgotten. The hope of their gains being gone, the coolie-dealers will disperse into the holes and corners of rascaldom, and Macao, the monument of three centuries of treachery and wrong, will, unless some fresh means of filling her exchequer be devised, be left to merited oblivion and undisturbed decay.

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## THE YOUNG PRODIGY.

(TRANSLATED FROM THE CHINESE.)

### CHAPTER I.

OLD LIEN ASSISTS A POOR MAN—THE GENIUS  
KO GRANTS HIS WISH.

In a former dynasty there lived in the village of Hung-Chien, situated in the district of Hsiao-kau in Hu-kuang, a coun-

tryman whose surname was Lien and pre-name Hsiao-tsun. His wife’s family name was Pan, and they had an only son Chi-erh. They gained their living by making bean cake and doing a small trade in spirits. Lien, though badly off himself, was always

ready to help the afflicted, as was his wife, whose greatest pleasure was to contribute the money she made in weaving, towards her husband's deeds of charity.

One day, about the middle of winter, the clouds were hanging low and the wind blowing as though it would cut one in two, a light sleet was falling, and by degrees a heavy snow-storm came on. The water in Lien's bean-cake pan was frozen into a solid mass. Scarcely a soul was abroad, and as there seemed no chance of custom Lien determined to close the shop, and sit round the fire-pan with his wife and son; but just then an old man, in ragged clothes and nothing on his feet, passed by. Lien called to him,—“Come in, my friend, you will be frozen to death if you go on; come in, and rest a bit, and drink a cup of tea; you can go your way when the storm is over.”

The stranger looked round to see who was addressing him, and seeing Lien replied, “I am really very much obliged to you, and gladly accept your kind offer.” With that he walked in.

“Your clothes are thin and ragged,” remarked Lien, “come inside and drink a cup of tea and warm yourself over the fire. I can give you but a scanty meal, but such as it is you are welcome to it; you had better stay the night here, for the roads will be blocked with snow.” So saying, he took the stranger by the hand and led him in.

Pan then cooked the meal, and they all partook of it, and after supper Lien made up a pile of hay in the outer room, as a bed for the stranger.

Now this stranger was Ko, a Genius, who had assumed the form of a man, and had taken advantage of the snow-storm to put humanity to the test. Meeting with such kind treatment at the hands of Lien and his wife, he determined to do them a good turn. The usual course in such instances is to ennoble the family by raising the younger branches to distinction, but Chi-erh was too stupid a youth for such a

proceeding, so the Genius determined to find out some other method of benefitting his hosts. He thought the matter over, came to a decision, and was just going off to sleep, when he remembered that the cottage walls were thin and cracked, and that his host's family would be suffering from the cold, so he opened his mouth, and breathed three warm breaths, and in a second the whole house was comfortably warm. Lien and his family were awakened by the heat, but inferred that it was the quantity of coverlets and clothes laid over them which occasioned the warmth, and Pan suggested to her husband that he should therefore remove some of them and lay them over the stranger, who, she feared, would be suffering from cold in the outer room. Lien thereupon got up to do so, but to his astonishment found the air in the outer room warmer than that in the inner, and the stranger fast asleep and snoring like thunder, and so went back again.

At daybreak the Genius, fearing that his supernatural powers would be detected, drew in his warm breath again, and when Lien got up, the cold was just as severe as ever.

Lien greeted his guest, and asked him if he had been comfortable and warm, to which Ko replied that he was quite indifferent to heat or cold. Pan then made breakfast for the party, and after this was eaten, they opened the shop and looked out to see what the weather was like. It was still snowing, so Lien took his umbrella and a bag and advising his guest to stay where he was, said he would be back directly with some more beans to grind.

As soon as the old man had gone down the street, the stranger said to Chi-erh, “I have an appointment in the village, but I will be back in a minute,” and went off.

Lien came back shortly with his beans, and after shaking the snow off his clothes he looked round for the stranger, and seeing no signs of him, asked what had become of him.

"When you had gone out," said his son, "he went after you, saying he had an appointment, but would be back directly."

Lien felt hurt and said to his wife and son, "I am afraid you have been taking advantage of my absence to grumble and talk at him. I am sure we can spare him the little he has eaten. Besides, this is a bitterly cold day, and he has nothing on but rags, and he is just as likely as not to die of cold in the open fields."

"Why," remonstrated Pan, "we have not spoken a word to or at him all the time he was here."

"At any rate," returned Lien, "you must have looked at him unpleasantly." Pan did not care to argue, but merely shrugged her shoulders and looked obstinate.

A year passed with no further news of the stranger, but two days after the following New Year's day, as Lien and his family were eating their dinner, a rap was heard at the door. Chi-erh jumped up and opened it, and in walked the Genius, who made them a bow and wished them a happy New Year.

"How was it you left us so suddenly last year?" asked Lien. "I was afraid you were lost."

"Yes," added Pan, "and you got me nicely scolded for not stopping you, I can tell you."

"It was not your fault," said the stranger, with a laugh; "I fully intended to come back, but was prevented."

Ko then sat down and ate with them, and when the meal was over, Lien and his family lit tapers, and burnt incense at the side of the room.

"What divinity are you worshipping?" asked Ko.

"No divinity," replied Lien, "but the remains of my deceased mother; I am paying my respects to her, as it is the New Year."

"The dead," said the stranger, "should be laid to rest in their graves; why have you failed to do this duty?"

"It is not my fault," returned Lien, "but the fact is we are too poor to buy a piece of ground for her grave."

"I have a piece of ground," said Ko, "in which you may bury your mother."

"Where is it?" asked Lien; "tell me the price, and I will find some means of paying for it by instalments."

The stranger said with a laugh, "How can a poor man as I am own land? the piece I mean belongs to a mandarin. You may think I am making fun of you, but I am not; this mandarin will not sell you the ground, but I will undertake to get it for you for nothing. It lies on the Ko Tèng hill, and is geomantically correct. The owner of it is Mao, a sub-prefect, who lives near here. A misfortune is about to happen to him, within the next ten days, and when this occurs take him a few presents, and ask him for this piece of ground, and he will give it to you; when you have got it, I will instruct you how to conduct the funeral."

Lien thanked him, believing at the same time that the stranger had promised an impossibility. After this conversation, Ko took his leave.

After he had gone, Pan observed to her husband, "What folly your friend has been talking; how on earth can he tell what is going to happen to Mao, and even if some harm does befall him, we cannot send him presents."

"Well," returned Lien, "it is only ten days to wait. We will see whether the prediction comes true or not."

Now the above-named mandarin's name was Mao Yu; he had taken his doctorial degree when young, and had been sub-prefect of Yen Ping in Fokien. He had, however, proved a bad ruler, and the provincial authorities had therefore caused him to lose his post. He was nearly 50 years old at the time. His wife's family name was Po. He had a daughter by her, but no sons.

On the feast of lanterns, Mao Yu's

servants had been letting off crackers, and a spark lodged on one of the beams. About midnight a draught of wind blowing on this smouldering beam caused the flame to burst out, and in a few minutes the whole house was afire. Mao Yu and his family jumped up, and tried to save what they could, but it was little use. The neighbours were all on bad terms with Mao Yu, because he stood on his dignity to an aggravating extent, and therefore merely looked on without helping. Three outhouses only remained unburnt, into which the family retired.

Lien and his wife among others were aroused by the alarm of fire, and hearing that it was Mao Yu's house that was burnt down, were quite astounded. The old man said that as the stranger's words had come true, he would follow his instructions on the morrow. Accordingly the next day he bought some eatables, and took them with him to the scene of the fire. He found Mao Yu and his wife in one of the outhouses which had been spared by the fire.

"What do you want?" asked Mao Yu.

"Sir and Madam," replied Lien, "I live near here under your protection; I trust that you will condescend to receive these trifles which I have brought, thinking they might be useful on an occasion like this."

Mao Yu thought to himself, "My dependants have not stirred a finger to help me; on the contrary they have expressed their delight, and have called this fire a judgment on me; but this old fellow, whom I have never seen before, has done me a kindness out of sheer good-will." Then, turning to Lien, he said, "I accept your present gratefully, and hereafter I will give you such proof of my thankfulness as is in my power."

Lien told Mao Yu that he was only too glad to be of any use and took his leave.

Although Mao Yu's house had been burnt down, yet all his money, and jewellery were saved, as they had been kept in an underground treasury. Consequently he

had plenty at his command to pay for the rebuilding of his house, which was completed in a few months.

The remarks of the neighbours on the occasion of the fire had made Mao Yu more cautious in his treatment of them. As soon as the new house was finished his friends and relations came to wish him joy, and to bring him presents. Not wishing to be wanting in manners, he complimented them on their good feeling, but determined to shame them, and told his servants to ask the bean-cake seller to come and see him. Lien came at once and asked Mao Yu's pleasure with him.

"I want you to join my friends here," replied the host; "they have come to have a glass of wine with me, and to condole with me on my losses."

Lien wished to decline the honour, but Mao Yu insisted that he should sit in the highest seat; declaring that age was the only criterion of rank in a village. The guests felt very uncomfortable, but did not dare to make any remark.

After they had sat drinking for some time, Mao Yu said to Lien, "If ever I can be of any use to you let me know, for I don't suppose your trade is very profitable."

"My wants are small," replied Lien, "and were it not for one thing, I should be quite contented, and my trouble is this, I am too poor to buy a piece of ground to bury my mother in."

"I have a quantity of land among the hills," said Mao Yu, "choose the sort of piece you want, and I will gladly give it you, don't trouble yourself to return thanks."

Lien nevertheless wanted to perform prostrations, which Mao Yu would not permit, so he took his leave, and returned home to tell his wife that the prophecy had come true. The following day he went to the Ko Têng Hill, and found the piece of ground the stranger had pointed out. After this he proceeded to Mao Yu's house



to ask if he had any objections to his choosing this particular spot. Mao Yu replied he had not, but Lien was quite welcome to it. Further than that, he drew up a deed of gift, and bade Lien keep it as security, so that his posterity might worship there without hindrance.

## CHAPTER II.

THE OLD SHELL PRODUCES A PEARL.—A SHARP EYE DETECTS A GENIUS, AND "THE WILD LICHEN CLINGS TO THE MAGNOLIA."

Lien went home with the deed of gift, to tell his wife that the stranger's words had come true. "I wonder," said he, "if he will come and shew me how I am to perform the burial."

"Of course he will," returned Pan; "has not everything come to pass as he promised? so get everything ready for the ceremony."

He had hardly completed his preparations when he walked Ko, who congratulated them on their good fortune.

"It is all owing to you," said Lien, "but everything is ready; I am only waiting for a lucky moment to conduct the funeral."

"The precise moment for starting the procession is unimportant," answered Ko; "but when you get to the hill, wait till you see a man go by with an iron hat on before you open the grave."

Lien could not understand the meaning of this direction at all, but was afraid to ask for an explanation. He then remarked to the stranger, "Somehow all this time I have never known your name, nor where you live; will you kindly tell me?"

Ko laughed, and replied, "Get me a pen and paper and I will write it down for you."

Lien did so, and the stranger wrote as follows:—"Although my body is under the grass, and I die of thirst, not a drop of water enters my mouth. You need not ask my second name, it is only that of a mountaineer. My rank is above a marquis or earl. Why can I not fly? Because my

wings are pressed down like the scales of a fish. I know not many men, for my eyes are dulled, but it takes a scholar to know me."\*

The stranger handed the paper to Lien, telling him that if he did not understand it now, his son would explain it as soon as he became a mandarin, "at which time," said he, "I will come and see you again, but for the present, good bye." With that he departed.

Two days after this Lien hired men to carry his mother's coffin to the grave, while he and his family followed in mourners' garments. On arriving at the hill the bearers dug the grave, and then wanted to lower the coffin into it; Lien however stopped them, saying that he was waiting for a friend to come with an iron hat on.

The others all laughed at the notion, and said, "Old man, you must be crazy; nobody on earth wears an iron hat, unless you mean a helmet; but this is neither a parade ground, nor a battle field, and you won't find helmetted soldiers straying among the hills."

At this moment a shower of rain came on, which drove every one behind the coffin for shelter. While crouching there, they saw a strange figure approaching. They soon found that it was a man coming back from the town with an iron boiler. Being caught in the shower, he had put the pot over his head and shoulders to keep the rain off.

Lien at once guessed that his friend's instructions referred to this man, and had the coffin lowered into the ground, and a proper shaped mound built over it.

A few months after this, Pan, though nearly fifty began to shew signs of pregnancy, and in due time bore a handsome and bright-eyed little boy, whom Lien named Ching. Time passed unnoticed, and when the lad was six years old, his parents had him taught the Three Character and

\* This enigma is explained in a subsequent chapter.

the Thousand Character Classic, which he learnt by heart in a marvellously short time; he also picked up all his brother's lessons by merely hearing him repeat them. Of course having no regular schoolmaster, young Lien Ching devoted much of his time to play, but even in his amusements he exhibited talent.

One day he and some of his young comrades had found their way into the courtyard of a house in a neighbouring village belonging to a President of one of the six Boards, whose name was Hsiu. There was a shed with a well in it in this yard, and young Lien Ching going into it proposed they should play at being President Hsiu.

The other children agreed. "But," said one, "there are so many of us, which of us is to be mandarin?"

Lien Ching suggested that the one who could best explain the duties of a mandarin should be chosen President, to which his companions agreed.

One of the youngsters cried out, "I will be a great and terrible mandarin, and every one shall stand in awe of me. If I want any one's goods or money, he shall give them to me, and I will throw shame to the winds, and feather my nest well, for this is a mandarin's chief duty."

Another child pushed forward and said, "This is not enough. A mandarin must use stronger measures than these. When I am in power, and any one is brought before me, I will beat him with the heavy bamboo till his flesh is torn from his bones, and compress his feet till they are crippled. Then I shall get rich and powerful, for no one will dare to refuse me anything."

The other children said this was just how mandarins acted; but Lien Ching would not agree, asserting that an official would soon come to shame if he acted in such a way.

"How so?" said the others. "Cannot a magistrate do pretty much as he pleases?"

"No, indeed," said Lien Ching. "The

Prefect is over him, the Intendant over the Prefect, the High Provincial Authorities over the intendant, the Six Boards over the Provincial Authorities, the Privy Council over the Six Boards, and the Emperor over all. If any mandarin were to behave as you two propose, he would at once be impeached before the throne and be beheaded or strangled. A mandarin's pleasure does not lie in oppression, but in good government, for if he rules the people well he gains their love and respect, as well as the favour of the Emperor, and when all the authorities from highest to lowest do their several duties well, the country is happy and prosperous."

The children all declared that he must be their mandarin, and gave him his choice of being a Privy Counsellor or a District Magistrate. Lien said that he preferred to begin in the lower ranks, and if every one would carry out their various characters consistently he would sit as Magistrate and try a case, and the two children who had wanted to be Mandarins might be Plaintiff and Defendant, and the others officers of the Court.

One of the children pretended to strike a drum to call his Worship into the Judgment Hall; and Lien Ching, putting on a stately air, gave his clothes a shake and went into the shed, and sat himself down on the well side, and gave notice that the Court was sitting. The other children stood round, some as clerks, and some as lictors or constables. Just then the two children who were supposed to be Plaintiff and Defendant were heard shouting outside, "It is a lie, I will get you beheaded."

The constable ran out and fetched them both in and set them on their knees.

"What is the matter?" said the Magistrate. "Speak out and tell the truth."

"Your servant's name is Wu Liang," said the plaintiff; "I am a respectable man. This sharper Chiang Chih-hu pretended yesterday that I had stolen a measure of wheat, and brought a crowd of people to attack

me and plunder my house, and while I and my family were trying to get away, my little daughter was killed."

Lien Ching then turned to the defendant, who deposed as follows:—

"I am the head man of our clan. We have lost so much grain at harvest time that we have made an agreement that each shall protect the other's crops. My nephew Chiang Neng's field was plundered the night before last. He came to me, and I and some others went to search for the stolen grain and found it in Wu Liang's house, who had carried it away in defiance of the Emperor's proclamation that carrying away growing crops to the detriment of the revenue is equivalent to robbery with violence."

"How about killing the little girl?" said Lien Ching.

"I am not responsible for her death," answered the defendant; "she fell into a pond."

"Is there anything peculiar about the stolen grain?" continued the young magistrate, "or any mark to know it by?"

"No," said the defendant, "but Wu Liang's house is close to the corn field."

"You scoundrel," cried Lien Ching; "Just because a man's house happens to be near a corn field which has been robbed, are you to go there with a crowd of rioters and frighten women and children to death? The child would never have fallen into the water, had she not been blind with fear. I therefore decree that the Defendant shall pay to the Plaintiff five ounces of silver as funeral expenses for the little girl, and that he shall further receive thirty blows of the heavy bamboo. I also order that no clan feud shall be instituted on account of this case."

The litigors then threw Chiang-chih-hu on the ground and pretended to beat him, and after this Lien Ching signed the minutes of proceeding, and gave orders to clear the Court.

Now we must say few words about Pre-

sident Hsiu, whose first name was Chü Huen. He had taken his Doctorial degree when a young man and had risen to the position of President of the Board of Rites. At the age of fifty, his wife having died without leaving a family, he retired from office, and married a lady named Ning, who bore him a son Yün Lu and a daughter Chao Hua. They were both clever and pretty children, but the girl was the brighter of the two.

One night the President had a dream that he saw something like a dragon in his well house. The monster was drinking there, but when Hsiu laid his hand on it, it flew away to the top of the entrance gate, where it sat nodding its head and wagging its tail. Suddenly there came a clap of thunder and the creature disappeared.

The following morning as Hsiu was escorting some visitors to the gate, he found a crowd of people round his well house. He stepped across to see what was going on, and heard the discussion about a mandarin's duties, and the trial, as narrated above. He was much pleased with the young Magistrate's ability, and going back into the house sent for the servant to learn who the child was. They did not know, but one of them said he had heard a man in the crowd mention that he was the son of a Yu Fu or Censor. The President said he did not think there was any Censor living in their neighbourhood, but he would call the boy in and question him. Accordingly he sent an attendant to invite Lien Ching into the house.

### CHAPTER III.

LIEN CHING ATTRACTS THE PRESIDENT'S GOOD WILL, WHO BESTOWS A GREAT BENEFIT ON HIS FAMILY.

The attendant went to fetch Lien Ching as ordered, and caught hold of him by the sleeve, saying, "My master wants you."

Lien Ching drew himself up stiffly and replied, "If he wants me, he had better be a little more polite."

"I beg your pardon," said the man; "My master sends his compliments, and will be glad of the honour of a few words with you."

"I have much pleasure in accepting his invitation," returned Lien Ching, and still keeping up the rôle of Magistrate, he dismissed his comrades, and accompanied the servant to the house; where the President was standing at the door. Lien Ching made him a low reverence without losing his presence of mind.

"Who are you, my young scholar?" asked Hsiu; "I am surprised to see a gentlemanly lad like you playing about with the village children."

"My father's name is Lien," answered the child, "and I am Lien Ching. I am six years old, but have never been to school. We were playing at mandarins to practise for the honours that may come hereafter."

"Is your father then a man of note that he has given you so good an education?"

"No," replied Lien Ching; "he is merely a poor bean-cake grinder who lives with my mother, my brother and myself in a little cottage."

The President thought to himself, "My servant has mistaken *Mo Tou Fu* for *Yu Fu*," (bean-cake grinder for censor). He however continued his questions, "What tutor have you had? What books have you read to know the rules of propriety so well?"

"I have had no tutor," replied the boy, "and have only read my primer; but the rules of right and wrong are inculcated by nature. I act as my heart directs me, and I believe I go right."

"A child that can make answers of this sort must have wonderful abilities," thought Hsiu. "I will let my dream come true by betrothing this youngster to my little girl." He then addressed Lien Ching, "If you have no one to teach you, you will make no progress on the road to learning; so how would you like to be educated with my son,

and have a clever tutor to instruct you and make a first-rate scholar of you?"

Lien Ching was overjoyed, but said his father's permission would be necessary. The President sent a servant to fetch him, and in the meantime brought his young friend in to introduce him to the ladies. The female attendants said he was a very pretty boy but was shockingly dressed, and with their master's permission carried him off to get him some better clothes. In the meantime Hsiu had gone in search of his wife, and when he had found her, he told her of all the youngster's cleverness, and declared his intention of making him his son-in-law, and asked her what was her opinions on the matter. Ning did not care to contradict her husband, but she inwardly determined that the marriage should never take place. In a short time the maids brought Lien Ching in, properly clothed in silk and satin, and then Yü Lu and Chao Hua joined them, and the three children made friends, and ran off to play.

Just then old Lien arrived, and the President went to the gate to meet him. The old man wanted to knock his head on the ground, but Hsiu would not allow him to do so, alleging that formalities of this sort would be quite out of place, but let him in and made him sit down as an honoured guest.

"I have something to say to you," said he; "talent appears but rarely, and even when it does it is often allowed to run to waste. Now I am sure that, if your son is properly trained, he will rise to a high position. Forgive me for saying that it is a great pity that he should lose his chances through your poverty. I have therefore a proposal to make, which is, that I may bring up your son with my own family, in order that by having him well taught, he may have a chance of attaining distinction. Will you let me do this?"

Old Lien of course had no objection to offer. On the contrary, he was so pleased that he could hardly express his thanks.

These two then had a glass of wine in honour of the occasion, and while they were drinking it, the three children all came and made the old man a bow.

"Your son told me he was six years old," remarked the President; "what day is his birthday?"

"He was born at about twelve o'clock at night on the 15th of the 8th moon," answered Lien.

"What a wonderful coincidence!" cried Hsiu; "my daughter was born at exactly the same date to an hour. Let us therefore betroth the two children to each other. Would such a match suit you?"

The old man rose and replied, "I am unworthy. You, Sir, are an official of great fame and of the highest rank. I am but a poor villager, and my son is of my own degree. You have promised to educate him. This alone is a gift ten thousand times more precious than I have merited. It would be too great presumption on my part to think of a match like that."

"Not at all," returned Hsiu; "I am above such worldly considerations. I consider talent as worth far more than wealth, and had I not made up my mind on the subject, I would not have made this proposition."

The President then made Lien take the seat of honour at the head of the room, and told Lien Ching and Chao Hua to stand before him and make him a bow. Old Lien wanted to go down on his knees to return the young lady's compliment, but his host begged him not to do so. The President then sat down himself and told the children to salute him, and after to salute each other, all of which the two children did with perfect self-possession.

After this ceremony Lien got up to go, and having taken leave of the President and the young people, he went straight home to tell his wife the news. She at once put this stroke of luck down to the credit of the stranger, and they both finally came to the decision that he must be a

god, so they put up a tablet to his honour, to which they affixed the piece of paper on which he had written.

But to return to the President. The following morning, he took Lien Ching into the library and introduced him to the tutor, whose name was Wên, and told this gentleman that the boy was to be his own son-in-law in course of time, and begged Wên therefore to take great pains with him, which the teacher promised to do.

Lien Ching proved quite as clever as the President expected, and in two years knew the four Books and five Classics by heart. The tutor after this allowed him to study by himself, which gave the boy full opportunity for being idle; in fact, the young rascal spent most of his time in playing with Chao Hua, and making childish love to her. Five years passed in this way, and the betrothed couple were eleven years old.

About this time Lien Ching discovered a quantity of old books in an unused upper room. He examined them and found them to be very valuable old volumes on many abstruse subjects. He was delighted with his discovery and set to work to study their contents, and soon mastered them. His principal delight was to puzzle his tutor with difficult literary problems, whereof he had learned the solution. Luckily Wên was an honourable man, and as soon as he found his pupil was too clever for him he determined to resign his situation, so when next he met the President he said to him, "I fear I must leave you, Sir, for though I have done my best, I find my pupils surpassing me, and if I do them no good, I do them harm. I have therefore to ask you to find a more competent teacher."

"Is this really the fact?" replied Hsiu; "It is not that you have to find fault with their stupidity or bad behaviour, and do not like to tell me so, is it?"

"No, indeed," rejoined Wên. "They are both good and clever lads, but your son,

though he has the advantage of hereditary talent, is the slower of the two, your future son-in-law's quickness is almost supernatural. The questions he asks me are too abstruse for me to answer, and the themes he writes are simply perfect. My own—though I am not ignorant of theme-writing—are miserable productions by the side of his. I can no longer eat the bread of idleness."

The President, seeing he was in earnest, accepted his resignation, and sent him away loaded with gifts. Many other scholars applied at once for the vacant tutorship, and President Hsiu chose a Bachelor of Arts named Fêng Yin to fill the post. Chao Hua had by this time grown too old to be allowed to study with the boys, and had retired into the inner apartments to learn the accomplishments necessary to a lady.

Now Fêng Yin, though he had the name of a clever man, was in reality very ignorant, and owed both his degree and present position to the influence of some noble friends. As soon as he was settled, he began to take great pains with Yün Lu and pay court to him, because he was the President's son, while Lien Ching, being only a villager's brat, was left out in the cold. The latter however was quite a match for him, and immediately set to work with some difficult problems, which he took to the teacher, to ask for an explanation of them.

Fêng Yin was utterly puzzled, but after some time he replied, "Oh, never mind musty old questions of this kind. You had far better study epitomes and such like works, which will take you to distinction by a short cut."

"Very well then," answered Ching; "all the books published during former dynasties may as well be burnt. But if I do not study standard learning, where shall I get material for original composition?"

The tutor could not or would not answer him, but finished the discussion by turning him out of the room.

A few days after this Lien Ching found a little book of magic among the old volumes he had routed out, and soon learnt how to perform some wonderful feats. He called Yün Lu into the upper room, and performed them for his amusement. First of all, he swallowed a sword, and brought it up again without hurting himself, and then by uttering a hocus pocus he caused Yün Lu's eyebrows to appear under his eyes instead of over them. Just then the teacher came to find them, and to tell them that by the President's orders he was going to hold an examination of their abilities and progress the following day. Luckily Lien Ching caught sight of him in time, and Yün Lu's face had nothing extraordinary about it when Fêng Yin entered the room. We will give an account of the examination in the next chapter.

(To be continued.)

## WANG AN-SHIH, THE "INNOVATOR."

(From an Unpublished Paper on the Province of Kiang-si.)

Wang An-shih,\* the infamous Minister of the Sung dynasty, often styled the "innovator," regarding whom a thick volume might be written, was a native of Lin-chuen in Kiang-si, and served at the Court

of Shen-tsung, 1068-86, as prime minister and chancellor of the Kuan-wên-tien or Literary Censorate. It appears that he was first brought into notice by Tseng-kung,\* who showed some of his writings to

\* 黃安石

\* 曾鞏

Ou Yang-hsiu,\* one of the most noted scholars of the day, and these being highly praised by this now celebrated writer and historian, he was recommended by Wen Yen-po,† the then minister, as one well qualified for office under government. He was accordingly introduced to the emperor who, it is evident, was much taken with this veritable master of subtlety, for we find him acting in the position of prime minister in the second year of Shen-tsung's reign, and of his introduction to that monarch.

Wang An-shih had already made a name for himself by his expositions of the Book of Odes, the Shu-king and the Chow-li, and it was upon the authority of the latter that he based those new laws which were destined to cause his name to be held up to future execration. His so-called new laws were in general not new at all, but in most cases merely the obsolete rules of past dynasties which had proved either too burdensome or tyrannical to be borne any longer. These he amplified or altered to such an extent as to enable him to claim the credit of devising them for the reformation of the government. With such an imbecile emperor as Shen-tsung appears to have been, it would not be difficult for a man with the adroitness of Wang to hoodwink him into the belief that his minister really had the welfare of the empire at heart in framing these new enactments; but others about the Court were not so easily deceived, as we shall see hereafter; yet, none succeeded in preventing Wang An-shih from acquiring the absolute power he did. His ruling passion was avarice, and the moment he was in power he hastened to gratify it under the convenient guise of reformation. Before he had been a year in office he laid before the counsellors of state his first scheme, under the name of the *Chen Shu Fa*,‡ whereby a system of pur-

chase was to be introduced to take the place of the time-honored practice of sending stipulated contributions of the products of the provinces to the capital, where they were taken over at a fixed valuation and sold again, all profit accruing to Government.\* It was accordingly represented that as the amount of these contributions or offerings from the provinces were fixed by rule, and no reserves were allowed in year of plenty, it was obvious that much hardship and difficulty must be experienced in years of dearth in sending the stipulated quota, as less than the full quantity contributable the provinces dare not send. On such occasions the value of the commodities were often enhanced five-fold; but when they reached the capital they perhaps only realised half their value, owing to the combinations of capitalists who took advantage of the embarrassing state of affairs to exercise the arbitrary power their wealth enabled them to wield in restraining or forcing sales at pleasure. To do away with this evil, it was proposed that the transport commissioners of the localities from whence the principal contributions were drawn, should get advances of money and goods from the treasury to purchase the commodities contributable, according to the estimated requirements. It was demonstrated that the goods constituting these offerings might thus be obtained from the cheapest marts, the dear ones being avoided, and the produce of distant exchanged for that of neighbouring districts. The commissioner would of course be kept well informed of the state of the stocks at the capital; thus he might buy or hold as circumstances demanded, and regulate the supplies as wanted. By adopting such a measure it was urged that the State would be always amply supplied, without exhaust-

\* 歐陽修  
† 文彥博

‡ 均輸法

\* Contributions are still sent to the Capital in fixed quantities, but they are not publicly sold. China-ware constitutes one of these contributions or offerings from Kiangsi.

ing the resources of the people. The scheme having been approved by the Emperor a transports commissioner was charged with the task of carrying into effect this new law. A grant of five million strings of cash was required of the Treasury, and three million piculs of rice were to be assigned to the use of this officer for the development of this scheme. Although the approval of the Emperor had been obtained, several of the counsellors who had deliberated on this innovation were strongly opposed to it, as they apprehended it would cause serious disturbances, and foremost among the opposers was Su-châ,\* who vigorously contested the new legislative measures advanced by the bold and unscrupulous Wang.

In a memorial addressed to the throne he denounced the extravagant expenditure required for the appointment of a staff to carry out this new law, and at the same time warned His Majesty that as corruption reigned paramount, these officers charged to buy impartially and deal fairly, would only negotiate with friends and do nothing without a bribe; consequently whatever they purchased would cost infinitely more than the producers really asked for their produce, and when the time came for selling, the same malpractices would be repeated. He regarded money thus spent as lost, but granting that some of these official transactions realised a trifling profit, the loss to the exchequer in the shape of revenue which merchants would pay on this vast amount, would be much greater than any profits gained by sales. But the Emperor being thoroughly duped by his minister, this sage advice was unheeded; still it is satisfactory to learn that other influences prevented this grand commercial speculation from being passed as law or coming into general operation. Undaunted by the non-success of his first ad-

ministrative measure, he brought forward, just two months later, a project of infinitely greater magnitude, both in its baneful results to the people, and in the benefits that were to accrue to himself. This remarkable enactment was entitled the *Tsing-miao-fa*,\* or, literally translated, the Green Sprout Law; and it appears to have originated under the following circumstances. The Board of War, on some previous occasion, had ordered an additional levy of troops for service on the frontier, and it became necessary to devise measures for their support. The transports commissioner of Shen-si, finding the supply of grain quite inadequate to the requirements of the force, conceived the idea of advancing money to the border farmers on the estimated quantity of grain they could produce, that enough might be raised on the spots for the maintenance of the troops. This loan was to be repaid at harvest time, and it received the name of the Green Sprout Money or *Tsing-miao-ch'ien*. The system of aiding the poor agriculturist seems to have been productive of the most satisfactory results, as in a few years a surplus was reported at the granaries.

The success of this device induced Wang An-shih to apply it to the whole country, as a means of accumulating a large surplus stock of grain to provide against years of famine. But did it not occur to Wang, enquires the native historian, that while he was overloading his granaries he was overburdening the people with debts? The misery of the poor, however, really concerned the minister but little, for notwithstanding that it was proved to him that his new law would only add to the distress of the rural population, he persisted in carrying it out. It was accordingly proposed to lend money to the people at the rate of 2 per cent. per half year, the repayment of principal and in-

\* 蘇轍 brother of the celebrated poet *Su Tung-p'o*.



terest to be made, during the autumn term for collecting taxes, either in grain or cash at the option of the borrower. If the harvest happened to be bad, payment might be deferred until a favourable season. What could be more liberal? Provision would thus be made against the disaster of a bad year, and the people rescued from the clutches of the money lenders, who took advantage of an insufficient crop to prey upon the people at will. The *Tsing-miao-fa* must therefore be looked upon as a great boon! For the future there would be no cause of apprehension of a bad harvest, as there would be large reserves in all the granaries to supply the needy, and even money to advance to poor farmers to enable them to sow their lands in spring.

Proper officers were to be appointed to superintend the collections of the Grain, and it was proposed to first introduce the system, in the districts north of the yellow River, East of the capital (Kai-feng-fu), and south of the Yangtse, and then throughout the Empire. The Emperor gave his assent readily to such a laudable proposal, and sanctioned a grant of 100,000 strings of cash as a fund for stocking the granaries.

Now Wang An-shih and his time-serving colleague Lü Hui-ching\* had long decided to carry out this law at all hazards, but to screen himself against the possible charge of self-willedness, he submitted his new scheme to Su-chê, and asked the unreserved opinion of this able statesman, on this grand legislative measure, though by no means intending to be guided by his opinion.

With characteristic candour Su-chê told Wang that this scheme had been originated years ago, with the object of assisting the poor; but that owing to the rapacity and corruptness of the petty officials who formed the medium of receiving and issuing the grain or money, the system had become pregnant with all that was evil, which the

law proved powerless to stop. When the money passed into the hands of the people it was misapplied by many, and when settling time fell due, there were defaulters even amongst the richest. Punishments and litigation ensued, and the districts became the scene of endless trouble and disturbance.

To dissuade Wang, Su-chê instanced the noble administration of Liu-an,\* a celebrated statesman of the Tang, and advised him to imitate his system of government. When he directed the Government, urged Su-chê, it was not found necessary for the state to advance funds to the people; and no matter whether the year happened to be bad or good they never let the seasons pass unprofitably. Su-chê further advised Wang to adopt some of Liu-an's laws, and to secure to himself the fame of that illustrious statesman. The truth of all Su-chê had said, Wang readily acknowledged, and he even expressed his intention to ponder over what he heard most carefully; but a month elapsed and no more was said about the *Tsing miao fa*. Meanwhile the time for sowing was approaching; and the transport commissioner having reported that the agriculturists were in a state of destitution, and without the means of tilling their land unless obtained from extortionate money-lenders, he entreated a loan of half a million strings of cash, and cloth, to advance to the people, the year's profit or interest on which would amount to a quarter of a million. What portion of this sum fell to the share of the avaricious minister is not stated, but it is unquestionable that he rewarded himself liberally. The misery caused by the extension of the system cannot be described, but we can imagine the pernicious effect it must have had on the nation after sixteen years' duration. It was repealed during the year of Shen-ting's successor.

We have omitted to state that one of

\* 呂惠卿

\* 劉晏

Wang's novel and pleasing theories was, "that by good management of the resources of the country the Government would have ample funds for its maintenance without taxation," and that the *Tsing miao fu* was a practical example of his theory.

Another year had not elapsed before Wang An-shih proposed a third obnoxious enactment, in further illustration, we presume, of his thesis of government without taxation. This was the revival of the tithing system, for military purposes. The tithing system, it must be stated, was even then an old organization in China, and it has had the credit of being most efficacious in the suppression of crime; but until Wang became prime minister the organization had never been called upon to do military duty. The army or paid force was now no longer to exist, the services of the populace under the tithing system being substituted. The people were accordingly formed into tithings; ten families constituting a *pao*, which was to have its leader; fifty families were to comprise a major *pao* each with its respective leader, and ten major *pao* were to form a *tu* or division, which was to be officered by a captain and lieutenant. From every family in which there were more than two males, one was called upon to serve as a soldier. Where families were not numerous enough to form a *pao*, the males were still to be drawn in the same ratio, to form reserves; also the young and stalwart who were not of age. All were to be instructed in the use of the bow and cross-bow, and drilled in military manoeuvring. The policing of the towns at night was to devolve on this organization, each major *pao* having to send five men to patrol the streets as a protection against robbers, a reward being given for the apprehension of a thief.

The tithing system was to be organized first at the capital and suburbs, and then throughout the empire. But before many meetings had been held for the instruction of the people in drill, and other military

usages, they discovered that the amount of tyranny and oppression exercised was so great, and the service so onerous, that numbers deserted and became bandits. These deserters the magistrates were afraid to report on, or to notice in any way, lest they should be held responsible for the conduct of their wretched "children" who were driven to brigandage to escape the tyranny of the Government. Most fortunately for the people, and indeed for the country as well, there was at least one official fearless of the consequences of impeaching so powerful but unprincipled a minister as Wang, when grievances had to be redressed, and in this instance it was the Justice of *Ta-ming-fu*, who became champion of the poor and oppressed. Actuated by the most generous motives, he addressed a strong letter of remonstrance to the throne, in which he represented, "that this law would not only arrest the national wealth and power, by robbing the people of the time they ought to devote to agriculture; but, it was tantamount to making a law to drive the poor to acts of violence and rebellion, the dawn of which was then apparent. If all cannot be released from this service, then let the working classes be exempted," urged Justice Wang Kung-chên,\* "and so regain their loyalty." This vigorous remonstrance greatly annoyed the promoters of the new organization, who at once accused the Justice of being a malcontent; but he repudiated this charge by saying that it was "in thus opposing bad administration that the faithful servant recompensed his country." The opposition raised by Wang Kung-chên obtained the exemption of the working classes, or peasantry, but it only made the yoke more heavy on other classes, who, however, had to endure it for 13 years, during which time it wrought an incalculable amount of injury to the country.

(To be continued.)

\* 王拱辰

## FENG SHUI.

## A REVIEW.\*

The volume before us essays to answer a question frequently asked of late years, but hitherto without any satisfactory reply. "What is Feng Shui?" asks the merchant, who finds it affect his trade; the missionary, whose best efforts are often neutralized by the belief in its existence; or the official, whose diplomacy is at times non-plussed by the unanswerable assertion that Feng Shui prohibits a compliance with his demands. Dr. Eitel could scarcely have chosen a subject of more popular interest, upon which to write, or one presenting a wider field for ethnological research. That his treatment of it would be thorough might have been predicted; it was less certain that he could make good his definition of it as "the Rudiments of Natural Science in China." It must, however, be admitted that he has been strikingly successful in investing the geomantic fancies of the Chinese with a new and striking interest. Without precisely accepting the definition he gives in his title page we believe he may rightly claim the honour of being the first to convey to the Western mind anything like an accurate idea of what the mystic words "Feng Shui" represent to the Chinese.

Before proceeding to notice the matter of Dr. Eitel's able brochure it may be well to briefly glance at the extent of our previously existing information regarding

Feng Shui, as we shall by this means be better able to estimate the degree in which he has thrown a new, and certainly unexpected, light upon the subject. Familiar as the words Feng Shui are, both to students of the Chinese language, and to other residents in China of all sorts and conditions, the popular idea conveyed by them to the Western mind has ever been vague and indefinite. Taken to imply (as they doubtless do) "geomantic influences," the average reader was content to regard those influences much as he did the "Fetish" of the African negro, or to look upon the whole system as a sort of recon-dite troll-worship such as has for ages obtained in Iceland and throughout Scandinavian Europe. Till within a very recent date no foreign writers attempted to investigate what they erroneously deemed a system of which its votaries could give no intelligible account. It has been reserved for very recent students to lift the veil which once hid from the foreign, as it even still does from the vulgar native eye the mysteries of Feng Shui.

→ The first European writer who appears to have touched upon the subject is Father de Mailla, who in the 18th volume of his "Histoire Generale de la Chine" (p. 607), published in 1785, briefly refers to it as "Un préjugé Chinois l'un des plus extravagans, peut-être dont soit capable l'esprit humain." He somewhat inaccurately defines the words Feng Shui to imply the "fortunate or unpropitious situation of a

\* *Feng Shui*; or, the Rudiments of Natural Science in China. By Ernest J. Eitel, M.A., PH.D. Hongkong: Lane, Crawford & Co. London: Trübner & Co. 1878.

house, tomb, &c.," adverts to the means taken by property owners to avert threatened evil, and narrates how the Governor of Kien Chang endeavoured to neutralize the bad influences of a Jesuit church erected in the vicinity of his Yamen. Short however as the worthy father's allusion is, the paragraph ending it aptly epitomises the position taken by Feng Shui in Chinese eyes. "If," he says, "some or others have more wit or talent, if they reach the Doctor's degree at an early period, if they fill distinguished official posts, if they have more children, if they are subject to fewer grave sicknesses, if all their commercial speculations succeed, it is not, according to themselves, owing to their intelligence, activity, or probity, but only to a happy Feng Shui. It is that their houses and the tombs of their ancestors are favourably situated." In view of this nearly accurate indication of the high esteem in which Feng Shui is held by the Chinese—for the saving clause that honesty and energy do go for something in their scheme of life must qualify the sentence—it is somewhat strange that so little effort was, until very lately, made to get a clearer idea of a system so powerfully influencing the people of a vast Empire.

Scarcely more than passing allusions to Feng Shui are to be found in the vast mass of works published on and about China between 1785 and 1868, which latter year witnessed the issue of the most comprehensive and generally reliable work, hitherto produced—the "Middle Kingdom" of Dr. Williams. Yet even in this the words are not to be found in the index, and half a dozen lines dismiss the subject\* with the remark, that the doctrines of Feng Shui or "wind and water rules" are "as ridiculous a farrago of nonsense, superstition, and craft as have ever held sway over the human mind in any country or age; and it is not more surprising than

melancholy to see a people like the Chinese so completely befooled by them." A less contemptuous and fuller notice of the geomantic ceremonies observed by professors of Feng Shui may be found in Doolittle's "Social Life of the Chinese" (Vol. II. p. 387), but it makes no attempt to account for the motives underlying them. In one of the earlier numbers of the Shanghai *Shing-hui Shêng-pao* the first of a promising series of articles on Feng Shui appeared from the pen of a native preacher resident at Amoy. He unfortunately however died before writing a second, and much valuable information on the subject was doubtless thus lost. Finally a few short scattered notices in "Notes and Queries on China and Japan" (Vol. I. pp. 7, 19, 29, and Vol. II. p. 69) conclude the list of what we may term passing allusions to the superstition in question, for a period of nearly eight decades. All these naturally left European readers very much in the dark as to what the Chinese themselves understood by their seemingly unmeaning ceremonies and observances, and attempts more or less ambitious to solve the mystery have accordingly been made during the past three or four years. Dr. Yates and Mr. Edkins have both contributed lengthy articles on the subject to the now defunct *Chinese Recorder* published at Foochow; and Doctor Eitel has taken up the discussion where they left it. Dr. Yates defines Feng Shui to be based on two currents, one of good proceeding from the South, and one of evil flowing from the North. "As the genial influence of spring is observed to vivify the vegetable Kingdom when apparently dead, so in like manner the vivifying influence of the spirit of animation is supposed to be felt by the dead whose remains have been placed in good positions to catch the good Feng Shui."\* He then goes on to describe, accurately enough, the observances and ceremonies carried out in obedience to

\* *Middle Kingdom*, Vol. 2. p. 264.

\* *Chinese Recorder*, Vol. 1. p. 39.

the dictates of Feng Shui sien-shéngs. Dr. Yates' paper was an immense improvement on preceding notices, but while noting the results on the Chinese mind of a belief in Feng Shui in a most interesting way, it still left unsolved the original belief underlying its outward and ceremonial manifestation. Mr. Edkins, again, while furnishing most interesting papers in which he not unsuccessfully attempts to shew the coincident, if not common, origin of Chinese and Aryan beliefs as to the powers of nature, stopped short of giving anything like a definition of modern Feng Shui, though he details many of its beliefs and ceremonies with a fulness leaving little to be desired. He seems to have struck the same vein as Dr. Eitel without attempting to work it, and certainly treated the subject in a more scientific manner than his predecessors. We are not, however, reviewing his labours, and refer to them only by way of indicating the condition of the subject when Dr. Eitel took it up.

The brochure before us originated in an invitation addressed to Dr. Eitel to aid a scheme of Winter Lectures in Hongkong for the season 1872-3, and it was in response to a very generally expressed feeling that he consented to expand the brief paper forming his lecture into its present shape. The title page would alone challenge attention, from its definition of Feng Shui as "The Rudiments of Natural Science in China"—a definition supported with much ingenuity and ability. We would only ask if it be not applicable to all human superstitions in which the powers of nature are impersonated? Mythology and geomancy have been so intimately connected in the household lore of all countries that scarcely a geomantic superstition exists between India and Scandinavia which may not be defined as an imperfect human utterance of the deep-felt truth,—as common to the North American Indian as to the Chinaman,—that the powers of nature are entities, endued with

superhuman, but still comprehensible, emotions, such as volition or will, love, hate, &c. This fact, as we maintain it to be, in no way detracts from the credit due to Dr. Eitel, who has demonstrated Feng Shui to be something beyond a blind observance of ceremony without reason, and has simply added another link to the chain of testimony that the elementary relations of man and nature are in all ages and countries based on the same instinctive beliefs.

"The whole system of Feng Shui," says the author, "is based on an emotional conception of nature," and he regrets that our men of science have not preserved "*that same\* sacred awe and trembling fear of the mysteries of the unseen*" which characterizes these Chinese gropings after natural science. We fully sympathise with the idea prompting his wish, but would suggest that the aspiration if taken literally would imply more than was meant. The spread of materialism in Europe is doubtless greatly to be deplored, but we probably express Dr. Eitel's idea in recording our own wish that *a nearer approach* to the child-like reverence of pagan China for the unknown and unseen would not disgrace the writers of a too numerous school. We note this however only by the way. Let us quote Dr. Eitel's account of the origin of Feng Shui:—

"The system of Feng-shui is of comparatively modern origin. Its diagrams and leading ideas are indeed borrowed from one of the ancient classics, but its method and practical application are almost wholly based on the teachings of Choo-he and others, who lived under the Sung dynasty (A.D. 1126-1278), and whose commentaries to the classics are read in every school. Choo-he's mode of thinking has in fact been adopted by modern Confucianism, and forms the philosophical basis of the whole system of Feng-shui.

"According to Choo-he there was in the beginning one abstract principle or monad, called the 'absolute nothing,' which evolved out of itself the 'great absolute.' This abstract principle or monad, the great absolute, is the primordial cause of all

\* The italics are ours.—Ed.

existence. When it first moved, its breath or vital energy congealing, produced the great male principle. When it had moved to the uttermost it rested, and in resting produced the female principle.

"Now, the energy animating the two principles is called in Chinese K'e, or the breath of nature. When this breath first went forth and produced the male and female principles and finally the whole universe, it did not do so arbitrarily or at random, but followed fixed, inscrutable and immutable laws. These laws or order of nature, called Li, were therefore abstractly considered prior to the issuing of the vital breath, and must therefore be considered separately. Again, considering this Li, or the general order of the universe, the ancient sages observed that all the laws of nature and all the workings of its vital breath are in strict accordance with certain mathematical principles, which may be traced and illustrated by diagrams, exhibiting the numerical proportion of the universe called Su, or numbers. But the breath of nature or the K'e, the order of nature called Li, and the mathematical proportions of nature, called Su, these three principles are not directly cognizable to the senses, they are hidden from view, and only become manifest through forms and outlines of physical nature. In other words, the phenomena of nature, her outward forms of appearance, constitute a fourth branch of the system of natural science called Ying, or forms of nature. Now these four divisions, Li, or the general order of nature, Su, her numerical proportions, K'e, her vital breath or subtle energies, and Ying, her forms of appearance, constitute what is popularly called the system of Feng-shui."

We have somewhat condensed the text, but the foregoing sufficiently expresses the author's definition. Taking these four divisions—the Laws, Numerical Proportions, Breath and Forms of Nature—Dr. Eitel deals with them in the order specified. The underlying idea of the *Li* is that everything on earth is but the "coarse material reflex" of something celestial. To decipher the laws which govern the movements of the heavenly arcana is therefore the prime object of those who would study the future of things earthly, and to this end the principles of nature must be mastered by would-be proficient. The Sun, Moon, and Stars are naturally the first objects of attention in this regard, and it is noteworthy

that astrology should have assumed in all ages and amongst all peoples so precisely similar a place in popular esteem. We have not space to here detail the principal characteristics of Chinese astrology so well described by our author. Suffice it to say that the constellations and the five planets known to the Chinese play in Feng Shui much the same part as they played in the priestly mysteries of ancient Egypt. We must hasten on to shew in as brief a manner as possible how the connecting links are found between the celestial bodies and human life. It will be sufficient for our purpose to take a single planet, say, Jupiter. The element wood is supposed to be under the influence of that planet. Wood reigns in the spring, is abundant in the East, and is ruled by the same planet as that influencing the muscles and heart of the human body, riches, and the first of the social relations "Prince and Minister." The reader has but to note that each planet in like manner rules an element, season, direction, portion of the body, state of fortune, &c. to obtain a general idea of the entire system. It is in fact Zadkiel and old Moore over again—with variations. But the Chinese carry their belief a step further than did European astrologers, as they extend to the spirits of the dead the supposed influence exerted on the bodies and souls of the living.

"This idea of the organic unity, nay identity, of the spiritual basis of life in nature and life in individuals, was a favourite theme of discussion with Choo-he and other philosophers of the Sung dynasty. According to this now universally influential school, the human soul is possessed of a dual nature, and leads, as it were, a double life. They distinguish an animus and an anima. The former is the energy of human nature as embodying the male principle of nature. The breath of the animus is the breath of heaven. The anima, on the other hand, is the redundancy or pleroma, so to speak, of the contracting (female) energy of nature. The breath of the anima is the breath of the earth. The animus is the spiritual, the anima the material or animal element of the soul. When through the exhaustion of the vital breath, the

body is broken up, the animus returns to heaven, the anima to earth; that is to say, each is dissolved again into those general elements of nature whence each derived its origin and the temporary embodiment of which each was within the sphere of individual life. The souls of deceased ancestors therefore are as omnipresent as the elements of nature, as heaven and earth themselves. Thus the Chinese have been taught to consider themselves as constantly surrounded by a spirit world, invisible indeed and inaccessible by touch or handling, but none the less real, none the less influential.

"Now, the common people have the notion, which is no doubt but a popularized application of the above-given philosophical propositions, that the souls of the ancestors are by their animal nature chained, as it were, for some time to the tomb in which their bodies are interred, whilst by their spiritual nature they feel impelled to hover near the dwellings of their descendants, whence it is but a natural and logical inference to suppose, that the fortunes of the living depend in some measure upon the favourable situation of the tombs of their ancestors. If a tomb is so placed, that the animal spirit of the deceased, supposed to dwell there, is comfortable and free of disturbing elements, so that the soul has unrestricted egress and ingress, the ancestors' spirits will feel well disposed towards their descendants, will be enabled to constantly surround them, and willing to shower upon them all the blessings within reach of the spirit world. So deeply ingrafted is this idea of the influence of the dead upon the living, that Chinese wishing to get into the good graces of foreigners will actually go out to the Hongkong cemeteries in the Happy Valley, and worship there at the tombs of foreigners, supposing that the spirits of the dead there, pleased with their offerings and worship, would influence the spirits of the living, and thus produce a mutual good understanding between all the parties concerned."

And this brings the author to the practical exercise of geomantic divination in choosing sites for buildings, graves, &c. :—

"In the first instance it must be understood, that there are in the earth's crust two different, shall I say magnetic, currents, the one male, the other female; the one positive, the other negative; the one favourable, the other unfavourable. The one is allegorically called the azure dragon, the other the white tiger. The azure dragon must always be to the left, the white tiger to the right of any place supposed to contain a luck-bringing site. This there-

fore is the first business of the geomancer on looking out for a propitious site, to find a true dragon, and its complement the white tiger, both being discernible by certain elevations of the ground. Dragon and tiger are constantly compared with the lower and upper portion of a man's arm: in the bend of the arm the favourable site must be looked for. In other words in the angle formed by dragon and tiger, in the very point where the two (magnetic) currents which they individually represent cross each other, there may the luck-bringing site, the place, tomb, or dwelling, be found. I say it *may* be found there, because, besides the conjunction of dragon and tiger, there must be there also a tranquil harmony of all the heavenly and terrestrial elements which influence that particular spot, and which is to be determined by observing the compass and its indication of the numerical proportions, and by examining the direction of the water courses."

We should like to quote the whole of the section, from which the foregoing is taken, in full, but must refer our readers to the work itself. Of the Numerical proportions of nature, with which Dr. Eitel deals in his third chapter, it is impossible to give an intelligible explanation in the space at our command. Suffice it to say that the Chinese, struck by the mathematic principles governing the movements of natural bodies, have taken them as the basis of an absurd and artificial symbolism, based on what are known as the Diagrams of the *Pah Kua*, which is most lucidly explained by our author. The next chapter treating of the Breath of Nature is more popularly interesting. It explains how the tiger and dragon (see *supra*) are emblems of the subtle influences of the heavens, and how Feng Shui prescribes that locations to be favourably situated must be near the junction of these two simulacræ. Dr. Eitel uses the words "magnetic current" to explain the idea involved in the male and female "Breaths," and at first sight it would almost appear that the correlative influences positive and negative, so often referred to by the Chinese in explaining this portion of the subject, gave colour to the supposition that some dim and vague

recognition of terrestrial magnetism had indeed been arrived at by the disciples of Choo He. It is disappointing to find that facts do not bear out this supposition.

The description given of the style of locality most geomantically correct is supplemented by a significant sentence. "Suppose," says the author, "you have found a place abounding in good auspices, but some distance opposite you there is a straight running ridge or water shed, or say a railway embankment by no means pointing in the direction of your site but running across your frontage in a straight line—there could be caused by this line a deadly breath ruining all your fortunes and those of your descendants." Most people know that Feng Shui is opposed to railroads, but few know exactly in what way. The passage above quoted indicates the existence of a more powerfully antagonistic superstition than many would have believed. Hongkong readers will find the following of local interest:—

"Hongkong, with its abundance of rocks and boulders scattered about on the hillside, abounds accordingly in malign breath, and the Chinese think our Government very wise in endeavouring to plant trees everywhere on the hill to screen these harbingers of evil. But the most malicious influence under which Hongkong suffers is caused by that curious rock on the edge of the hill near Wanchai. It is distinctly seen from Queen's Road East, and foreigners generally see in it Cain and Abel, Cain slaying his brother. The Chinese take the rock to represent a female figure, which they call the bad woman, and they firmly and seriously believe that all the immorality of Hongkong, all the recklessness and vice of Taip'ingshan are caused by that wicked rock. So firm is this belief impressed upon the lowest classes of Hongkong that those who profit from immoral practices actually go and worship that rock, spreading out offerings and burning frankincense at its foot. None dares to injure it, and I have been told by many otherwise sensible people that several stonecutters who attempted to quarry at the base of that rock died a sudden death immediately after the attempt."

The fourth and last division under which Dr. Eitel treats Feng Shui—Nature's form,

of appearance—might almost have been merged in the first, as this chapter is in some cases but a repetition of what has already been said (*e.g.* compare pp. 23, and 55). The remarks as to planetary influences are however much more full, and an amusing exemplification of the way in which they have, according to Chinese ideas, a local application is given at p. 57:—

"Now of course, where there are several mountains or hills in close proximity, it is all-important to find out whether the planets and the elements, which these mountains individually represent, form a harmonious peaceful union, for the luck of a place depends in a great measure upon this, that the planets and elements influencing it should be friendly or allied to each other, either producing each other or indifferent to each other. Suppose there is close to a hill resembling Jupiter and therefore representing the element wood, another with the outlines of Mars and corresponding to the element fire, it is manifest that this is a most dangerous conjunction. For instance, the peak of Hongkong, presenting the outlines of Jupiter, is under the influence of wood. Now, at the foot of the peak there is the hill called Taip'ingshan, with the outlines of Mars, and therefore the representative of fire. Now, a pile of wood with fire at the bottom,—what is the consequence? Why, it is no wonder that most fires in Hongkong occur in the Taip'ingshan district. We see, therefore, it is most important to consider not only to which planet each hill or mountain belongs, but also the mutual relation, friendly or destructive, of the several planets and elements represented by the different peaks."

The History and Literature of Feng Shui is treated in a succeeding chapter at some length, but we must refer our readers to the work itself for details difficult of condensation. Let us rather conclude by noting some remarks made by the author on the bearing of this superstition upon the foreign policy of the Empire. No one can rise from the perusal of Dr. Eitel's pages without acknowledging that they have shed a new light upon the real importance attached to Feng Shui in native eyes; and the reader will perchance be more ready than before to debit to the effects of superstition much of that antagonism to foreign



appliances popularly attributed simply to national pride and self conceit. Feng Shui has, as the author observes, "a legal status in China." The Judicial tribunals will entertain a claim on the presumption that Feng Shui is a fact and not a fiction. Naturally enough considering the intellectual barbarism of the officials, the spots ceded to foreigners for the purpose of founding settlements have invariably been the worst that the Feng Shui professors could find. Witness, for instance, that at Canton. Shameen was originally a mud flat in the river in the very worst position Feng Shui knows. "When it was found that the Canton trade, once so prodigious, would not revive, would not flourish there, in spite of all the efforts of its supporters—when it was discovered that every house built on Sha-meen was overrun as soon as built with white ants, boldly defying coal tar, carbolic acid and all other foreign appliances—when it was noticed that the English Consul, though having a special residence built for him there, would rather live two miles off in the protecting shadow of a Pagoda,—it was a clear triumph of Feng Shui and of Chinese statesmanship." But Dr. Eitel does not despair of Feng Shui being overcome, powerfully antagonistic as it is to the introduction of foreign civilization into the Empire. Like the astrology of the dark ages it may be twisted so as to suit

almost any combination of circumstances, and money will go a very long way in removing the obstacles it would invent. Without doubt the only secular agent likely to overthrow Feng Shui is "the spread of sound views of natural science," combined, we would venture to add, with a clear demonstration that money is to be made by adopting them—no very difficult task when, as now, the mechanic and the manufacturer and even the soldier and the sailor depend upon scientific discovery for their most valuable aids.

We like Dr. Eitel's definition of Feng Shui as given in his last paragraph better than that to be found in his introduction. At starting he defined it to be "Another Name for Natural Science." But his summing up of a very able investigation more accurately expresses it as "the blind groping of the Chinese mind after a system of Natural science untutored by practical observation of nature, and trusting almost exclusively in the truth of ancient alleged tradition, and in the force of abstract reasoning." The learned author deserves great credit for the way in which he has brought research and reading to his task. We would suggest that every foreign official in China be furnished by his government with this most useful and interesting handbook as a guide to their dealings with Feng Shui in its "official status."

## A GOSSIP ABOUT FORMOSA.

BY A FORMER RESIDENT.

"How long were you in Formosa?" we are often asked. "Five years," we reply. "Good heavens, how could you exist so long in such an outlandish hole. You could have no society there, no amusements, a blazing sun and murderous savages." We are pitied, and when we

express our liking for the place, our truthfulness or our sanity is doubted. Yet we do like the place; in our memory it is a pleasant corner, and over the time we passed there we often sigh "The days that are no more."

The steamer-travelled tourist, who only

touches at Takao or Tai-wan-foo, has some apparent reason for condemning Formosa. But the skin is the worst part of the fruit and a deeper acquaintance produces a liking. If a man derives his pleasure from billiards, good dinners, small talk, a game at whist and the latest novel—he had better keep away from Formosa. But if his taste is for lovely scenery, a roving life, a clear sky, a kindly people, a little adventure and plenty of shooting, let him try our island. If he is a candid man and above being influenced by conventional views of pleasure, we guarantee he will say he has enjoyed his visit, and would like to repeat it. The long summer is doubtless a drawback, but it comes to an end like everything else, and its wearisome days and nights are forgotten as soon as the first snipe has been shot.

There are few places in the world where pleasure can be had without a pursuit more or less arduous. Formosa is no exception to the rule. She is beautiful, but to enjoy her beauty you must take the trouble to look at her. And this little amount of necessary trouble it is that makes the man who takes it more healthy and vigorous and less inclined to sit down and say, "Oh, how dull it is! what a wretched climate. Boy! brandy and soda."

Suppose you take us for your guide on such an excursion as we loved to make some years ago. Early to bed has made early to rise easy; all preparations have been concluded the night before, a trustworthy cook and the necessary number of coolies engaged, burdens are apportioned, and by five o'clock in the morning we are off on a three or four days' holiday. "What a lovely morning," we keep repeating one to the other, as leaning back in the stern of the gig we cross the lagoon, flavouring the fresh morning air with the sweetest of all smokes—the smoke matutinal. The sky above us is innocent of a cloud; the great back bone of mountains, black as ebony, stands out in distinct profile against the

brightening east; a gray haze hangs over the plain between us and them; a cool land breeze ripples the surface of the water; a few fishing rafts move over the lagoon;—these are some of the features of a scene which repeats itself morning after morning for many months of each year. The weather is absolutely to be depended on at this season, and feeling certain of a fine day for our journey, we throw our legs across our nags and are off long before the sun has looked over the hills. A long ride, and after the sun is up, a hot one is in front of us, so we push on at a sharp trot, anxious to make a good ten or twelve miles before seven o'clock. We wind over the plain, through lanes skirted by tall bamboos, over narrow paths across the now dry paddy fields between fields of sugar-cane, through a village or two whose inhabitants are just beginning to cook their breakfasts, or are rubbing the sleep out of their eyes, looking very dirty, as they gaze out on the morning from their cabin doors—through market gardens fresh and green with the dews of the night. The exhilarating influence of the ride and the beauty of the scene again constrain us to utter at the first drawbride the commonplace, "what a lovely morning." But we have no time for quiet contemplation; there is a town in front, Pithau, which must be passed through before its streets are too crowded and its small boys annoying. We emerge by the south-east gate just as the long trains of buffalo-carts, which had rested there under the tree, are getting under way, disturbing the morning calm by the painful squeak of their ungreased axles. An extraordinary sound they make, audible in the still morning miles away. They are but clumsy vehicles, creeping, bumping and squeaking along the uneven and rutted road at the rate of about half a mile an hour, not including stoppages. We believe they are unknown in other parts of China, and suppose them to be a relic of the

Dutch occupation of Formosa. You will meet many of them during the day, and be careful to give the buffaloes' horns a wide berth; they are brutes of uncertain temper easily excited to fear or anger, and in their confusion will run after you as soon as from you. Pass to leeward of them if you can, for their sense of smell is delicate enough to distinguish between foreigner and Chinaman and they seem more easily excited by this sense than by those of sight or hearing. The common cow of the country is a much more docile creature, its small and shapely form being in pleasing contrast to the clumsiness of the huge water-buffalo; on account of its steadiness in harness and superior sagacity, it is often yoked with the latter as leader in the tandem.

We push past these and other obstructions and emerge once more into the open country, just as the first rays of the sun reach us in long lanes of light escaping through the notches in the mountain ridge in front. This is a moment of exquisite beauty, the few minutes of transition from still morning to glaring day. We watch for the first appearance of the bright sun as he slowly rises over the hills, and long before his lower edge has cleared itself, his rays are too bright and we withdraw our eyes and settle down in a quiet jogtrot to the real work of the day only now begun. There is no hurry now, and we can look about us. Yonder, to the right, are the Ko-lo-koot hills, famous for their pheasants. Many a pleasant day have we spent on them, and night too. Sometimes we pitched a tent on the hill side with a pretty outlook from under the trees, water convenient, and there camped out days on end. Frequent visitors from Takao would enliven our solitude, bringing welcome contributions to the pot, but, alas, awful appetites too;—we had consular, naval, medical, mercantile representatives of our small community to visit us, and it is difficult to say who ate most, drank most, snored

loudest and was laziest in the morning. A couple of miles to the left, and separated from the Ko-lo-koot by a broad and shallow valley, are the Ong-lai-wa hills, famous, as the name indicates, for pine-apples. Pheasants are to be found there too, though not in great abundance. But among the pines a small species of deer—called by the natives Kiua—is occasionally to be shot. It is very small, and from the thick nature of the cover, its pursuit is arduous, and scarcely repays one for the trouble. Amongst the hills however are many charming spots, a rest in which will well reward the disappointed Nimrod. The hills are not high, two hundred or three hundred feet, but covered from top to base with trees about twenty feet high, planted with the view of keeping the sun off the pine-apples growing on the terraces beneath. The shade is very effective, and sharp eyes are required to see the small deer stealing away through the bushes. Here one can get pines in all stages of ripeness and unripeness, and at all seasons of the year, and a pine-apple eaten off the bush is as superior to the dessert article we generally consume as a gooseberry in similar circumstances. The cultivation is quite an industry; long trains of coolies every day take the fruit to the various markets, and a considerable export is carried on to Amoy and other towns on the mainland of China. It is not only the fruit that is useful; the films of the long fleshy leaves are manufactured into thread, and then woven into a coarse light cloth, much in use by the poorer classes. The prunings of the shading trees too are carefully collected and sold as fire-wood, or made into charcoal. A visit to the Ong-lai-wa will repay you.

Hundreds of hamlets, villages, and small towns, stud the richly cultivated plain through which we ride; one like another, they lie snugly sheltered from sun and wind beneath their stately bamboos and groves of fruit trees. We dismount at a wayside resting place on the bank of a

river, and unbuckling from our saddles the breakfast provided for us, with vigorous appetites refresh the inner man, not unmindful the while of the brutes that carried it. "Oah!" says the perspiring native, as he unswings his burden from his shoulder, "What does the foreigner eat—is it beef?" "No such thing," says another, "it is goat flesh." "What's that?" says a third; "white sugar; no, perhaps it's salt." "Look at their boots," says a fourth, "iron nails in them; no fear of their feet getting wet or cut." "Where are you going to? where do you come from?" and so on they gossip and discuss us during the half hour we rest and refresh; keep good-natured and forbearing, and you have nothing to fear from these simple sons of toil.

In front of us is the sandy bed of a river, in rainy seasons an enormous sheet of water, perhaps a mile broad, but now, though still considerable, contracted to a shallow and fordable stream, winding along the middle of the glaring expanse. You must off pony and off breeches to cross, unless you prefer the lazy plan and sit in the stern of the ferry-catamaran, and lead your pony after you. You must not attempt to ride over; the sands are very treacherous, and will not support the narrow hoof of a horse with a fat Englishman atop. We well remember our first experience of this same river, some ten or fifteen miles above the ford we are crossing now. The morning we had spent in the hills, toiling up and down them in pursuit of pheasants; the result a great deal of working and very few pheasants. At breakfast we discussed the propriety of an exploratory scour over the country in search of likely spots, and by the advice of our host—himself a sportsman in his younger days—we determined on crossing the river, and making for a place called Kho kho phae tchiu tchng. We were three, each on his pony, gun on shoulder, "burning with high hope," and our souls mellowed with food after hunger, and drink after thirst. A

vinous inspiration seemed to be imparted through our heels to our nags, as off we rode in beautiful form, for an unknown bourne. Mine host's directions must have been imperfectly understood, for we found ourselves, one more eager than the other, crossing the river "where ford there was none." The sand was a little heavy near the edge, but practicable. Scarcely however had we got twenty yards into the stream, when the ponies, walking abreast, suddenly plunged and disappeared almost simultaneously below the surface. A scene of anxious confusion followed, the idea of quicksands soon suggesting itself: arms, legs, heads, and guns struggled promiscuously for a while. I certainly believed we were to be entombed in the treacherous sands, to be fished out ages hence, specimens of the genus imprudent sportsman, nags, guns and get-up complete, by some geologist of the coming race. By and by, our presence of mind returning, we succeeded in dragging our trembling steeds to *terra firma*. We congratulated ourselves on our escape, but our joy was considerably modified by the fact, not discovered for some time after our escape, that one of us had dropped his breech-loader in the confusion of the life struggle, and no amount of searching, digging, probing by ourselves and the country people who came to our assistance, could fetch that gun out again; and as if to put a point to our calamities, the owner of the gun, forgetting that he carried his valuable watch in his breeches' pocket, had it thoroughly soaked and sanded by the prolonged immersion during the search. Since this mishap we never ride across the treacherous river; its sands appear to possess the same quick character in every part of its course, and it is only here and there, carefully indicated by bamboos, that a ford is really safe. At these places a bamboo raft usually plies as ferry-boat, giving a dryshod passage to travellers: the privilege of ferryman is farmed out by the mandarins, and

any unfortunate foreigner passing that way in want of his services is sure to be mulcted pretty freely.

You require good spirits and a sun-hat to help you comfortably across the broad sandy river bed over which our road lies dreary and monotonous. A feeling of interest may be excited, perhaps, by contemplating the rise, progress and decay of the many miniature typhoons which mark their presence in hundreds of places on the sandy waste, by the revolving pillars of dust they lick up. Imagination might suppose this plain to be a place of these frightful storms that every year spread so much destruction on our coasts; and these whirlwinds we see in such numbers about us, might under, suitable circumstances, each of them develop into a wide-spreading tornado. We are once more amongst the green fields and the villages. Let us push on again for a short time, until we pass the strip of plain still separating us from the Hakka district. This passed, we can take it easy, let our guns and other traps come up, and in the meantime discuss some refreshment and the races inhabiting the land.

We have just passed through the territory of the Chinaman proper; we are now entering the Hakka country; beyond the Hakkas are the Pepowhans, and beyond them again are the savages, sole inhabitants of the mountains in front of us. The Chinaman hardly needs description. Those living in Formosa are all Fokien people, principally from the neighbourhood of Amoy and Chin-chiu. Many families, especially amongst the agricultural classes, have been settled on the island for generations. Some of them can trace their descent as far back as Koxinga's time, and some from his soldiers even. We once stumbled across a village a little to the south of where we are now, all the inhabitants of which traced their descent from the latter source; the village and surrounding country had apparently been bestowed

on the forefathers of the present occupants as a reward for military services. Strange how the Chinaman has succeeded in completely ousting the original dwellers in the land, robbing him of his fat plains, and pinning him into a narrow strip of stony, unfruitful ground at the foot of the hills, the bear-hunting savage on one side of him, the thieving Hakka on the other, and starvation and want in his house. The Hakkas—or, as they are called in Fokien dialect, the Khaelang—are not very numerous, still they have not been absorbed by the more numerous races they live amongst, for they retain their own language, peculiarities of dress and feature, and probably character. They till the soil like their neighbours, but are much superior to them as artificers in iron; they make guns and knives for the savages, and, if one can believe the country stories, are very handy at using their own manufactures. These Hakkas are immigrants from the Canton province, driven thence, I suppose, during the Hakka and Punti wars. There are colonies of the same people near Amoy. In this part of the country the villages of Chinamen, Hakkas and Pepowhans are mixed up together, their respective territories not being strictly defined. There is however a general arrangement, by which the Pepowhan is thrust back on the rough, unreclaimed lands at the foot of the hills: the Hakka preys upon him as soon as he has got anything to steal, and the Chinaman upon both. So the different waves of civilization have advanced across the land, the last one leaving the Chinaman in possession of nearly everything worth having.

Decay and death are always sights sad to contemplate, and when the decay and death are those of a nation or race, the feeling is stimulated to acuteness. The decline and fall of some great empire is sad enough, yet the memory of what it was, the ruins of its once material grandeur, the knowledge that it has contributed to the growth of humanity, relieve the feel-

ing and make the sight tolerable. But if we know that the race of which the remains are before us, had once a noble opportunity, that they possessed faculties fit to take advantage of it, that they were placed in a garden and were told to till it; and yet the opportunity was neglected, the faculties were allowed to rust, the garden was untilled—how very sad is the sight. We fancy, as we look at the broken dying remains, we hear as in judgment the lord of that garden saying, Depart from me, unprofitable servant. And so we feel, that not many years hence, the Pepowhans of Formosa will be numbered among the extinct races, without a relic to mark their former existence, not a stone of their own raising, with only a short notice in some ancient Dutch book, or a sigh from a sportsman, turned poetical in a journal of the period, to say, they were. Their language is dead already; only once have we met any one who could speak it. Many of them believe our language to be identical with their own forgotten one. The Chinese call us “whan” or foreign, just as they call the Pepos “whan,” and so the latter come to consider our races the same. One afternoon we rested in a village where Europeans had never been before. A visit from a fair-skinned foreigner had evidently been long looked for by the villagers, as an opportunity of testing this theory of identity. No sooner had we sat down than an old woman, blind, grey and venerable, was escorted to where we sat, and began to address us in a language we could not understand. She was a relic of the past, and spoke in the language of her childhood, the old Pepo tongue. She was evidently much disappointed, as were the bystanders. “No,” she said, addressing them in Chinese, “No, we are not the same.” The old Dutch missionaries did their best to fix the ancient language, for they taught the people to read and write it; but their lessons have been lost, and only a few fragments of manuscript remain to testify to their bene-

volent efforts, and tell of a lost opportunity. Yet the memory of the Dutch settlers of more than two centuries ago is still fondly cherished by the people. They must have been kind and wise rulers. Probably this is the secret of the good treatment a foreigner uniformly receives among them. Hospitality is one of their virtues, and not the only one; they are brave, generous and trusting. But these good qualities rather hasten than prevent their extinction, and unfortunately they are combined with others of not so respectable a character. They are of a careless, improvident, happy-go-lucky, hand-to-mouth disposition, and thus an easy prey to the grasping, saving, foreseeing, crafty Chinaman. A gay Pepowhan fancies a gun, a singsong, a cow, a wife, or a journey, and he easily finds a Chinaman ready to lend him the money, wherewith to gratify his particular taste. His fields and houses are given in security; the money is seldom paid back, and so the Chinaman makes a good bargain, and steps into possession. Thus step by step the original owners are deprived of their property, and the new race advances its borders. The poor people are conscious of their weaknesses, and see what the ultimate result of their folly must be; but they have no organization, no head to plan and encourage a reform. Often we have been asked to invite our people to settle amongst them, and help them against themselves, and endeavour to baffle the machinations of the intruders. The relics of their ancient religion, the deer's and the wild boar's head, are now in many houses supplanted by the familiar joss; their old songs and games are giving way to the discordant singsong; nothing hardly of their former life remains, except perhaps the dress of their women, and even that, graceful and becoming though it is, yields alas in many cases, to the superior gentility of a teapot style of hair dressing and “small feet.”

We will leave this subject for the pre-

sent; other interests engage our attention. Our destination is not far off. Already you have to strain your neck to see the tops of the mountains; their details—valley, crag and forest—become visible as the afternoon sun sends his rays amongst them. High up, two or three thousand feet above the level of the plain, you see little clearings in the forest, and in each clearing something—a mere speck it seems—that might be a hut. That is the farm the savage scratches on, and the shed he builds himself for a shelter; his home is in a very different situation; perhaps in a day or two we may be able to visit it. Nearer us, sloping gently and smoothly up from the plain, looking like a grass-covered table cut diagonally in half resting on its long side, is a low hill. It is produced by a fault in the strata of the plain. It slopes from the plain, but next the mountains it is an abrupt precipice 300 feet high. In the apex of the triangle it forms is concealed a lovely valley, not over a hundred yards broad and three or four hundred long. In this little nook is a tumble-down sort of a farm, hidden amongst the trees;—this is our destination. We explain, as we wind along under the crags, saluting some old acquaintances as we pass, that one valley is called Goo kak oan, the twisted cow's horn, and that we are sure of a welcome from the needy proprietors. "Hallo! another baby, old woman. Weren't the two on your back and the one in your hand sufficient, that you must needs get another to stick on your breast? And you still alive, Mr. Deaf and Dumb; how are your poor ribs after the tumble you had last year off the pony you essayed to ride? There is no use asking you, you can't hear and you can't speak. I suppose your grin and grunt mean 'All right.' And your little girl, so fond of her doating father, grown half a foot at least—the daughter of of the savage mother now dead, the mother you bought for wife with a gun, a knife, a cow and twenty yards of cloth; don't you

sell her, the little girl, you old fool, though you should have to starve." You see I am quite familiar here; they like me, or my dollars. See how the matron bustles about to get your bed ready for you; mine is the hammock the coolies are stretching under the trees. Never mind our traps just now; my boy understands all about them, or the beer bottles either; but get into your shooting gear, and I will show you how to find pheasants and supper in Formosa. We have an hour yet, the best in the twenty-four in this country, before the sun sets. No. 4 in the right, No 2 in the left: we cross impatiently some paddy and potato fields, and come close to the foot of the hills; here a potato field, there an indigo field, and a narrow strip of long grass and broken ground between the cultivation and the thick jungle. One of us ten yards from the edge of this, and the other about thirty, and if we don't flush an old cock very soon I don't know, after five years' careful study of his habits, where to find him. There he goes, his plumage resplendent in the glint of the setting sun, and his voice defiant as he appears to glory in his strength and beauty. A long shot that; I congratulate you on your first feather. Now, we must push on and cover as much ground as we can before it gets dark. No fear of your passing anything; my spaniel's nose is too sharp for that; the danger is, we won't get near our birds. There they go—one, two, three, four from the edge of that field a hundred and fifty yards ahead. What's that? A bamboo partridge we call it; 'tiek koe,' the natives call it. Look out, there are more of them about, they go in coveys and sit very close. Right and left! why, how well you shoot. Do you see how the potatoes are rooted up and half-eaten all along the top of that field. Some wild pigs have been there last night. See, the proprietor intends paying them off should the visit be repeated to-night. The screen of withered grass and branches he has so artistically erected at convenient distance from the

scene of the depredations, will conceal him and his matchlock, while for hours he will patiently wait in the moon-light their coming. I have tried that business, but though very patient, was never rewarded: I have had the mortification of hearing the brutes grunting as they galloped across the fields, and heard them munching the potatoes quite close to me, but never could get a shot. It is a regular business with some of the more enthusiastic local sportsmen, on moonlight nights, to wait for the pigs. The savages are fond of coming down for this purpose too, and the chance of a rencontre with one of these gentlemen is a pleasant addition to the excitement of the sport.

Three brace of pheasants, a brace of partridges, and a rabbit; that will do for to-

night. We can't see to shoot any longer, and had better make tracks for our dinner. How rapidly the night comes down. The stars come out, and the moon begins to cast a shadow as we speak. Listen how "the voices of the night" begin their discourse. There's an owl at it already; a set-the-teeth-on-edge squeak squeak of a bat; a night heron croaks far over our heads out of the darkness as he flits to his breakfast; there are the great big frog, the middle-sized frog, and the little wee wee frog, hard at it already in their voices of corresponding timbre;—all this music set in a rising, falling, constant accompaniment of cicada grinding, and altogether we have a pretty loud band to play to us while we wash, change, dine, smoke, and fall asleep.

(To be continued.)

## THE CHINESE THEORY OF MUSIC.

(Concluded.)

### CHAPTER VI.

#### ANALOGY BETWEEN THE CHINESE, EGYPTIAN AND GREEK TONAL-SCALES.

So far as an investigation of the Music of ancient nations allows us to pronounce an opinion, only Egypt and Greece had the same Gamut as is used in China. Egypt, it seems had, like China, only this one mode of scales to the exclusion of all others. The Egyptian scale was, according to what is called the Guidonic system, B. C. D. E. F. G. A., which is No. 4 of the Chinese hepta-tonic scales (*China Review*, Vol. I, p. 887).

This scale is confirmed by Stafford in his *History of Music*. He says, "The Emperor Augustus brought to Rome, from Egypt, two obelisks, which are supposed to have been erected at Heliopolis, by Sesostris (about A. M. 2411) nearly four hundred years before the Trojan war. On

the largest of these is represented a musical instrument, with two strings and a neck to it, of which Dr. Burney has given an exact fac-simile in the first volume of his valuable *History of Music*. It resembles the guitar-shaped instrument above described. By means of its long neck, though possessing only two strings, it was capable of producing a great number of notes. If the strings were tuned fourth to each other, they would furnish that series of sounds called by the ancients *heptachord*, which consisted of a conjunct *tetrachord*, as B. C. D. E.; E. F. G. A.; and if tuned in fifths, an octave, or two disjunct tetrachords, would be produced; an advantage none of the Grecian instruments seem to have been possessed of for ages after this column was erected." The Chinese system, compared with the seven Greek systems, is the *Lydio*. But as the music of the ancient Greeks is



all but generally known, we shall only attempt to give a short outline of it in order to illustrate what we mean by the term Lydic music. We have used as authorities M. Carriere's "Hellas and Rome," K. Pranth's "Plato;" G. Weber's "Universal Geschichte" Bd. II, Marx's "Compositionslehre" etc.

In remote antiquity the tetrachord, a four-stringed Zithar, was in use among the Greeks. The strings were tuned in intervals each of one tone, two intervals having perfect tones and one a semitone. The tune  $\frac{1}{2}$ , 1, 1, formed the doric scale;  $1, \frac{1}{2}, 1$ , the phrygic; and  $1, 1, \frac{1}{2}$ , the lydic scales. The doric scale seems to have been the specific and original Greek music. The lydic as well as phrygic scales were introduced into Greece from Asia-minor. It is very probable that the Lydians got theirs in the Hypolydic form either from Egypt or from Asia-proper. The ionic and æolic scales were added some time after the introduction of the others. Each of these scales was called a diatonic series. The chromatic series had one interval of 2 and two of only  $\frac{1}{2}$  tones; it was invented some time later by Olympos (between 660 and 620 B.C.) Terpander of Lesbos (676 B.C.) collected the pieces of ancient music, and his genius inaugurated a new æra of the art. He enlarged the Tetrachord with reference to the Lydic Pectis into the Heptachord, the seven-stringed Lyra. The last string was tuned in a perfect fifth to the last string of the Tetrachord, and octave to its first. From this we get the following scales:—

Doric	- - - -	- e f g a—h c d e
Phrygic	- - - -	- d e f g—a h c d
Lydic	- - - -	- c d e f—g a h c
Æolic or hypodoric	- a h c d—e f g a	
Ionic or hypophrygic	g a h c—d e f g	
Hypolydic	- - - -	- f g a h—c d e f
And Mixolydic	- - h c d e—f g a h	

Each scale is divided into two Tetrachords. The fundamental (also called authentic) scales have in both tetrachords the same intervals. The so-called hypo-

scales (also plagal) have put their peculiar first tetrachord as second, and descend from it to complete the octave. The tonica E, for example, of the doric scale forms the fifth (quinte) in the hypodoric music.

It is evident from this that the modern Western music corresponds, as regards Major keys, to the *Lydic*, and in Minor to the *Æolic* music of the Greeks. The *Ohinese*, compared with the ancient Greek systems, is the *Hypolydic*.

In later times there seems to have arisen some confusion about the musical scales of the Greeks. We certainly find them changed altogether in the middle ages, according to the list of Glarian, which has come into common use as the designation of the different modes of Christian church music. The names for the musical scales are from that time.

1. Ionic	C	D	E	F	G	A	H	C
2. Doric	D	E	F	G	A	H	C	D
3. Phrygic	E	F	G	A	H	C	D	E
4. Sydic	F	G	A	H	C	D	E	F
5. Mixolydic	G	A	H	C	D	E	F	G
6. Æolic	A	H	C	D	E	F	G	A

We have adopted the term Lydic for the Chinese music from this latter system, incorrect as it is, from its being in common use. The ancient systems are quite unknown at present except to some philological scholars. But it seemed necessary to say so much about the matter to avoid misunderstanding.

The characteristic features of the Lydian or Chinese music are (*vide* Marx) the H and the sharp fourth (übermässige Quarte). In other respects it resembles our Major. Only for this H the Lydic music is deficient of a tonic harmony on the subdominant, and cannot of course have modulations to it. The ancients ascended from the Ionic to the Mixolydic as to a different mode, and the new mode did not find its final in itself but in the original Ionic mode. In the same way as the superdominant (Oberdominante) ascended, there was also used a descension to the subdominant (Unterdominante), which also was



# "WHERE FROM ISLANDS."

(KWAN-TSEU.)

HARMONISED BY C. F. A. SANGSTER, Esq.

Verse 1. Musical score for the first verse, featuring a treble and bass staff with a key signature of three flats (B-flat, E-flat, A-flat) and a 3/8 time signature. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the staff.

Verse 1.

Where, from is - lands  
Sweet and fair, a

in the riv - er,  
mo - dest maid - en

Oa - preys clang, there  
Meet to win our

dwells a - part,  
Prin - ce's heart.

Verse 2. Musical score for the second verse, featuring a treble and bass staff with a key signature of three flats (B-flat, E-flat, A-flat) and a 3/8 time signature. The melody is written in the treble staff, and the accompaniment is in the bass staff. The lyrics are written below the staff.

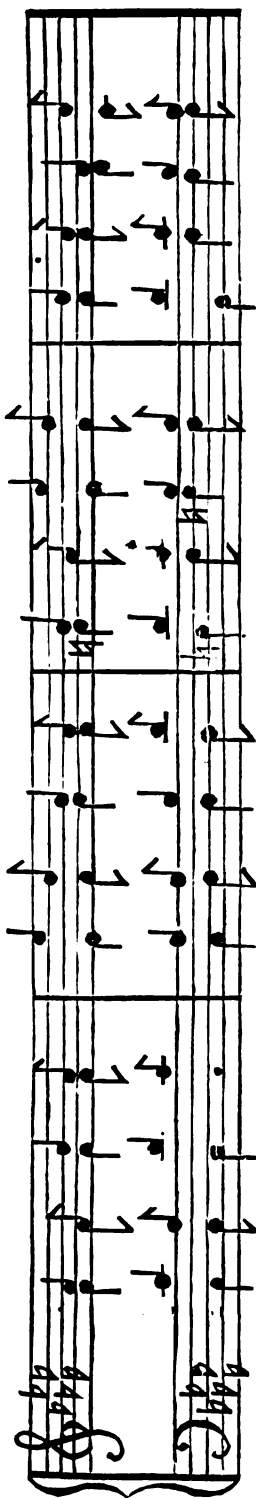
Verse 2.

Where the wa - ter-  
For he sought her,

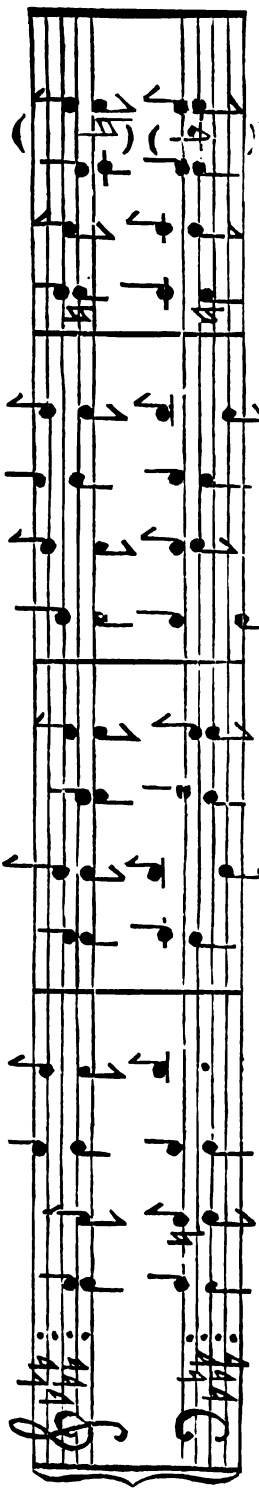
li - lies wa - ver  
sought her vain - ly;

In the stream, from  
But day and night his

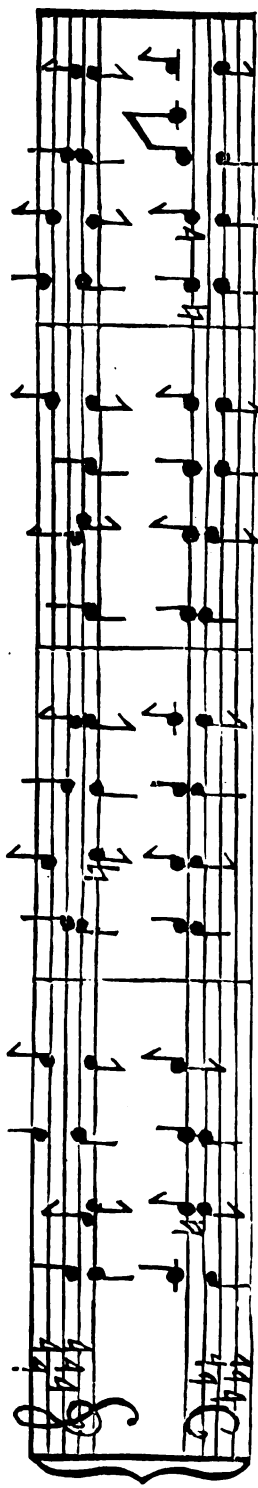
dark to dawn,  
fan - cies go



To the dear maid, to win her fa - vour Sweet and fair, his thoughts are drawn.  
To find her, and the night is sleep - less, Full of toss - ings to and fro.



Verse 3. Pluck the wa - ter - li - lies glad - ly! Sweet and fair, she comes at last!  
Sa - cri - fi - cial to her wel - come Ush - er in the bride to be!



Lute and harp lend all your mu - sic! Sweet and fair, let li - lies - cast  
Join, ye peo - ple, all your voi - ces With the mer - ry min - strel - sie!



taken as a special mode of music, that is the *Lydic*. Yet similarly it could not find its final (Abschluss) in itself, but expressed its intention in a perpetual tendency to its origin, i.e., to the clear and steady Ionic. The descension to the subdominant spread a mellow and sombre tint over its music, and its dissatisfaction, its perpetual turning towards the brighter origin, invest the Lydic music with a still deeper expression of tender, melancholy desire. The profound Beethoven has in such a sense, with ingenious conception, reproduced the Lydic-song in his Quatour (Op. 182) to express the thanksgivings of an exhausted patient for the first new impulses of life after having just escaped the darkness of death. We hope the now exhausted Chinese patient will ere long have occasion to use his Lydic music in the Beethoven sense.

There can be no doubt that the Chinese have their own peculiar musical taste and show in general as little appreciation of our Western music as we do of theirs. Stafford, in his *History of Music* p. 80, remarks:—"The Chinese shewed the most marked indifference for English music when they heard Lord Macartney's band, observing that it was not made for Chinese ears; and in this, as in other instances, they but follow the example of their ancestors: for Pere Amiot and Father Semedo notice their contempt for European music in their days. The former had two of Rameau's best pieces, *Les Sauvages* and *Les Cyclopes*, played to them, and was surprised to find that they made little impression upon the audience. Yet they seemed perfectly well aware of what ought to be the effect of music: for one of them said, after the performance was over, "Our melodies go from the ear to the heart, and from the heart to the mind (et du cœur jusqu'à l'ame); we feel them; we understand them; but the music which you have just played we neither feel nor understand, it does not move us." He farther observed,—“ Music is the language of feeling:

all our passions have their corresponding tones and proper language; and therefore music, to be good, must be in accord with the passion it pretends to express."

We may admit that the Chinese harp (with more than twenty strings) is really a sweet-sounding instrument and is played sometimes with extraordinary skill. Many of the Chinese boys in Mission-schools are also fond of playing the harmonium, and learn it quickly. We feel therefore sure that a whole band could be trained in a comparatively short time to play foreign pieces of music. Some instruction in the art of Western music might certainly improve the Chinese taste a little, or according to their own expression would bring their feelings nearer to ours. Heathen China has to be attacked from various points if we wish to stir up the lethargy of that immense Colossus, and music might be made a powerful auxiliary towards the teaching of more important subjects.

The following metrical translation of the Kwan Tseu has been kindly placed at my disposal by an accomplished friend. My own version of the music has been harmonized by Mr. C. F. A. Sangster, to whom I desire in this place to express my obligations.

#### THE SONG OF THE OSPREYS.

*A Translation of the first Song in the Chinese Classic Poetry.*

##### 1

Where, from islands in the river,  
Ospreys clang, there dwells apart,  
Sweet and fair, a modest maiden  
Meet to win our Prince's heart.

##### 2

Where the water-lilies waver  
In the stream—from dark to dawn,  
To the dear maid, to win her favour  
Sweet and fair, his thoughts are drawn:  
For he sought her, sought her vainly;  
But day and night his fancies go  
To find her, and the night is sleepless,  
Full of tossings to and fro.

Pluck the water-lilies gladly!

Sweet and fair, she comes at last!

Lute and harp lend all your music!

Sweet and fair, let lilies cast

Sacrificial to her welcome

Usher in the bride to be!

Join, ye people, all your voices

With the merry minstrelsie!

E. FABER.

## CHINESE "SONGS FOR THE HARP."

The following belongs to a Class of pieces with which Wankung's Poetical Works commence called Songs for the Harp—"lyrics"—founded on ancient legends.

### TREADING THE FROST, SEC. I. 8.

[Yin Keā-foo, an ancient worthy, drove out his son because his step-mother hated him—an Ishmael without a Hagar.]

Father, your child is hungry.

Mother, your child is cold.

Punish him if he is naughty;

But, Oh, drive him not from the fold:

Homeless in desert lonely,

How can your child remain?

Hearing no human voices,

Nor the words of his parents again?

Who'll give him food when hungry?

Who'll give him clothes when cold?

Treading the frost barefooted,

Poor lambkin expelled from the fold!

Other young children's mothers

Pity and love them still.

Only for this no pity

A mother's heart ever doth fill.

父兮兒寒母兮兒飢  
兒罪當答逐兒何爲  
兒在中野以宿以處  
四無人聲誰與兒語  
兒寒何衣兒飢何食  
兒行于野履霜以足  
母生衆兒有母憐之  
獨無母憐兒寧不悲

履霜操

The following piece is translated from Han Wan-kung, Sect. I. 19:—

### REPLY TO MANG TUNG YE.

The broadest river's have been crossed;  
The highest mountains have been clomb;  
The desert has been travelled o'er  
By hoofs of horses forth and home.

The coldest wind fox-furs defy;  
The darkest room a lamp will light;  
And savage tribes to civilize,  
You'll find a true and honest wight.

I had myself a mind to go  
And try this feat as had Confucius;  
But, Sir, your favour just received  
Has made me of my powers suspicious.

Why did you write me those kind words  
To turn me from an aim so high?  
I feel to sever friendship's cords  
Would be a task 'twere vain to try.

江漢一首答孟郊  
江漢雖云廣 乘舟渡無艱  
流沙信難行 馬足常往還  
淒風結衝波 狐裘能禦寒  
終宵處幽室 華燭光爛爛  
苟能行忠信 可以居夷蠻  
嗟余與夫子 此義每所敦  
何爲復見贈 繾綣在不諼

J. CHALMERS.

## CHINESE STREET-CRIES IN HONGKONG.

My friend was sitting at his desk, busy, no doubt, in framing the best-worded sentence ever penned in the East, when a howl from the street rang through the lofty verandah, and rebounded, as it were, from the high ceilings of the room. "That's one of those ubiquitous hawkers," said my friend angrily, springing to his feet and rushing to the verandah to have a look at the back of the disturber. I joined my friend quietly and was just in time to see a pair of broad shoulders raising themselves, and a pig-tailed head bending backwards; and then came a second edition of the howl we had heard before. I myself, being of an asthmatic nature, rather envied the sturdy fellow who could carry so much on his shoulders and walk a brisk pace, and yet have breath enough left to utter such stentorian sounds.

"What does that fellow call out?" my friend asked. I could not say, though I had been in China for some years, and, as my friend remarked, ought to know, if I pretended to know Chinese at all.

That was some years ago. In the meantime others like my friend must have suffered from the annoyance which led to the framing of Ordinance No. 8 of 1872, which says that:—

"Every person is liable to a Penalty who shall use or utter Cries for Purpose of buying or selling any articles whatever, . . . within any District or Place not permitted by some Regulation of the Governor in Council."

For the hawkers of Hongkong wooden tickets are provided which must be renew-

ed every quarter at a cost of 50 cents. These tickets are signed by the Registrar General and have a notice stamped on their back which states that crying out is prohibited in Chung-wān,\* on the great road,† and on the sea side.‡ For the first quarter of this year 1082 tickets for hawkers were issued and for the second quarter 1146.§

Assuming that every hawker cries once in a minute (many do it oftener) and that, on an average, his business keeps him out of doors for seven hours a day, this will make about half a million street cries every day. Besides these licensed hawkers, however, there are about as many other persons, old and young, who cry out with the object of attracting attention to their trade. This would give about one million street cries a-day on this Island. That may seem an extravagant calculation on my part; but if some one will stand for ten minutes on any spot in the busy parts of the Chinese quarter and count the street-criers who pass by, he will doubtless become inclined to agree with the above estimate.

After these preliminary remarks I will try to answer in a measure my friend's former question, "What does that fellow call out?"

I do not intend to give the Chinese

\* 中環 the middle ring, i.e., the middle (European) part of the town.

† 大道 i.e., Queen's Road.

‡ 海邊 i.e., Praya.

§ These particulars have been kindly furnished by the Actg. Registrar General.



Street cries as one hears them, and affix a translation, though that were the easiest plan; I would rather regard them as one of the many outward signs by which we learn the *life* of the Chinese around us, their moral and their domestic habits.

We will listen to the cries used for selling articles of food, fruit, and various articles for daily use; to the cries of those who buy refuse, and those who offer their services for repairing; of coolies, and to those in connection with idolatry.

The Chinese generally are early risers. Most of them will get up with the sun; then they dress, after which, rich as well as poor, look out for their warm water to wash in and have some tea. But the Congee hawker has been up an hour or two before sunrise; now he sallies forth, two boxes hanging from the pole over his shoulder, each containing a large cooking pot and a small wood-fire underneath. Every hawker cooks his own particular kind of Congee. As they pass your door you have your choice. Here comes the first, crying *Mai 'chü 'hüt 'chuk*;\* the next, *Mai' yü 'shang 'chuck*,† etc. You may have pigs' blood congee, fish congee, mulberry-root flavoured congee, or barley, or kidney or pork and a variety of other congees.

I may be allowed to here remark that *all* street cries are also heard on the water. When you see a man paddling his own canoe among the Chinese shipping, you may know that the articles he has for sale are the same as these sold on shore. As these hawkers do not come within the regulation which is in force on shore, I cannot say how many there may be. They simply have a small boat license; their lungs are so good that I hear their cries pretty distinctly in my house up the hill, and they assist their cousins on shore to swell the number of cries considerably. Some of these are of bad character; they will paddle out to the foreign shipping, having concealed bottles

of samshoo under their heaps of sugar-cane or pine-apples. They bargain with the sailors and will steal if opportunity offers.

The second batch of hawkers who have articles of food for sale go out in the hours that precede the two principal Chinese meals at 9 A.M. and 5 P.M. There are firstly the sellers of vegetables. In *spring* they sell celery, coarse greens, water cresses, salad, spinage, and bean sprouts. In *summer*; pumpkins, squash, cucumbers, egg plant, popaga\*, lotus root†, bamboo sprouts, many kinds of beans, etc. In *autumn*: caraway plant, pepper, potatoes, taro, various cabbages etc.; and in *winter*: mustard plants, white greens, colewort, parsley, onions, garlic, scallion, etc.

*Mai' tau' fu'†* is a cry heard very frequently. This *bean curd* is often the only "sung"§ on the table. It is made of bean flour, prepared with salt, gypsum, and water, then pressed between two boards, and sold in little square pieces at one cash each.

After the sellers of vegetables come the hawkers of meat and fish. Fresh beef, pork and fish are generally bought in the market, but sometimes sold in the street. Dogs are not allowed to be slaughtered in Hongkong, either in the slaughter houses or in private dwellings. They are killed and eaten secretly, however, and although their meat is generally considered not very healthy, it is a treat to coolies. *Häm' yü*, *salt fish* forms a great portion of Chinese street commerce. Mr Overbeck's special Catalogue shows that he has exhibited in Vienna some 60 different kinds of salt fish. A little piece of it is in many cases the only meat on the table. There are sellers of fresh and dried oysters, of dried

\* 萬壽菓

† 蓮藕 This is a very good vegetable, which is not yet found, as far as I know, on European tables. This root, after being dried and powdered, forms the well-known arrow-root.

‡ 賣荳腐

§ 送, i.e. whatever is on the table besides the rice.

\* 賣猪血粥 † 賣魚生粥

fish, shrimps, crabs, sharks' fins and a variety of marine delicacies.\* Others go about with baskets of living fowl, ducks, geese; others sell these animals dried or cured with oil. In Canton, hawkers of mince-meat go about who have a show-box, called the "Western mirror,"† by which they attract customers. I have not seen them here; perhaps the Police do not allow them as the exhibited pictures are, for the most part, of a licentious character.

We will now notice the hawkers of fruit. They are divided into two classes. The one class go about with baskets slung over their shoulders, and cry out their fruit, which generally consists of one kind only. They sell it by the catty. The other class are retail-dealers; they sell single fruits of different kinds and cut up pieces of fruit for one or more cash. They have a nicely spread transportable table before them and a basket with stock at their side. The price is marked by little bamboo slips. They will go about until they find a shady place and remain there as long as shade and trade are favourable.

In summer we are supplied with loquats, pine-apples, mangoes, melons, rose apples, guavas, peaches, lichees, whampees, apples, pears, plums, different plantains, carambola etc.; in autumn with persimmons, olives, walnuts, chestnuts, peanuts, lemons etc., and in winter with different oranges, sugar-cane, Tientsin pears etc.

Of Confucius it is said, that he did not eat anything which was not in season.‡ The Chinese in this as in other respects do not follow their pattern sage. They pluck and eat their fruit when still unripe; this may be partly because they are afraid of thieves, and partly because the means of sending their produce to the market are so primitive and slow.

One of the most interesting aspects of street life presents itself at noon. Tables

are set in convenient places shaded by a large umbrella. A bench for guests stands in front, whilst the busy cook stands behind. He cries out his delicacies and the price of them, which varies from 2 to 8 cash a bowl. Those of the Chinese who can afford it sit down to "shik-án-chau."\* There are beef, mutton, fish, and shrimp-congee, macaroni, vermicelli, sago soup, etc. Those of the hawkers who have not yet earned so much capital as to have such a stall, offer cheaper delicacies on their perambulating tables. You may get several kinds of cooling gelatine or jelly with sugar for 8 cash a bowl, or a glass of lemon-water, or cake with meat or peanuts inside. Cakes vary according to seasons and festivals.

In the evening all the stalls and hawking tables are illuminated by paper lanterns, which, indeed, make the streets look lively and interesting. Besides the articles mentioned above you may hear cried out:—Pickled, salted, or candied fruit, betel nut, almonds' milk, lotus-nut soup and a kind of whey made of milk. In winter the cooling dishes and drinks are exchanged for flour-balls and cakes boiled or cooked with oil.

I think we have now listened long enough to street cries for selling articles of food, and I should not wonder if my friend exclaimed, "Dear me, I had no idea that the Chinese had such a variety of chow-chow." The fact is, I have not by any means exhausted my list of street cries of this nature. The Cantonese are gourmands and they pride themselves on their art of cooking. They have this saying:—

"Happy is he who is born in Soochow, who has his meals in Kwong-chow, and who dies in Laou-chow."†

\* **食晏書**: to eat the noon meal; to take lunch. The last two characters have probably given rise to the pidgin-English *chow-chow*, to eat.

† The Soochowites are envied by our orange-skinned Cantonese friends, being of a fair complexion; Laou-chow is said to have the best wood for coffins.

\* 海味                      † 西洋鏡  
‡ 不時不食      Lun Yü X. 8.

Another class of hawkers are the sellers of articles for daily use. Here is one panting under his load of earthenware; there is another who cries out his bamboo-ware, such as baskets, brooms, mats, benches, ginger grinders etc. Hawkers of fans, pipes, feather-dusters, china, fire-wood, tobacco, salt, oil, cloth, lanterns, etc., one meets everywhere. Beautifully arranged bunches of flowers are offered to you in the street, but happily in a quiet way, because they attract sufficient attention by themselves, I suppose.

"What does that fellow call out? He has nothing in his two baskets." Ah, my friend, he belongs to a very numerous and a very bad lot of men. He is a buyer of refuse. If you hear a voice cry out "*mái lán t'it lán t'ung*"\* you may be sure that he will soon be at the back of your house, near your servants' quarters. He has plenty of money with him, and he will buy from your cook bones, feathers (the good ones for fans and the bad ones for manure), rags and empty tins; from your coolie, paper, nails, shoes, needles, thread or anything that can be got hold of whilst sweeping the rooms; from your boy he will buy bottles, glass, or anything which you may have lost, such for instance as a key, a lock, a stocking, a handkerchief, or a gold button, and even a watch.

There are a great many of these refuse buyers in Hongkong, but I cannot say how many, as they do not come under the Hawkers' Ordinance. They either have their own shops or they deliver their goods to one of the licensed shops, called Marine stores, which take their name, I am inclined to think, from the fact that all not properly acquired goods are sent afloat into the interior as soon as possible. There are, however, other refuse dealers who are quite respectable. They buy or exchange broken

silver, old fans, spectacles, frames, opium-dross, etc.

We have now to turn our attention to the cries of those who offer their services for repairing things. And here I must say, that the Chinese have really acquired *the* art of mending. In how wretched and clumsy a way are things repaired in Europe! There is not a foreigner in China who has not several testimonials in his house, proving that his servants are very careless in breaking glass and china and that his servants' countrymen are very skilful and careful in mending it. His tools look rather primitive, but they answer the purpose. The diamond gimlet especially is a treasure which is not known in Europe. Besides glass and China this simple looking spectacled old man will repair foreign umbrellas, clasps, and hinges, and mark China-ware. Another carries women's toilet boxes with him, which he exchanges for old ones if they are past mending. A third sharpens razors and whets scissors; then come the travelling smith, the cobbler, the tinker; one who hoops tubs and basins, and finally the repairer of mats.

In passing we may notice the familiar warning cry of our *chairbearers* '*Mái 'pin*\* "step aside," and of the *coolies* in carrying loads '*T'ai keuk*† or '*Hoi lò*‡ "look to your footing," "clear the road!"—and then pass on to hear a few cries in connection with idolatry. Here is the hawker of joss paper, of incense sticks and of candles; there is a table, a chair and a picture of a man's head; a shrewd looking Chinaman has a crowd of eager listeners gathered around him, whilst with his persuasive tongue he tells his fortune to the one who for a few cash has engaged his services. He is a sort of phrenologist. His brother fortune-teller who has his stand at the next corner pretends to read a future happy fate by the lines of his customer's hand. Sometimes you may see an elderly woman with

\* 買爛鉄爛銅 to buy old iron and old copper.

† 埋邊 ‡ 睇脚 † 開路

an open umbrella pacing along the sidewalk. *Sün meng*\* she calls out into the houses. Her prophesying apparatus consists of two tortoise shells. A happy day for a family festival or a felicitous name for a child she is sure to find. And if a child be sick she knows that the little one's

\* 算命 to calculate destinies.

spirit has been frightened away by a cat or a dog or something else. 'She will bargain for some twenty cash, take the child's jacket, light a fire in the street and call the frightened spirit back. After the jacket has been put on the child, the spirit is supposed to have taken up again its former abode within;—and our last street crier walks on.

J. NACKEN.

## FEMALE INFANTICIDE.

FROM

### AN UNPUBLISHED HISTORY OF AMOY.

Regarding the morality of the Chinese, one of the worst, and at the same time most prominent, crimes laid at their door is that of female infanticide. That this crime exists to a fearful extent there is unfortunately no reason to doubt. I have inquired of gentlemen engaged in missionary labours in this and the surrounding districts, and they all concur in stating that it is common, and generally committed by the women. One gentleman told me that, from statistics he had made, he calculated that not less than 25 per cent. of female children were destroyed at their birth. Proclamations against the practice are issued by the authorities, but they are disregarded, and so little shame, or fear of punishment, is felt by the perpetrators of this atrocious inhumanity, that, I am told, in several instances ahmahs, or female nurses in foreign employ, have admitted that they have put to death one, two, or even three, of their children. One of these ahmahs, named Kioh,—literally "the picked up one"—was herself cast out on some stones on the night of her birth; but, being found alive and uninjured on the following morning, superstition, or some better feeling, induced her parents to save and rear her.

Another woman lately married here, was rescued from death about eighteen years ago by a Reverend gentleman, in a singular and providential manner. Soon after his arrival, seeing from his boat an earthen jar floating by and fancying he heard a wail, he asked his boatmen what it contained, and was unconcernedly told "piecy smalla girlee." That night the young and reverend occupant of the boat had to tax all his ingenuity to meet the requirements of his unexpected charge.

I myself, a short while ago, met a stout, well-to-do looking man of the coolie class, carrying two neat and clean round baskets slung at either end of a pole he bore on his shoulder. Hearing the cry of a child, I stopped him, when it was found that he had two infants in each basket; which he said he was going to sell. A girl is saleable at the Foundling Hospital only, and is worth but 100 cash or 10 cents, while a healthy boy, two or three days old, will fetch readily \$15 or over £3. Since Mr. Abeel wrote on this subject, some considerable diminution in the number of children put to death must have occurred, from the re-establishment of a Foundling Hospital here, with branches at Tung-an and Que-

moy, through the exertions of Tuck-suey, a philanthropic and intelligent native merchant, for many years compradore to Messrs. Dent & Co. This hospital is supported by fees, charged to the Chinese charterers of foreign vessels, of \$8 on a ship or barque, and \$6 on a brig or schooner, \$7 per chest on the buyers of Opium, and one cent. per half chest on the sellers of Tea, besides other minor charges. It is stated that between 2,000 and 3,000 children are received annually, for each of which the institution gives the bringer one hundred cash. Each nurse has to nurse two children, for which she receives her food and 1,000 cash per month. For children put out to nurse, 500 cash only are paid for each. Any person desirous of obtaining a child from the hospital, can do so without charge, by giving a receipt for it, and lodging a guarantee from a known person, that he is a respectable man. The annual expenses of the hospital are said to be about \$30,000. Information, however, is difficult to obtain, and I have been unable to ascertain the number of children who yearly die in it. Speaking of infanticide at Chüan Chou fu, and its five districts, in 1843, the Rev. David Abeel states:—"From a comparison with many other parts of the country, there is reason to believe that a greater number of children are destroyed at birth in this district (Tung An 同安縣) than in any other part of the province of equal extent and populousness." He states that he has enquired of persons from forty different towns and villages, and gives as a result: "The number destroyed varies exceedingly in different places, the extremes extending from seven to eight-tenths, to one-tenth: and the mean of the whole number, the average proportion destroyed in all these places, amounts to nearly four-tenths or exactly 89 per cent." He adds that: "In seventeen of these forty towns and villages, my informants declare that one-half or more, are deprived of existence at

birth." Of the seven districts in the department of Chang chou fu, he writes that from enquiries he has made of the inhabitants of eighteen towns and villages in the district of Lung hsi 龍溪縣, six in that of Chang pu 漳浦縣, four in that of Nanch'ing 南靖縣, and from more limited enquiries in the other districts, "there is reason to fear that scarcely less than a quarter of those born, about 25 per cent., are suffocated almost at the first breath;" and that in the course of his investigations, he has frequently questioned visitors from some of the other departments of the province, from Fuchow fu, Ting chow fu, 汀州府, and Yen p'ing fu, 延平府, who have all testified to the existence of the evil in their respective departments; but gave ground to hope that it prevailed to a less extent than in this vicinity. He conscientiously adds that the data from which these results are obtained, may be fairly questioned as to entire accuracy, as being "opinions rather than facts." There is, unfortunately, little room to doubt that his painstaking investigations are too near the truth. He also states that the Hai-fang-ting of Amoy (District Magistrate) mentioned that before the English came here, but few children were killed at birth; but since that time (1841) the Foundling Hospital had been shut, poverty had increased and infanticide had prevailed to a far greater extent. And he cites several cases in which the inhuman parents admitted to him that they had put to death from one to five of their female offspring; but he adds that the horrible crime is declining, owing, in a measure to the exertions of literary men, who write against it and placard their admonitions in the most public places. The Revd. W. McGregor, in answer to my enquiries on this subject, has favoured me with the following statement: "Throughout the entire Hsien, female infanticide is exceedingly prevalent."

In this respect, however, Tung-an does not differ from any other part of the Chang-chew and Chin-chew prefectures. No one who speaks the language of the people can freely mix with them without learning that this is a barbarity practised to an almost incredible extent. A good deal of careful observation has convinced me: 1st, That this practice is by no means confined to the families of the poor. In well-to-do families, if two or three girls be born in succession, often only one will be saved alive. 2nd, That while educated Chinese will in conversation denounce the practice, they do not in reality look upon it as a thing morally wrong, and will very likely (after talking of it as an evil) practice, or allow it to be practised, in their own families. 3rd, That although the mandarins from time to time issue orders for its discontinuance, they never take any steps to secure attention to such orders. 4th, That while educated Chinese will not defend the practice, the great mass of the population do not consider it in the least blameworthy, or a thing to be ashamed of. 5th, That women are still more ready to defend it than men are. Few women of the labouring classes feel any hesitation in answering, if asked whether they have put any of their female children to death or not. Often women seem to think they have in so doing, acted meritoriously. They would, of course, consider it a crime to put to death a male infant. 6th, That, probably, half the children born in these two prefectures, are either put to death at their birth, or die very soon, in consequence of the studied neglect with which a female infant is treated. Many Chinese give the estimate at two-thirds, but I am induced to think they err, through thinking only of families, where some have been put to death, and spared, forgetting the families in which none have been put to death at all. The extreme prevalence of this crime is most fully shewn by the callousness with which the Chinese talk of it to each other.

Even those whom affection for their children has kept from this atrocity, do not seem to feel the hideousness of the practice as prevalent around them. It is evident that this crime is more prevalent in some parts of China than in others, and also among some Chinese tribes, than in others. In the Canton province, it seems almost unknown amongst the Puntis, while it is prevalent among the Hakkas, and Hoklos. These facts suggest several subjects for investigation, such as, what connection has this practice with the beliefs prevalent in different localities, on such subjects as metempsychosis? Does a mother kill her female infant in the affectionate hope that it will again be born a male, or does she do it in anger, because the birth of female children exposes herself to obloquy? What is the nature of the connection between Chinese of different localities? In the province of Canton, for example, the crime is prevalent among the Hoklos. Now the traditions of the Hoklos, and linguistic affinities unite in indicating Hing hao, (興化府) in Fokien, (福建), as the neighbourhood from which they came. From personal observation at Swatow, I have found their dialectical affinities to be not with their immediate neighbours in the Fokien province, but with Chinchew, and the region to the north of it. Here then we have a barbarous custom indicated as dating from a period anterior to the Hoklo migration."

Excuses for this detestable practice must be utterly insufficient, but those put forth by the people here, are weak to a degree. Poverty, fear that if the children are sold, or given to the childless, they may be ill-treated or brought up for immoral purposes, and the sordid dread of the trouble and expense, that might hereafter spring from placing them in an asylum, are amongst the reasons given. The crime of infanticide reflects no disgrace upon the poor, if even it does upon the rich, and therefore thousands of human beings are annually aban-

done to meet a cruel death by the roadside, or in a pipkin by the river; or perhaps, more mercifully, the foul deed is done by smothering the little atom in a jar of lime, or by slinging it into the water. There is a pool in Amoy, at the Ching nan kuan gate, called *the dead infants' pond*.

This wholesale murder of female children has had the effect of causing a very great disparity between the sexes in Amoy,

and more especially in the country around. Even though every Chinaman here were inclined, and in a position to marry, it would be impossible to do so owing to the scarcity of women. Another natural consequence is that the state of morality is exceedingly low, and adultery, which is committed to an enormous extent, has to be submitted to as a necessity by the husbands.

## SHORT NOTICES OF NEW BOOKS

### AND LITERARY INTELLIGENCE.

*The Far East. A monthly illustrated Journal.* Yokohama, *Japan Gazette* Office. August 1, 1873.

Nos. 1 and 2 of the 4th volume of this very excellent journal have reached us, and we notice them with much pleasure, affording as they do indications that our countrymen in Japan are disposed to support literary enterprise of a high character. Each number contains eight photographs, about 7 in. by 6 in. in size, quite up to the average of similar productions, and in some instances of positive ethnological value. The letterpress is of an essentially popular character, comprising State papers by native writers, records of remarkable occurrences, historical and genealogical disquisitions, and descriptions of the illustrations, together with a monthly record of events. To be critical, the only important omission that we notice is that of an index, the want of which materially interferes with the value of the periodical to readers who, like ourselves, are not quite at home in matters Japanese. We trust that the *Far East* will continue to enjoy the patronage which it would appear has been liberally accorded it by the foreign community of Japan.

*Travels in Indo-China and the Chinese Empire.* By Louis de Carné. Translated from the French. London: Chapman and Hall. 1872.

Although somewhat late in the day (the above work having been reviewed in the London journals of last December) we think it well for purposes of future reference to notice the issue of M. de Carné's work. It contains an account of the French exploring expedition which, leaving Saigon in June, 1866, traversed the course of the Meikong river and reached Yunnan after many difficulties in October 1867. The death of M. de Lagrée, who succumbed to the fatigues of the journey just as the Yunnan frontier was reached, caused the command of the expedition to devolve on M. de Carné, but he too died before his work was published.

The general results of the expedition, which conclusively proved the non-navigability of the Meikong while partially establishing that of the Son Koi—a river rising in the Himalayas, flowing through Yunnan and debouching into the Gulf of Tonquin—are familiar to most readers in China, having already appeared in local journals. An English translation of the work would be much appreciated.

*Jên Kwei's Return*;—*A Play from the Chinese*. By G. C. Stent. Shanghai, 1878.

Mr. Stent is earning the name of a painstaking translator and good versifier, his "Chinese Lyrics," "Chinese Legends," "Fanning the Grave" etc., introducing us to a not very ambitious but ethnologically interesting class of native literature. The play above mentioned is a very smoothly translated version of a little domestic drama, tragical enough but ludicrously wanting in catastrophe. Taken by itself the original is neither interesting nor clever, but as a specimen of a numerous class of plays it was perhaps worth putting into an English dress. The execution is at all events far in advance of the subject, and if Mr. Stent turned his attention to the few really good farces to be found in Chinese stage literature, he might give our home playwrights a new sensation.

*The China Coast Signal Book*—compiled by Captain Russell of the Steamer *Appin*—is the title of a handy little brochure just published at Shanghai. It contains a number of sentences likely to be often used, the names of coast steamers, of local companies, harbours, lights, &c., all carefully tabulated. A useful code of whistle signals and a system of night signals, to be carried out with blue, green, red and white lights, are also given. The flags to be used in signalling either by Marryatt's or the Commercial Code are shown in the book, carefully coloured; and an index to the various sentences completes the usefulness of the work.

*The Peking Magazine*, No. 12, July 1878 (Peking) contains many articles of interest, but the extreme carelessness of its publishers as regards forwarding copies deserves a word of censure. The last five numbers only reached us a few weeks since, while complaints of irregularities are made on all sides. The present number contains

papers on physiology, medical jurisprudence, the magic lantern, astrology, etc., etc., and a fairly selected resumé of foreign news. It would appear however that the tone of some of the political articles, emanating from the pen of a well-known American professor at Peking, have given umbrage to many of the supporters of the magazine, and we would suggest that greater care be in future exercised to exclude from its pages aught that betrays national prejudice.

The *Shanghai Puck*.—This humorous publication has now reached the second number of its second volume, and deserves a line of record. Like its Hongkong contemporary the *China Punch*, of which the eleventh number (new series) has just been issued, it only professes to "shoot folly as it flies" and raise a laugh at anything from which innocent fun can be extracted. Both periodicals keep fairly within the bounds that separate malice from fun, and in future years will doubtless possess a special interest for those curious to study the social conditions of their predecessors' lives in China. A political squib on the Audience Question in the present (August) number of *Puck* is one of the most amusing papers yet produced in its pages.

The *Athenæum* reports that Mr. W. F. Mayers has finished, in manuscript, a Dictionary of Biographical, Historical, and Mythological References, embracing the whole of Chinese literature, from the earliest period to the present century, together with appendices, containing chronological tables and other matter. The work is intended to facilitate the study of Chinese works in a manner somewhat similar to that adopted in Dr. Smith's Classical Dictionary for the Roman and Greek writers. It was Mr. Mayers's intention to publish this work during his late stay in England, but difficulties have interposed in the way of printing, &c., owing to the



large amount of Chinese typography involved, and it will now probably be carried through the press in China.

The *Kinse Shiriaku*, a history of Japan from 1858 to 1869, has been translated by Mr. Satow from the Japanese. It gives a succinct history of the political state of the country from the time Commodore Perry arrived in 1853.

Mr. Moncure Conway is preparing for publication in London an Anthology of Sacred Literature. It will consist of extracts from the sacred writings of various nations, such as the Vedas, and the books of Menu, Zoroaster, and Confucius, and also selections from the Bible.

A little brochure has been published at Shanghai by the Rev. Thomas Bryson, entitled "A Week in Nanking." The *North China Herald* says it will form a capital guide to such of its readers as may be tempted in the ensuing cold season to pay a visit to the old metropolis of China.

Mr. G. C. Stent has in the press, we understand, a new Chinese English Dictionary which will we presume appear contemporaneously with that of Dr. Williams. If, in view of this fact, it passes the ordeal of fair criticism, Mr. Stent will have achieved no mean place as an authority on the language.

A new edition of Dr. S. Wells Williams' Tonic Dictionary is talked of, but the arrangements for bringing it out are not yet completed. We hope, however, to be able to announce their settlement shortly.

The new edition of the Rev. J. Chalmers' Cantonese Vocabulary is in the hands of

the binder, and will very shortly be ready for issue.

The *Printer's Register* says that Professor Summers, proprietor of the *Tai Sei Shimun*, is on the point of leaving for Yeddo, having received from the Japanese Government a very important appointment there. It is more than probable that home readers will, from his pen, become more familiar with the great changes taking place in the East.

A Prince among printers is one of the latest incidents of technical interest. Prince Maqao, a Japanese Diamio of the first class, sent by his Sovereign for the purpose, is at present learning the art of printing in the State printing-office at the Hague, and, according to the *Indépendance Belge*, works diligently at case several hours every day.

#### ERRATA.

To the Editor of the "CHINA REVIEW."  
22nd August, 1878.

SIR,—I venture to ask your permission to point out, through the medium of your columns, a few inaccuracies in the book lately published under the title "Feng-shui."

Page 82, line 5, read "adopted the ancient" for "invented a."

Page 82, line 8, read "took the ancient" for "drew up another."

Page 75, line 8 from the bottom, read "1126" for "960."

I am, &c.,

E. J. EITEL.

Page 88, line 9 from the bottom, right hand column, of Feng Shui Review, in present issue; for "simulacræ" read "simulacra."

## NOTES AND QUERIES.

## NOTES.

A POETICAL INSCRIPTION.—Vol. I, No. 6, p. 898, gives in a footnote an explanation of the term 招提 which the translator of "A Poetical Inscription" apparently took from the Chinese Thesaurus (佩文韻府), a rather unreliable and often misleading compilation as far as Buddhistic and especially Sanskrit terms are concerned. In the present case the Thesaurus explains the term 招提 correctly as referring to a Buddhistic monastery (寺 or 伽藍 *i.e.*, Samgharama) or hermit's abode (蘭若 *i.e.* Aranya). But when attempting to give the Sanskrit etymology the Thesaurus quotes somewhat confusedly 拓闢 (*i.e.* Djétri, strife) 提奢 (*i.e.* Djétavana), whilst the real meaning of the quotation is that the word Djétavana is derived from the root Djétri, which means strife. When the translator further quotes (from the Thesaurus) the explanation 四方僧佛, he or his edition of the Thesaurus or his printer misread 物 for 佛, but he is quite correct when he suggests that 招提 means a "Buddhist place," for the correct reading is 西方僧物 an object (connected with) western bonzes. On the next page the Thesaurus gives the term 支提 and explains it by "a place where there are no Sharira (舍利) kept." But this term is merely another erroneous way of transliterating the same Sanskrit term (Djétavana), an abbreviation and corruption of which the above given term

招提 is. The correct forms for Djéts as they are found in Chinese Buddhistic Sūtras are 逝多 or 祇陀, and for Djétavana 逝多林 or 祇桓, which latter is explained by 戰勝林 the park of fighting and victory, *i.e.* Djétrivana. Other renderings not given in the Handbook to which the translator refers in his note, are 支提山 or 制多山 or 只底山, all referring to that park in Shravasti which Prince Djéts sold to a patron of Shākyamuni. As the latter made it his favourite resort and as most of the Sūtras are dated from the same place, the Chinese Buddhists frequently gave their monasteries, cloisters or hermitages the same name (Djétavana) and finally the term Djétavana was treated simply as a synonym for monastery, as it is the case in that Poetical Inscription of Ting-oo Shan, which has been so very well translated in the above quoted columns of the *China Review*.

E. J. EITEL.

CHINESE TOTAL ABSTINENCE SOCIETIES.—During a short residence at Tientsin I first became aware of the existence of a Society of Total Abstinents in China. They neither "drink nor smoke." I was informed that the society was founded many years ago at 紹興 Shao Hsing—a place in Che-Kiang noted for its wine. The society has branch associations all over the empire. These branches are presided over by a 老士 Lao Sze. Meetings are

held at which new members are initiated and others are instructed in the rules, regulations, and objects of the society. The members are bound to a certain secrecy, but I noticed they mixed freely with non-abstainers at feasts and dinner parties and if any were invited to drink or smoke the saying of 在裏 or 隔裏—"I am a member," was accepted as a valid reason for not pressing the invitation.

I have often, since leaving Tientsin, tried to obtain more information respecting this society but have not succeeded. I shall therefore feel obliged, and no doubt other readers will be interested, if some of your correspondents will forward what can be collected respecting its origin, its laws, and when it was founded. Whether it was founded from any religious or political reasons? Why its members, not using wine and tobacco do not, like societies of the same nature in the west, discountenance their use by others? &c., &c.

## 高

ORIGIN OF THE NAME "KWAN-TAE-LO" FOR VICTORIA, HONGKONG.—(Vol. I. p. 338.)—I beg to offer a somewhat more matter-of-fact explanation of the origin of this name than that given by H. B. in the March-April Number of the *Review*. When Hongkong was first mapped out and settled, the lower road was called in compliment to Her Majesty "Queen's Road," and the linguists attached to the Government Offices, with that happy faculty which the Chinese possess for selecting equivalents for foreign names in which both sense and sound are represented, translated the designation into 君大路 or "Queen Great Road." As this term lacked that significance which is also dear to the Chinese mind, where names of places are concerned, the native population after a while took on themselves to substitute other characters, similar in sound, but more descriptive of the subject indicated, that is. long and tortuous, and

hence the present name of "Petticoat String Road."

W. H. M.

INSCRIPTIONS ON CASH.—(Vol. I. pp. 278, 397).—The writer can identify one more inscription for X. Some years ago he received from the present King of Annam a decoration with the device 嗣德念善. An acknowledgment from *Sau-teh*, which last is probably the style adopted by that monarch. According to the Annamese who have visited Hongkong, Chinese is the only written character known in the country.

ALIEN.

THE ARYAN ORIGIN OF THE CHINESE.—(Vol. I, p. 398).—I regret that any want of clearness in my paper on the "Mythical Origin of the Chow Dynasty," should have led A. L. W. to suppose that I had maintained the doctrine of the Aryan Origin of the Chinese race as we see it to-day. While all research goes to prove that the religion and civilization, as well as the government and in a great measure the language, of the Chinese owe their origin to Aryan sources, the physical organisation of the people shows that what Aryan element may have prevailed in the founders of the empire has dwindled in their successors to a minimum. It is no new phenomenon that a conquering race should have introduced its arts and culture, and yet have eventually become so mingled in blood with the conquered that all physical traces of its former existence should disappear. The Aquitani in France and the Milesians in Ireland are instances of races which seem to have twice undergone the transformation, having learned in succession the arts and language first of their Celtic, and afterwards of their Roman or Teutonic conquerors. Manchuria and the Spanish republics in Central and South America may be adduced as instances of a similar process in our own days.

The questions then of the origin of the

Chinese people and of the source of the Chinese language and culture may be pursued independently. The ethnologist who holds to the supposed Mongolian (? Turanic) origin of the race, may really be at one with the philologist who demands an Aryan origin for the language and culture.

T. W. KINGSMILL.

Shanghai, July 22, 1878.

### QUERIES.

WHERE IS THE KWAN-LUN SHAN?—(Vol. 1, p. 327.)—In Chapter III. Appendix A. of "The Chinese Theory of Music" published in the *China Review* of March and April 1878, the Rev. Mr. Faber writes "the Chinese in pre-historic times lived in sight of the Kwan-lun mountain. But where is it to be found *at present*? That seems as yet an open question."

I presume that we shall still find the mountain, or range of mountains, in question in the same place as it was in the "prehistoric times" above mentioned, and it is not more probable that it should have changed its position than that a certain other mountain would go to Mahomet when required. Secondly, I have always thought that the range of mountains between the Western half of Chinese Thibet, on the South, and the country of the eight Mahomedan cities on the North is allowed by general consent to be the Kwan-lun Shan of the Chinese.

In Dr. William's map of the Chinese Em-

pire these mountains are called Koulkun or Kwan-lun mountains. In the Cyclo-pædian atlas, the only one I have at hand, they are also called Kwan-lun mountains. And in a number of MacMillan's Magazine of about a year and a half ago there is an article headed by a translation, (I cannot quote the exact words,) of the well-known line in the thousand character classic 玉出崑崙 (Jade comes from the Kwan-lun Mountains). The writer of the article describes how he visited the Kwan-lun mountains and saw the blocks and fragments of jade lying about and the old quarries which were only deserted by the Chinese at the time of the Mahomedan rebellion.

When the Rev. Mr. Faber announces, apparently as a great discovery and the result of deep research and severe mental labour, that "we may say thus much positively about the Kwan-lun, that it must be a very high mountain far away in the West of China," does he consider that the geographers are mistaken who place the Kwan-lun Range at the North-west of Thibet, or is he ignorant that such a position has ever been assigned to it? And in the sentence quoted just above, does he use the word *China* in its ordinary and correct signification of the Eighteen Provinces, or does he mean it to include the various countries of Central Asia which are or have been at some period tributary to the Emperor of China?

J. L. B.

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# THE CHINA REVIEW.

## THE YOUNG PRODIGY.

(TRANSLATED FROM THE CHINESE.)

(Continued.)

### CHAPTER IV.

LIEN CHING MAKES FUN OF HIS TEACHER.

CHAO HUA'S MOTHER TRIES TO BREAK  
OFF THE ENGAGEMENT.

The following morning Fêng Yin called the two boys into the study, and told Lien Ching to sit still while he questioned Yün Lu. Lien Ching very soon got tired of listening to the examination, which the tutor conducted in a very slovenly style, and stole quietly out of the room, determined to have a bit of fun. After a short time he came back without Fêng Yin perceiving him, and after repeating a charm he breathed on the teacher's head and sneaked off again. Yün Lu looked up at this moment, and seeing that Fêng Yin's eyebrows were under his eyes, burst into an uncontrollable fit of laughter. Fêng Yin kept his temper pretty well, and merely admonished him—"When you are reading the works of the sages, you should act as if a sage were present, and not laugh in this rude manner."

Yün Lu looked up to apologise, but the comical appearance of his master was too much for him, and he burst out laughing again. Fêng Yin at this picked up a rule and was going to hit him, but the boy cried out, "Look at yourself in that mirror."

Fêng Yin did so, and cried out in his fear and agony, "You two boys have done this;" and then he caught hold of Yün Lu to give him a furious thrashing, but the pupil declared Lien Ching was the one to blame, and as ill luck would have it Lien Ching appeared at the door and was caught. "Put my eyebrows right," shrieked Fêng Yin, "or I will thrash you within an inch of your life."

"Your eyebrows are your own," returned Lien Ching calmly. "I have no power to alter their position, but I have heard that when any supernatural change happens to the face, the party so afflicted is sure to die shortly. I am really much concerned for you."

Fêng Yin knew that Lien Ching was mocking him, and in a still greater rage than before, ordered him to kneel down and receive a beating, to which Lien Ching strongly objected. The President, hearing a great noise in the library, stepped across to see what was the matter. Luckily Lien Ching caught sight of him in time, and repeated the counter-charm, whereby the tutor's eyebrows were restored to their proper position. When Fêng Yin saw Hsiu enter the room, he put his hand before his cheeks to conceal his deformity, and com-



plained that his pupils, especially Lien Ching, had been making fun of him by displacing his features.

Hsiu turned to Lien Ching who had been forced on his knees and said, "Have you forgotten the saying 'The teacher though but for a day is the equal of a father'? Why did you play your tutor such a trick?"

"If there is anything wrong with his face," replied Lien Ching, "I will acknowledge myself in fault. But if not, I will declare it to be a plot to bring me into trouble. He has never done me justice."

Fêng Yin on this dropped his hand, and addressed the President, "Look where my eyebrows are, Sir."

The President saw there was nothing wrong with them, and replied coldly, "Your accusation is not borne out by the facts. I fear you have been making a distinction between these two boys, favouring Yün Lu because he is my son, and being harsh to Lien Ching because he is of humble birth. You forget, Sir, that a son-in-law is at once a son and an honoured guest."

Fêng Yin, delighted to hear that his face was all right again, replied, "I have never wished to draw any distinction between my two pupils, but Lien Ching is so idle and so conscious of his own cleverness that he will not listen to my instructions. It is merely regard for your feelings that has prevented my complaining of him long ago."

Hsiu turned angrily to Lien Ching, and asked him if he had any excuse to make.

"I have not only studied every standard work that exists," said Lien Ching, "but I have set to work to thoroughly understand and practise the precepts of the sages. If I have been inattentive to my tutor, it is because his teaching is useless."

Fêng Yin was very angry and rejoined, "You are very impudent, but just to test you I will give you a line to which you shall make an antithesis. If you do this, I will acknowledge your cleverness, but if not, you shall remain on your knees till

to-morrow, and then have a beating before you are let go." With that he gave him the following difficult verse to make an antistrophe to—

"The Seven Stars of the Great Bear mirrored in the water form fourteen stars."

"Let me get up off my knees," said Lien Ching, "and I will make two antitheses."

The teacher allowed him to stand up, and he then without hesitation recited—

"The lamps of the 500 Lohans\* reflected on the wall form a thousand lights."

Fêng Yin was much disappointed at not being able to puzzle his pupil, and therefore turned to the President and said, "This boy is far cleverer than I thought him, but I wish I had not to complain so often of his boastfulness."

"If I have boasted," retorted Lien Ching, "My actions have borne my words out."

"Have they?" said Fêng Yin, "Then, where is the second antithesis you promised us?"

"Here it is," answered Lien Ching—

"The rainbow and its reflection in the clouds form two bridges."

This was too much for the tutor. He owned himself beaten, and the President to console him suggested that they should all drink a glass together and be friends, which accordingly was done.

We must not forget our heroine Chao Hua all this time. After she had ceased to attend in the school room and had retired into the inner apartments, her mother engaged a governess for her, who taught her all female accomplishments, and in a very short time found her as completely educated as herself. But it was not only in the lighter arts of embroidery and such like that the young lady excelled, but she continued to study the Classics and became quite a poetess, to the great joy of her father, who was very anxious that she should continue to be a good match for Lien Ching. She had two attendants to

\* Buddhist Saints.

wait on her, whose names were Chun Hua and Chiu E, whereof the latter was the favourite.

Now, after the scene with the teacher and Lien Ching, President Hsiu and Yün Lu went into the ladies' rooms, and finding Chao Hua and her mother, they told them all that had happened. The two ladies were much amused, but Chao Hua remarked that it was a great pity that some one did not teach the lad better manners, and show him that he ought not to be so fond of mischief. The President said he would look to it, and ordered his son to let him know if Lien Ching had any more quarrels with Fêng Yin.

Two months after this notice of an examination to be held in the Prefectural city for the B. A. degree was duly promulgated. The President ordered the two boys to compete, but Lien Ching refused on the ground of not being sufficiently prepared, and no persuasions would induce him to alter his decision, and so Yün Lu had to enter his name alone. The latter passed the various preliminary examinations successfully, and when the final trial came, the Imperial Commissioner put his name high up in the list of successful candidates, knowing him to be the son of an influential official.

When the result of the competition appeared, the President was so delighted that he determined to give a great feast and a theatrical entertainment, to which he asked all his friends and relations. The performance was a great success, and it was witnessed by all the ladies, who sat behind a screen, and we may be sure that Lien Ching took many a sly peep at his betrothed. Among the guests was Ning Wu Chih, brother of Ning, the President's wife, who had heard of his niece's engagement, and had come, partly to see the fun, and partly to find out what sort of a youth Lien Ching was.

The following day, while the President and his son were absent paying official calls, this Ning Wu Chih came to have a

talk with his sister. "How was it," said he, "that this Lien Ching, who, your husband says, is such a genius, did not compete in this examination? It is a pity, because it would have given him a better position if he had succeeded."

"Well," replied the sister, "my husband told him to try, but he flatly refused. I suppose he is too great a dolt to pass. I am very sorry on my daughter's account."

"Yes," rejoined Ning Wu Chih; "all the neighbours are laughing at your husband, and writing verses on him; I will repeat some I heard the other day." With that he recited the following doggerel—

"My dear Chao Hua, what is your father doing?  
To make a match, which you will soon be rueing.  
You shall not be a youthful noble's bride,  
But to a country clown must you be tied;  
From early dawn weighed down with sordid toil;  
'Tis yours to turn the mill and press the oil;  
Then with a work-bent form and faded face  
Recall your beauties, all your pliant grace,  
Your blooming cheeks, each with the peach that  
vies,  
Your pencilled eyebrows, and your brilliant eyes.  
Be warned in time; at my advice don't scoff,  
But get your friends to break this marriage off."

Ning began to cry at the thoughts of her daughter's future misery. "It is all my husband's fault," she exclaimed; "what are we to do?"

"What induces him to act in this way?" asked Ning Wu Chih, "when the highest in the land would be glad to marry the girl. Does not he care for her?"

"Yes, he is very fond of her," replied Ning, "so I will try and work on his feelings, and if you hear of any eligible bridegroom let me know. We might break off the match on the grounds that Lien Ching has forgotten to send the customary presents. I may have some trouble with Chao Hua, but I can make her obey."

Ning Wu Chih took leave of her and went home, as soon as he saw the President return. Ning was really very much concerned on her daughter's behalf, and accordingly took every opportunity to speak ill of Lien Ching before her husband, who only laughed at her. She also told the

servants that they might be insolent to the lad, and that if they had any accusations against him, they would be listened to. Some of them took their mistress at her word, but Yün Lu noticed their behaviour, and frightened them out of it very effectually. Ning finally saw that if she wanted to do any good she must speak out boldly, so she told her husband that she would never agree to give her daughter to a village youth, who was too idle or too stupid to raise himself in the world, because it would break her heart to know that her daughter was obliged to earn her living by manual toil. The President told her not to lose her temper, and said that he would take good care that Chao Hua should not come to any trouble.

#### CHAPTER V.

CHAO HUA IS ADVISED BY HER MOTHER TO  
BREAK OFF HER ENGAGEMENT.—THE YOUNG  
LADY GIVES HER LOVER GOOD ADVICE.

The President took his wife's remarks much to heart, thinking to himself, "This is an unpleasant state of affairs. Lien Ching manages not only to quarrel with Fêng Yin, but to get on bad terms with my wife as well, so I will send him away to study at the Hsi Lai An Monastery." Accordingly he sent a servant to tell a priest of the name of Mi Yün to prepare a room for Lien Ching, and then called the youth into his private room to give him a lecture. "I know," said he, "that you are endowed with great natural talent, but as long as you act in the mischievous way you have been doing lately, you will get no credit for it, and more than that, every one will abuse and slander you. By behaving in this manner, you have created all sorts of unpleasantnesses in my house. I am about therefore, to send you to a priest who lives in Hsi Lai An Monastery; he will provide for all your wants. Now, study industriously, and do not let your engagement to my daughter be your only dependence, but make a name for yourself."

Lien Ching went on his knees to thank Hsiu, and promised to work hard, and not to commit any more indiscretions. The President raised him up and giving him a present of 50 ounces of silver as pocket money, took an affectionate leave of him.

Ning was much delighted to hear of her future son-in-law's departure, which she looked on as the first step towards breaking off the match. A few days after this, it being a lovely spring morning, as she was rambling about the garden by herself, she thought it would be a good opportunity of discussing Chao Hua's future prospects with that young lady herself. So she sent a maid to fetch her, and the two ladies sat themselves down in a pavilion.

"On a day like this," remarked the elder, "the scholars we read about would be making verses about the flowers. You have read a deal of poetry; cannot you quote something appropriate?"

"To be sure I can," replied Chao Hua, "if you will only point out any particular flower."

Ning pointed to an almond tree, and asked for a verse concerning it.

"There is an old stanza," rejoined the daughter,—“when the spring had come and the flowers were in bloom, a man pointed at an almond tree and said it was a plum.”\*

The mother then called attention to a peach tree in bloom, and Chao Hua quoted:

"The peach trees flower at their own sweet will. It is pleasant to see the dark red and light pink buds on the same tree."†

"What have you to say about this orchis?" asked Ning.

"Plant it in the shade, and it will last through the winter,"‡ quoted Chao Hua.

\* The plum tree, whether as a producer of blossom or fruit, is considered far inferior to the almond. The verse refers metaphorically to an unappreciated genius, and the quotation is therefore a sly hit on behalf of Lien Ching.

† The deep red buds stand for men, the light pink for women. The meaning is that young men and women of the same age and temper will form a suitable match.

‡ This refers to those who do not start in life too soon, but when they do are highly successful.

"Well," returned Ning, "You seem to know all about flowers. Do you know as much about human beings?"

"Only that every one's future depends on his or her actions," answered Chao Hua. "Every one has a chance of success given him, but a foolish man will come to disgrace, and a silly woman will fall into shame."

"Just so," said Ning; "but there are those who are naturally good, but have never an opportunity of showing that they are so. Look at these flowers, they look very lovely and smell very sweetly in this garden, but were they growing on a filthy dunghill, we should get away from them as quickly as we could. This, by the way, reminds me that I want to speak to you on a very important subject. A girl like you—pretty, clever, and well-born—ought to marry a man of high rank, and not a low-born vulgar fellow. I have been long troubled by the idea of your engagement to Lien Ching. Had he raised himself in the world by taking a good degree it would have been a different matter, but he is too stupid and ignorant to compete. Now he has omitted all the formalities of betrothment, such as sending the usual presents,\* and deputing a professional matchmaker to propose the marriage. Your father's verbal statements cannot be considered as a binding promise that you shall be given to Lien Ching. I will therefore look out for another son-in-law, a man of rank, wealthy and handsome, and you must not thwart me or offer any opposition."

Chao Hua was much distressed and replied,—“There are two objections to this course. In the first place, my father's promise is sacred; and in the second, I have always believed myself to be betrothed to Lien Ching, and have therefore when I was

younger played with him as freely as with my own brother, and if I were to marry any one else now, I should be open to the reproach of having been intimate with a man who is nothing more to me than any stranger. I could never hold up my head again. Though Lien Ching is so poor that as his wife I shall have to earn my own bread, I will never be faithless to him."

Ning was much vexed at her daughter's obstinacy, but thought it useless to press the matter at present, and therefore let the subject drop.

We must now return to our hero. At the Hsi Lai An monastery there was no one to keep him in order, and so he used to spend most of his time in playing tricks and having fun with the farmers and cottagers, among whom he became very popular, although there were some of these even, who said it was a great pity that a clever young fellow should not stick closer to his studies. The priest Mi Yün ventured to remonstrate with him, telling him that he had heard it said that a scholar should bury his head in his books and work day and night, but it was of no use, Lien Ching would not listen to him.

All this time Ning had been employing spies to report to her how Lien Ching was behaving, and she took good care to repeat all the stories she heard to Lien Ching's discredit in Chao Hua's hearing, in order to excite her disgust against her betrothed. Chao Hua set her maid Chiu E to make enquiries, and finding that these stories about Lien Ching were more or less true, she determined to have an interview with him in order to give him some good advice. She asked Chiu E how she was to effect this, because all the other servants were her mother's spies, and if they knew anything about her intention they would be sure to report it. The maid said she thought she could manage the matter, as the following day was Ning's birthday, and Lien Ching would certainly come to pay his respects, and then she would watch

\* These are considered as essential to a Chinese marriage. Among them should be a hank of red silk, which can be drawn into a thread typical of a lasting union, and a tea plant, because it dies on being transplanted, as a wife ought to do if she loses her husband.

her opportunity and bring him into the garden to see her young mistress.

On the morrow all the family, great and small, high and low, came to wish the President's wife many happy returns of the day. Among the number was Lien Ching, who accompanied Yün Lu to the ladies' rooms to make his compliments. Ning treated him very coldly, but did not venture to make any sharp speeches because her husband was present. Lien Ching, not liking the aspect of things, was anxious to go back to his temple, but his future brother-in-law begged him not to be in a hurry, but to sit still for a while and have a talk with Fêng Yin and him. But after half an hour or so, Yün Lu went back to the ladies, and Lien Ching took his leave of the teacher and set out for his lodgings. Just then he noticed Chiu E standing in a small doorway making signs to him.

"What do you want?" said he.

"My mistress wants to see you," said the maid. "She is waiting for you in the garden to have a talk with you. Slip in quickly, and don't let any one see you."

Lien Ching followed her on tiptoe, and on arriving at the garden found Chao Hua sitting on a stone bench. They greeted each other with a bow, and then the young lady began to lecture him at once.

"I have never forgotten," said she, "the pleasant days we used to pass together: I had hoped to have seen you a scholar of note by this time. But no, you think yourself too clever to work, you give the reins to your desires, and spend your time in playing childish tricks. Look at the result. Your tutor hates you; my mother bears you no good will; you have to leave the house and live by yourself; but even after all this, you continue in your folly. I cannot tell you how distressed I have been on your account; I thought that perhaps my words would influence you, so I sent my maid to waylay you, and bring you to me. You will reform, won't you?"

"Let me explain myself," replied he. "I found Fêng Yin and the servants to be so contemptuous of me on account of my low birth that I began to be afraid that you would despise me in the same manner and reject me as your suitor. This made me utterly reckless, and I have tried to divert my mind by playing mad tricks, as he only solace open to me. Had I known, your feelings before, I should have acted very differently."

"Well," returned Chao Hua, "it is not too late now. Be like an awl in a bag; get your head out and concentrate your efforts for a flight."

"I certainly will," said he; "and I think I may say without boasting that I am fit to pass for any degree."

"Why did you not compete for your degree at the same time as my brother?" retorted Chao Hua sharply.

"Never mind that," answered he, "but look out for my name this autumn."

Chao Hua said she was delighted to hear he was so confident, and wished him success.

Lien Ching thanked her, and then said with a sigh, "Three years ago, when we were children together, I never expected that I should have such a quarrel with your family as to separate us. I fear that there is further trouble in store for me before you are my wife, for your mother will place every obstacle in the way of the fulfilment of our engagement. How shall I conquer such difficulties?"

"Don't be down-hearted," replied the young lady; "I am yours for better or worse. No harm except a little waiting can ensue, as long as I am true to you."

"Aye," returned he, "but just consider our situation for a moment. When a rich and noble youth is betrothed to a lady of the same rank, no one has any object in breaking the match off; but remember that I am poor and low born, for which reason every one may slander me as he pleases. Stories to my discredit will be repeated in

your family circle, and the danger is that your mother and her friends may force another suitor on you. I fear that our engagement hangs on a single thread."

"It is curious," replied Chao Hua, "that I should understand your feelings better than you understand mine. I may not know as much as I ought, but I do know the meaning of the phrase "Womanly Conduct," and I know that there are three authorities which a woman is bound to obey. Firstly, her father; secondly, her husband; and lastly, her son. Never believe that my mother can force me to disobey my father." She then took a jade ornament from her belt and gave it to Lien Ching, telling him to keep it as a token that she would ever be faithful to him.

Lien Ching thanked her, saying that he had nothing to give her in return now, but that one day he would bring her "the phoenix to wear in her cap."

Chiu E, the maid, interrupted the lovers at this moment, warning them that if the young gentleman stayed any longer, he would certainly be found out, and what would the world say then? So he took an affectionate farewell and returned to his temple.

## CHAPTER VI.

"DO GOOD TO YOURSELF, AND THE WORLD  
WILL SPEAK WELL OF YOU."—"BEAUTIES,  
BEWARE OF MAO YIN."\*

Lien Ching took his betrothed's advice to heart, and spent the next year studying quietly, and playing no more childish tricks. He was now fifteen years old. This year happened to be the one on which the triennial examination for the M.A. degree was to be held, and Yün Lu and Fêng Yin were both about to compete at Wu Chang, whither the President was going to take

them himself. Lien Ching, hearing this, asked leave to go with them and see the fun, and Hsiu consented, because, as he said, it would incite the youth to further efforts.

They all reached Wu Chang safely, where, as they had nearly a month to spare before the examination took place, the President spent his time in visiting old friends and former colleagues, the two competitors in putting the final polish on their studies, and Lien Ching, the only idle member of the party, in seeing the sights and picking up the rumours in reference to the favourite candidates. Now it happened that the examiners, after publishing the list of candidates, had received an Act of Grace from the Emperor, allowing one candidate who had not taken the B. A. degree to compete.\* Lien Ching was delighted at the chance, and on the 6th of the month he provided himself with a scroll and writing materials, and without telling any of his people, he betook himself to the office of the provincial examiner who was to choose the competitor by a preliminary examination.† There were a very large number of candidates for the vacancy, and the examiner accordingly determined to make the test a very hard one, so he gave notice to all that the subjects would be two themes from the "Four Books," and an essay on each of the Five Classics, and that any one who failed to write the full number of papers would be at once disqualified. At this three quarters of the candidates left the room, while the remainder sat down at small tables to write their

\* It is not an unusual indulgence, on the occasion of Acts of Grace being issued by the Emperor, to allow one or more students, who have not passed the preliminary examinations, to compete for the B. A. degree. There is no record however of a case in which scholars of no degree have been allowed to enter for the M. A. examination.

† This official, generally a member of the Han Lin College, holding the rank of Intendant or Taotai, conducts the examinations for the B. A. degree. His appointment lasts for three years, during which time he has to hold two examinations at each of the departmental cities.

\* Court painter to the Emperor Yuan Ti, B.C. 48. He painted portraits of the young ladies who aspired to be Empress. He used to receive bribes for making handsome pictures, and if a candidate did not pay him well, he would draw her as hideously ugly. His evil practices were discovered, and he was strangled.

essays. The morning passed, and early in the afternoon one of the competitors gave in his papers. "Have you finished all the seven?" asked the examiner. The candidate, who was a mere boy, said he had done so. The examiner then opened them, read the first essay, and said it was splendidly written, and the others were found to be of equal merit. "I appoint you to the vacancy at once," said he; "but how is it you have never appeared at my country examinations? What is your name?"

"My name is Lien Ching," replied the youth; "I was foolish enough to think that I could become a Master of Arts in one try, and so I never entered for the country examinations."

"Well, as luck have it, you have got the chance of doing so," said the examiner; "you had better stay here to-night, and I will report the matter to the Governor of the Province without delay, and procure you the necessary warrant allowing you to compete for the second degree. Remember your examination begins to-morrow."

Lien Ching went on his knees to return thanks, and the examiner raised him up and led him to the private rooms, where he lodged him very comfortably, and on the following morning sent him to the examination hall in his own chair.

On arriving at the hall Lien Ching took his seat in his appointed cell, and when the papers were given out, set to work at once, and dashed off a thousand characters just as he had done before, gave in his papers, and left the place. The examiner had sent a couple of men to wait for Lien Ching with a sedan chair, to bring him back to his office. On the youth's return he told him to make out a copy of what he had written. Lien Ching did so, and the examiner, after reading it, remarked, "If your other papers are as good as this, you will come out at the top of the list."

"If I do," replied Lien Ching, "I shall owe all my success to you."

After the triple examination was over Lien Ching went back to his own lodgings, where the President met him, and asked him, "Where have you been the last few days? I have been very anxious about you, and have been sending men to look for you everywhere."

"I met a relation," said Lien Ching; "he kept me at his house."

"Well," said the President, "now that you have turned up, I shall go home by myself; you can follow with Fêng Yin and Yün Lu, as soon as the list comes out." With that, he started on his homeward journey.

The next day, Yün Lu and Lien Ching were sitting together in their lodgings, and the latter seeing the drafts of the former's examination papers lying on the table took them up and began to read them, without saying a word on their merits or demerits. He then looked over Fêng Yin's compositions, and pronounced them very ordinary stuff.

"What do you think of mine?" asked Yün Lu.

"The style is fair enough," replied the other, "but there is no fancy nor spirit in it. I fear you will have to try again."

Yün Lu would not admit the justice of the criticism, and called to the tutor to come and hear what Lien Ching thought of their essays. Fêng Yin was very angry when he heard what had been said of his writings, and called Lien Ching an ignorant beast, and asked him how he dared criticise his elders in this way. Lien Ching smiled and said nothing.

Lien Ching's examination papers were passed by the assistant examiners, and forwarded to the Imperial Commissioners, who, after reading the other papers presented to them, decided that his were the best, and his name was accordingly put at the head of the list.

It was about three o'clock in the morning when the names of the successful competitors were published, and as is custom-

ary, the name of the one who passed the lowest was written first. The servant who had been sent by Yün Lu to read the names was pushed away by the crowd just before the very last name, that of the candidate who was top of the list, was given out, so he ran back and told his master that neither his name nor Fêng Yin's was on the paper. Of course they were both much disappointed, but just then a whole crowd of people burst into the house, crying "Good News, Good News."

Fêng Yin picked up his spirits again, and asked where his name came.

"Nowhere, I am sorry to say," said the leader of the crowd.

Yün Lu then asked if he were the successful candidate.

"No," shouted the crowd; "but the highest Master of Arts is Lien Ching."

"Get out," snarled Fêng Yin; "our Lien Ching is not even a Bachelor of Arts."

"Well," said they, "the Lien Ching we mean is a native of Hsiao Han, and is engaged to marry President Hsü's daughter. You do not want to cheat us out of our customary reward, do you?"

Fêng Yin was too amazed and disgusted to utter a word, but the servants all set up a shout of joy. In this state of delight let us leave them till the next chapter, while we relate what happened to Chao Hua in her father's absence.

As soon as the President and his party had gone, Ning sent for her brother Ning Wu Chih, and told him that all the males of the family were away, and that now was the time to get another suitor for Chao Hua. "Get a marriage broker," said she, "to find a suitable young man, and we will have my daughter engaged to him at once, with none of the proper ceremonies omitted this time, so that my husband on his return will be powerless to prevent the marriage."

"What sort of a man do you want?" asked he.

"I don't much care for talent," replied

Ning, "but he must be young, rich, and good looking. We must consult Chao Hua's feelings of course, and as she likes everything about her to be nice, it stands to sense that she would like a nice husband."

"All right," said Ning Wu Chih, "I will consult the marriage brokers, but they had better come to my house, because if they are seen coming here, the neighbours will talk, and trouble may come of it."

To this his sister agreed, and they parted.

Ning Wu Chih set to work with these professional match-makers, who introduced to him all the Wangs, the Lis, the Chiens and the Tsaos in the neighbourhood. Masters of Arts, Doctors, Bachelors of Arts, and men of no brains but plenty of money all came to his house anxious to marry the President's daughter.

Now, among the brokers was a flashy good-looking woman of the name of Chu, whose character was none of the best. She had been employed the year before in making a match between a young gentleman of the name of Pei Ching, and a young lady of the Shang family, but the latter had died before the marriage was completed, and he was again at liberty. This Pei Ching was the son of a secretary of the Board of Revenue, who had gone to Yunnan on duty to collect taxes, while he was left at home to study. The Pei family was a very rich one, and young Pei Ching, at this time about 20 years old, was a dissolute extravagant youth. Chu, the marriage broker, thought he would be a capital match for Chao Hua, and at once betook herself to his house to make proposals. She found him at home, and they both sat down together, and then she said, "I have some good news for you. It is very lucky that your former betrothed is dead, for I know of a young lady who wants to marry you, who is ten times as pretty as your other love was, and is of the highest rank."

"All right," said Pei Ching; "Who is the paragon?"



"Her name is Chao Hua," replied Chu; "her father is a President of one of the Boards; she is not only of extraordinary beauty, but of wonderful talent. Now I want you to send her very handsome presents, and to use all your endeavours to settle the matter out of hand. And another thing, when you are married, don't forget my services."

"Of course not," said Pei Ching; "I am not a mean man; but how is it that the young lady has not been engaged hitherto?"

"She was engaged to a young fellow named Lien Ching," answered the woman, "but her mother and uncle, who are now in charge of her in her father's absence, want to break off the match, because this Lien Ching is a mere country lout. You had better therefore take some handsome present with you to-morrow and give it to this uncle, whose name is Ning Wu Chih, and he will have everything settled for you before the President can interfere."

Pei Ching said he would do so, and the following morning he got some handsome trinkets, and in company with Chu proceeded to Ning Wu Chih's house, and producing his presents explained the object of his visit.

Ning Wu Chih made him a low bow and replied, "You are really too good. It is only my fear that if I refuse your gifts you will think me unfriendly, that induces me to accept them."

"You are very friendly I am sure," returned Pei Ching, "and I hope I shall have the benefit of your good offices in my behalf."

Ning Wu Chih promised to go and see his sister at once, and begged his visitors to call again on the following day, which they promised to do. He then went to the President's house to tell his sister that he had found a most eligible suitor.

"I am glad to hear it," said she; "but he had better send valuable presents in order to take Chao Hua's fancy, and prevent her making a complaint. You will see to this will you not?"

"He is a young man with plenty of money," answered Ning Wu Chih, "and of very high feeling, so have no alarm on that score."

In a few days the preliminaries were settled, and the 27th of the 8th month was fixed as the day on which Pei Ching was to present his marriage gifts.

*(To be continued.)*

## WANG AN-SHIH, THE "INNOVATOR."

*(From an Unpublished Paper on the Province of Kiang-si.)*

*(Continued.)*

The saying that "there's no rule so wise but that it's a pity for some one or other" was well exemplified in the "Forced-labour Emancipation Act"\* introduced by Wang, which appeared almost simultaneously with the revival of the tithing system. Its name betokened all that was good, but history tells us the cure it pro-

fessed to effect was worse than the disease itself. The new law was to do away with forced labour by substituting a tax, to be imposed on all classes, to enable the governments to raise means of hiring labourers, in lieu of impressing the services of the people to execute public works, such as canal-digging and road-making. One would have thought that such a law would have been most welcome, but it was not, as

\* 免役法

the tax it imposed appears to have proved more onerous to the people in general than the forced-labour system, which had fallen only on certain classes well able to procure substitutes. The new acts called for the division of the populace into classes or grades, according to the land owned; but none were exempted from taxation, not even the families of officials, women, bonzes, orphans or minors, the payment made by this class being termed the "Forced-labor Emancipation Aid Money."\* The tax was rated according to the estimated cost of labour required in each district, the inhabitants of which were required to make good the amount assessed. Besides the regular tax, an extra charge† of two candareens a head (?) was collected to provide against such contingencies as years of famine and inundations, when the people might be deprived of all means of paying their taxes. This charge was carried to an accumulation or reserve fund, which would enable the authorities to remit this annual impost in needy times.

Like the other new laws this one was to be enforced, experimentally, at the capital Kai-feng-fu, and afterwards promulgated throughout the land. But it was destined not to extend very far without encountering formidable opposition from the people; for the inhabitants of Tung-ming district, in the next department to Kai-feng-fu, rose in a body and repaired to the capital to complain of this enactment. This popular demonstration did not however accomplish anything, Wang having told the Emperor in reply to his interrogations, that the agitation had been got up by a set of malcontents who had led the public to believe that if the entire populace complained of this act, they would obtain their exemption. Wang further declared that either the tax must be enforced, or the people impressed. The failure of this appeal from the masses

to effect the slightest relaxation induced the censors to attack the new enactment in a series of reprehensive memorials, which ultimately led to the issue of an order to Wang An-shih to modify this new law by the exclusion of certain classes. This command was met by an expostulatory address: "In making law," exclaimed the minister, "your Majesty must be guided by what is right and just. Is the imperial power to be circumscribed or moved, by the opinions of men superficially acquainted with the questions they attempt to discuss?" asked Wang magniloquently. Who were the objects of this derisive remark, it would be useless to enquire, but if Sze Ma-Kuang was included, as we presume he was, it did not deter that celebrated statesman and historian from appealing yet another time on behalf of the people. In this appeal it was brought to the knowledge of the Emperor, that the upper classes upon whom the forced labour had hitherto fallen, were always in a position to procure substitutes to do the work required, which, it should not be forgotten, was not continuous, there being long intervals when no work was wanted; but under this new rule, by imposing an annual tax on all classes, it was virtually making forced labour never-ending, and compulsory on all, as none were exempted from the emancipation tax. The forced-labour system had never been extended to peasant families or cottiers' families where there was but one male, or families of women, but as the new law taxed widows, orphans, and minors, it was tantamount to impressing all, and exempting none.

Sze Ma-Kuang went on to explain, that the peasants never had money, and that they depended entirely on their physical strength for a livelihood. They obtained grain by ploughing and cloth from the cultivation of cotton and mulberries, and that if this tax were imposed they would be reduced in unfavorable seasons "to root up their mulberries to sell for fire-wood, to

\* 助役錢    † 免役寬剩錢

kill their buffaloes, or sell their land to meet the demands of the tax-gatherer. A law of this nature," urged the historian, "would simply relieve the rich of what was never a burden, while it would reduce the poor to beggary." But in spite of all the opposition this new enactment met with, it remained in force for thirteen years, it being left for Sze Ma-Kuang to repeal that which he had opposed, on his becoming minister and guardian to the youthful successor of Shen-tsung.

Wang's administrative measures invariably embittered the poor against him, and his want of consideration towards them appears to have been his chief failing. One of his most ruthless acts in this respect was the sale of the lands belonging to the stores of "Unbounded Benevolence,"\* to raise capital for the continuance of the *Tsing-miao-fu*. The lands were the property of government, but having been acquired by sequestration the proceeds from this source had been devoted to charitable purposes,—for the support of the aged, the sick and indigent, whence the appropriate name. Regardless, however, of the distress the sale of these lands might entail, Wang decided to sell the whole, to raise funds for the furtherance of the scheme we have already stated. It will readily be imagined that the abolition of an ancient charitable institution of this character would provoke the deepest ill-feeling and hatred amongst all classes. "No crime could have been more heinous," says the historian, "and the author of it ought to have suffered execution in expiation."

It would be tedious to notice the minor but equally vexatious acts of the "innovator," so we will pass on to the fifth year of Shen-tsung's reign, in which year Wang introduced the "Barter Law."† It appears that a system of bartering had been organized somewhere on the frontier, which so pleased Wang An-shih that he determined

to apply this primitive mode of trading to the chief commercial transactions of the empire. He likened this system of dealing to the famous Adjustment Law of the Hans, which was supposed to regulate or equalize the price of all commodities, and promote a fair and just interchange. After the customary form of deliberation, and in spite of all opposition, it was decided that government bartering depôts under official superintendence, should be established at the Capital, and provided with funds and stores from the Treasury. Every description of produce was to be disposed of by these depôts, and stocks which the people could not find a market for would be taken over at a reasonable valuation. The people could exchange their goods for government stores, or even pledge their land and household for money, which was advanced at 10 per cent. for the half-year or double that rate for a twelve-month, but if the limit was exceeded, a fine was imposed.\* The establishment of these huge pawnshops—for they were little better—fortified with government capital, caused the deepest dissatisfaction amongst the people, who became clamorous in their demand for the suppression of these marts, as they deprived the ordinary traders of all profit on the sale of their goods. Serious disturbances ensued, which caused the Emperor some alarm, and an explanation was demanded from the minister. But Wang An-shih did not attempt to explain away the cause of these murmurings. He simply replied evasively: "In founding a law one must consider whether it is hurtful to the people or not; it would never do to repeal laws because people become factious." So this rule came into full operation at all the chief towns, where bartering marts were established under government officers.

\* The Mont de Piété, founded about the year 1491 in Italy, appears to have been established with much the same object as the *Tsing-miao-fu* and Barter System of the Sung dynasty. These establishments appear to have lapsed into pawnshops, just as did the Bartering depôts.

It is not surprising that the public feeling was roused to such a pitch of indignation against the weak and vacillating emperor and his artful minister, for it was an historical fact that the much-lauded Adjustment Law, framed by Sang Hung Yang\* of the Hans, and to which Wang likened his Barter System, was simply concocted by that wily statesman to dupe the Emperor Wu-te. Sang Hung-Yang, it should be stated, was also the originator of the theory of government without taxation. We may well exclaim with the commentators of this chapter of history: "Alas, that the rulers of the nation should become the leading traders of the empire. How contemptible! How ignoble!"

The popular ferment caused by the Barter Law had scarcely subsided when Wang brought out another novel rule, which is said to have surpassed all others in oppressiveness. It was termed a "Law for the Protection of Horses,"† and in principle it assimilated to the tithing system, with this difference, that every rural family was burdened with the keep of a horse instead of a man. This extraordinary project, to literally saddle the inhabitants of the rural district with the maintenance of the cavalry horses, met with the most resolute opposition from Wen Yen-po, Wang's former patron; but this only made the originator of these schemes all the more steadfast in his determination to carry them into operation, so great were the advantages to be reaped by the government.

Families *desirous*, says the narrator—but it was really obligatory—of keeping a horse would be supplied with one or more, according to their circumstances, or the value of a horse given them, by the superintendent of the cavalry, to purchase one themselves. In the metropolitan department the number of horses was not to exceed 8,000, or 5,000 in the five presidencies; and it was forbidden to use such horses

beyond a radius of 100 miles in the pursuit of bandits. An annual inspection as to the condition of the animals was to be made, and the dead or diseased were to be replaced by sound horses at the expense of the keeper.

Families having charge of a horse within the metropolitan department were exempted from the inquisitorial inspection, and were allowed 250 bundles of hay a year for the keep of the horse, and a certain sum in cash and cloth as wages, while those in other departments were exempted from taxation in consideration of rendering this service. Had the people's wages and the horses keep been regularly issued, the hardship of looking after the government horses would not have been so unbearable, but the corruption of the underlings was so great, that the people seldom received the allowances, but were left to keep these animals without any means or with means quite insufficient.

For the due protection of the horses families were divided into tithings and grades; ten families of from the first to third grades constituted a *pao*,\* and from the fourth grade downwards the same number of families were reckoned a *shé*.† Each *pao* or *shé* was held responsible for the horses in their charge, and if any happened to die or become diseased while in the custody of a *pao*, the *pao* had to replace the loss, at their own expense, and, similarly, horses lost or dying under the care of a *shé* were to be made good to the extent of half their value.

This was one of the last acts of Wang's iron rule, and it remained in force some thirteen years. Like all his other despotic laws introduced under the cloak of reformation, it simply "stripped the poor in order to benefit the rich," says the native chronicler.

Wang's influence was now at its height, but troubles were besetting him which he

\* 桑弘羊

† 保馬法

\* 保

† 社

appears to have been unwilling to face, as immediately after the introduction of his scheme for the protection of horses he sent in his resignation.

His vacillating sovereign he found was inclined to listen to the counsel of others as readily as he had accepted his own, and as he was beset by intrigues and hostile combinations, he appears to have deemed it advisable to resign lest he might be forced out of office by the growing influence of the opposition party.

The main cause, however, of Wang's unanticipated request to resign was undoubtedly due to the Emperor having admitted one Li Ping, a Privy Councillor, into his confidence. Li was fond of discussing state affairs with his imperial master, and it mortified the jealous minister to think that any one should have a hearing in matters of the government save himself. With more zeal than discretion Li made bold to attack the Forced-labour Emancipation Aid Tax, and he even went so far as to address a memorial to the throne urging the Emperor to rid himself of the members of the inner-council who were all staunch adherents and supporters of Wang's policy. Such arrogation of authority the "innovator" would not tolerate, and he instantly demanded the punishment of the offending Li. The Emperor admitted the graveness of Li's offence, but he failed to lay any specific charge against him, and he escaped unpunished. This certainly betokened waning influence on Wang's part, so at a subsequent interview he repeated his request to retire from office. But the Emperor was inexorable. Flattery and self-abasement were at last resorted to by the Emperor as persuasive agents. "Few Sovereigns," exclaimed the Emperor, "have ever been on such intimate terms with their ministers as you and I have been. I was base and unenlightened, of all knowledge I was ignorant, and it is only since you have been at the head of the Imperial Academy that I have become acquainted with

the teaching of the great moralists. An awakening has gradually taken place within me, and I have learnt the essentials of good government. Must you really leave?" But these encomiums had no effect on Wang. The Emperor further assured him that Li-ping had no voice in the government; but the offended Wang still pressed his demands personally, in spite of this assurance. Finally, the Emperor returned his petition unopened, and commanded him to continue in office.

But this is an unpardonable digression from our original intention of sketching the "innovator's" legislative measures.

It is satisfactory to find that among the numerous statutes founded by Wang, the historian gives him credit for, at least one, of real value to the nation. This was his new law for the partitioning and measurement of land,\* and the adjustment of taxes thereon. The system then prevailing was unfair, and the taxation unequally distributed. In what the new system of measurement was superior to the old one, is not clearly stated, but the new act provided for the division of land into squares measuring 1000 paces (*pu*) each way, the area of which equalled 41 *king* 66 *mow* and 161 *pu*. Title deeds are mentioned as being granted as if they were a novelty, and the taxes were paid according to quality of the soil. At this early period taxes were chiefly paid in grain and cloth. When only fractions were due, the tax-collectors under the old regime demanded whole measures, which was manifestly unjust to the payers. This practice was abolished, and the new rule gave general satisfaction.

When Wang An-shih assumed the direction of affairs he found the most stringent prohibitions in force on the sale and export of copper. These interdictions he repealed at once, and declared trade in this metal to be free. Copper was, however, by no means abundant, and as the profits on

### \* 頒方田均稅法.

its sale were immense, the consequence was that as soon as the prohibition was raised the people melted down all the copper currency\* they could collect to convert into utensils for sale on the frontier and coast. The result may be imagined; cash became alarmingly scarce and dear, and a panic ensued. Petitions setting forth the disastrous results of repealing the copper laws poured in, and one angry statesman demanded on what authority the 'innovator' had, with a stroke of his pen, abrogated the ancient laws of several dynasties. These attacks made Wang very wroth, but he was quite equal to the emergency, for he issued an edict doubling the value of the existing currency, i.e. making one cash the equivalent of two.† This took place during the sixth year of Shen-tsung's reign.

The Forced-labour Emancipation Tax already noticed, was not productive of the results anticipated. The receipts fell far below the sum estimated, and defaulters were exceedingly numerous. To meet the deficiency, and as a check on the amount collectable under the former heading, it was proposed by one Su Ho-ching, younger brother of Wang's faithful coadjutor Su Hui-ching, to impose a Property Tax.‡ It was accordingly decided to call upon every family to send in returns of their real estate, household property and live-stock, and upon the fifth of the aggregate value a charge of so much per cent. was made. A schedule of taxable property to be returned in the roll was issued to every house, and the false declaration or concealments of any scheduled article would entail its forfeiture. A reward of a third of the value of any concealed article was paid to informants.

The burden of this tax passed all bounds. Every foot of wood and inch of ground unreturned was seized upon, and ultimately, says the Chronicler, the pigs and chickens of the poor were impounded, thus

depriving the people of the means of subsistence. Most fortunately for the people the Property Tax was destined to be of short duration. About a year after it had been in force a comet made its appearance, which was interpreted as a revelation of the wrath of heaven on the offending rulers of the nation. The Emperor ordered his ministers to give a truthful explanation as to the cause of this alarming phenomenon; and the public voice declaring it to be due to the iniquitous Property Tax, it was deemed advisable to repeal it.

It is hardly necessary to add that the "innovator" was no believer in the superstition of portents and omens. He looked upon comets as nothing unusual, and cited the appearance of such phenomena during the most prosperous reigns; but the idea of *vox populi vox dei* prevailed; and thus the people were relieved of this oppressive measure by the coming of, to them, a most auspicious star.

The career of this consummate schemer was now drawing to a close, after about seven years' arbitrary rule. It should have been stated that before the Property Tax (which was brought into operation during Su Hui-ching's temporary minister-ship) came into force—he had already fallen into disgrace, not, however, with the emperor, but with the empress, whose earnest solicitations on behalf of the suffering people caused his banishment to Nanking as governor. But the change effected little good, as before leaving, the wily statesman recommended Han-chiang\* and Sü Hui-ching as his successors in office, both being loyal adherents of his confederacy. These two were derisively termed the priest and idol. Han-chiang being the transmitter or exponent of the new laws, and Hui-ching the protecting deity of the same.

In a very few months Wang was reinstated, but only to serve for a short time, as in about a year he retired. He died

\* The export of copper-cash is still forbidden.

† 折二錢 手實法

\* 韓絳

during the 1st year of Ché-tsung's reign, 1086. The "innovator" had two brothers named Wang An kuo\* and An-ti,† but neither joined his league. The subject of

\* 王安國. † 安禮.

this sketch is indeed worthier of an exhaustive biography than of such hastily prepared notes as the above, but in the absence of a memoir of this remarkable man, they may not prove altogether uninteresting to the general reader.

H. KOPSON.

## THE AZALEA.

[The real name of this ballad is *Chu-tzu-hua*, 株子花, but I have hitherto been unable to discover the flower by that name in any Chinese or Anglo-Chinese work, nor have I found any Chinese who could give me information about it; I have therefore presumed it to be a localism, perhaps peculiar to the neighbourhood of the improvisatore.

From the tenour of the verses I have fancied the flower to more nearly resemble the Azalea than any other that I am acquainted with, and I have therefore taken the liberty of naming the ballad "The Azalea." Better Chinese scholars than myself may perhaps be able to find out what the flower really is, but at present, I confess my inability to do so.

The ballad has been selected as a fair specimen of the improvisatore's skill in glibly running off a string of rhymes containing at the same time an immense amount of historical or pseudo-historical information to suit the tastes of his listeners. The reader will perceive too how, in one or two places where the singer was comparatively at a loss for matter, he has been readily able to introduce something in rhyme, foreign to the subject, but sufficient to give him breathing time, as it were, to catch up the thread again and proceed without any palpable hitch or hindrance.

I had another motive in selecting a ballad of this description. It was that I do not remember ever meeting even the Chinese equivalent for the word "improvise," &c., in any Anglo-Chinese work (except my own), much less a specimen of that art, so that I thought, however inferior the versification might be, the subject and style would at least be novel. I am well aware that the verses are simply doggrel; indeed, I have found it almost impossible to bring the thing into rhyme at all and still adhere to the Chinese text. Some few verses I have also omitted as worthless.

Some portions of the ballad are not much unlike one of our old songs called "The Irishman's History of England," which runs somewhat in this style:—

The Romans in England once did sway;  
The Saxons they after them led the way,  
And they tugged with the Danes till an overthrow  
They both of them got by the Norman bow.  
So barring all pothor  
With one and the other  
They were all of them kings in their turn.

I have therefore been tempted to copy the metre of that ballad, with the exception of the refrain.—G. C. STENT.]

As I've come to your village to stay a short  
time,  
A ballad\* I'll sing without reason or rhyme;  
I may sing out of tune,—too low or too  
high,  
I cannot please all,—but, however, I'll  
try.

If you ask me to sing, you shall not ask  
me twice;  
Bid me *yu lot*† a boat, that I'll do in a trice;  
Invite me to drink, and I'll empty the  
glass;  
If you want me to wed, just produce the  
young lass.

A ballad is hard to begin, you're aware;  
Ripe cherries are nice, but the tree's hard  
to rear; ‡  
White rice is good food, but the field's hard  
to hoe;  
Fresh-fish soup is good, but the net's hard  
to throw.

If you'll sing a ballad, I'll give you a  
theme;  
"The water plays ball with the stones in  
the stream;  
"The rosy-tailed carp sports about in the  
wave;  
"The aspen it quivers and bends like a  
slave."

---

\* Ballads, or "mountain songs." These are generally improvised into verse from whatever comes uppermost in the singer's mind. Chinese are adepts in this art, and a hawker or pedlar will dilate on the quality and cheapness of his wares in verse, a countryman on the beauty or prosperous appearance of his fields, the comforts of home, &c. In fact, almost every Chinese seems gifted in the way of versification in some way or other. In this case, the azalea has been made the foundation of the ballad, and its various colours suggested what has appeared to the singer, appropriate themes.

† To *scull* a boat.

‡ Young cherry trees are extremely difficult to rear in China, probably not one in a hundred thriving successfully; when full grown they are as hardy as other fruit trees.

Should one subject fail, when a ballad you  
sing,  
If, drawing a bow, you perchance break the  
string,  
A piece of stout silk will the string repair  
soon,  
In like manner join a new subject or tune.

From this thing to that in my singing I go,  
Like a grass-cutter wielding his scythe to  
and fro,  
A pedlar don't usually carry good ware;  
In threading of beads, we don't choose here  
and there.

One not constantly singing forgets all one  
knows;  
If the road is not travelled, the grass quickly  
grows;  
If a knife is not used much, the rust soon  
appears;  
Friendship too will get rusty by absence or  
years.

I'm now going to sing, and it's worth hear-  
ing too;—  
How in battle, his foes were all routed by  
Fu;\*  
Man and horse both retired at the sound of  
the gong.—  
Wait a moment, and then I'll proceed with  
my song.

A girl, when she weds, of course, changes  
her name;  
If she lives long enough, she becomes an  
old dame.  
To four lines of this ballad two truths I  
will tell;  
A gutter, by digging, becomes a canal;

---

\* *Fu-cha*, the king of Wu, 吳, or as it is called, the "Fighting Kingdom," 戰國, (before Christ about 300 years), on this occasion seems to have beaten the troops of his adversary *Ku-chien*, the king of Yüeh 越. It is said of this king that, on being insulted once by the king of Wu, he swore never to rest till he had avenged the in-



Some like to hear songs, some themselves  
like to sing;

Those who like best to listen your seats  
hither bring;

If you like a good song, hear me sing at  
your ease,

If you don't, you can listen or not as you  
please.

When a noble goes out two large gongs are  
beat;

A priest says his *Mi-to*\* aloud in the street;  
The player chaunts love songs—by ladies  
admired;

But the ploughman sings ballads to cheer  
him when tired.

In singing a ballad the voice should be  
clear,

But yet not so harsh as to grate on the  
ear;

Each word be distinct, and the metre be  
true,—

If you don't like it that way, I'll sing till  
you do.

The azalea opens—its petals are green—  
King Chao† lent an ear to *Ta-chi*, his base  
queen;

sult; he persistently nursed his vengeance,  
sleeping on straw, and tasting gall, to add  
bitterness probably to the intensity of his  
hatred. He finally accomplished his object,  
destroying the kingdom of Wu, and driving  
its king into exile.

\* *O-mi-to-fo* (Amida Buddha.)

† Chao, 紂, was the last emperor of the  
Shang 商 dynasty; his barbarity is ex-  
ecrated to this day. Among other modes  
of torture invented by this monster was the  
“brass pillar.” This was a hollow pil-  
lar of brass filled with live charcoal; a vic-  
tim was made to embrace this till death  
put an end to his sufferings. His favou-  
rite concubine *Ta-chi*, 妲己, was more  
barbarous, if possible, than the emperor.  
One of her greatest amusements was bet-  
ting or guessing whether a woman was  
pregnant of a boy or a girl, and to satisfy  
her curiosity causing them to be ripped  
open in her presence.

Through her, loyal subjects were tortured  
and slain,

His deeds caused rebellion, which shortened  
his reign.

The azalea's petals are now tinged with  
gold,—

\**Tai Kung* met *Wên-wang* when nigh eighty  
years old;

Through him came the *Chou*'s, by him *Chao*  
was o'erthrown,

*Wên*'s descendants sat eight hundred years  
on the throne.

The azalea opens—its petals are red—

†*Sun Pin* understood warlike arts, for 'tis  
said,

He “The Whole Art of War” from a mon-  
key obtained;

From the “Seven States”‡ riches and  
honours he gained.

The azalea opens—its petals are blue;—

In search of a name went adventurous *Su*,§

\* *Ta-kung*'s (太公) family name was  
*Chiang*, 姜; he had been a fisherman; at  
the age of eighty he was invited to become  
prime minister; by his aid the Shang dyn-  
asty was overthrown, and the Chou dynasty  
firmly established,—thirty-four of *Wên*-  
*wang*'s descendants reigning in succession.

† *Sun pin*, 孫賓, was a clever general  
of the first Han dynasty; he wrote a book  
on military tactics called 六甲兵書;  
the work is used to the present time. It  
is popularly believed, however, that a  
monkey presented him with this valuable  
book!

‡ The first emperor of the dynasty gave  
a kingdom to each of his seven sons; these  
were all tributary to him. The names of  
the kingdoms were Chin, 秦, Chu, 楚,  
Han, 韓, Chi, 齊, Chao, 趙, Yen, 燕,  
and Wei, 魏.

§ *Su chin*, 蘇秦, was a poor student  
in the time of the “Fighting kingdom,”  
A.D. 387. He set out from home as an  
adventurer, hoping in those troubled times  
to get employment of some sort under  
government; failing in this, he returned  
home, when his wife, who was weaving,

But failing at Chin empty-handed returned,  
And *Lu* by his own wife was heartlessly  
spurned.

The azalea opens, with fragrance imbued,  
\**Han-hsin* grasped his spear and King *Pa*  
pursued;

†That one night *Hsiao-'ko*, 'Han-hsin's ser-  
vices sought;

Untold gold for each moment—'twould be  
cheaply bought.

The azalea's petals are yellow again,  
'Han-hsin pursued King *Pa*† o'er mountain  
and plain;

would not speak to him, or even raise her eyes from her work, and his brother's wife refused to cook anything for him to eat. He again set forth in search of employment, and this time he was successful, obtaining a lucrative appointment. On his return home afterwards, he was received with great respect by his family, his wife kneeling before him. *Su chin*, perceiving the difference, bitterly remarked, "In poverty my family disowned me, now I'm rich they respect me."

\**Han-hsin*, 韓信, a celebrated general. He was at one time in the lowest depths of poverty, and an old woman supplied him on one occasion with a meal; afterwards when he became a general he made the old woman a present of a thousand taels.

†*Hsiao ho*, 蕭何, was a secretary. He established the five kinds of punishment, and framed all the laws of the Han dynasty. When the Ch'in dynasty was overthrown, all the generals, intent on plunder, searched everywhere for valuables or treasure, but *Hsiao ho* sought only for state papers and books, by which means he obtained a knowledge of the working of government. He, fully alive to the value of *Han-hsin's* ability as a general, engaged him; the sequel shewed that his services were invaluable.

‡King *Pa*, 霸王, was the opponent of the emperor of the Han dynasty. He was merciless in disposition, and burnt, ravaged and destroyed wherever he went, so that he was detested by the people. When pursued by *Han-hsin*, and finding he could not escape, he committed suicide by cutting his throat at a place near the mouth of the Black river, 烏江. Thus closed the life of king *Pa*, but his cruel

Close by *Wu-chiang-kou* King *Pa's* course  
was run;  
He died by his own hand, unseen but by  
*One*.

The azalea's petals are burdened with scent,  
\*The princess *Wang-chao* past the frontiers  
went;

She plunged in the stream as it rolled slowly  
by,—

For the sake of her honour she knew how  
to die.

deeds live in the memory of every Chinese, so much so, that things of a peculiarly severe nature are sometimes called after him. There is a straight thorny cactus grown in Peking known only by the name of "King Pa's whip," and a round sort, also very thorny, is called "King Pa's fist."

\**Wang-chao* was one of the ladies of the palace in the time of the emperor *Ming* of the Han dynasty. This monarch was so voluptuous, and had so many ladies, that he would not put himself to the trouble of seeing the whole of them personally, but ordered a painter, named *Mao-gen-shou*, 毛延壽, to paint each of their portraits so that he could inspect them at leisure in his own apartment, and select whoever he chose out of them. All the other ladies bribed the painter, to induce him to produce flattering portraits of them, but *Wang-chao*, knowing she was beautiful, depended on that alone without bribing him. This annoyed him so that he portrayed such a plain face on his canvas instead of a likeness of her own beautiful one, that the king on inspecting it tossed it over with contempt; and thinking her the ugliest lady in the palace, promised her in marriage to the chief of a Tartar tribe with whom he had recently been at war and whom he now wished to conciliate. On her taking leave of the emperor previous to starting on her journey, he was struck with her extraordinary beauty, and perceiving he had been made a dupe of by the painter, ordered him to be beheaded at once. Now, smitten by her charms, he was sorry he had promised her to the Tartar chief, and would gladly have kept her back, but that his honour was pledged, and for fear of another rupture with the Tartars he reluctantly parted with her, and she was escorted by a body of Chinese to the frontiers, where she was received by the chief at the head of a troop of horsemen. The emperor had kept his word; she had been safely handed over to the chief, but

The azalea opens—its petals are grey,  
 \**Liang Chi*, the two princes endeavoured  
 to slay;  
 He vainly aspired to the throne too as well,  
 By the hand of a fish-wife he ignobly fell.

The azalea opens—its petals are black,  
*Wan chia* saved the fish-wife, and brought  
 her safe back;  
 When she an imperial princess was made,  
 His kindness to her she with honours re-  
 paid.

The azalea's sharp-pointed petals unfold,  
 †*Chia jén*, when proscribed, as a pedlar,  
 books sold;  
 An old fisher and daughter soon came to  
 his aid,  
 And at night far from foes he was safely  
 conveyed.

The azalea's petals are varied in hue,  
 At 'Hu lao kuan three men fought with  
*Lu pu* ;†

she herself, having performed her duty till she stepped on to another soil, had no idea of being the bride of a barbarian chief. On arriving at the "Black River," without a word, she plunged into it, and the body of the poor girl was borne away on its dark waters in presence of the chief and his astounded followers, who were powerless to save her.

\* *Liang-chi*, 梁計, a minister of the 'Han dynasty, plotted to destroy the two young princes as the first step to ascending the "dragon throne," to which he aspired. *Wan-chia-chun*, 萬家春, a physiognomist, advised him against this nefarious design, but his advice was not heeded. A fisher-woman rescued the princes and stabbed the minister; both the physiognomist and the fisher-woman afterwards attained to high honours, the former chiefly through the influence of the latter.

† These characters are given in dramatic, but not in historical works.

‡ *Lupu* 呂布, was a general and the adopted son of *Tung cho*, 董卓, a clever but unscrupulous minister. *Wang ssü tu*, 王司徒, also an able minister, wished to break the coalition of two such power-

*Tung cho* tried by force to abduct one *Tiao chan*,  
 'Twas part of *Wang ssü tu*'s own deep-laid  
 plan.

The azalea opens, disclosing its heart,  
*Wang ssü tu* instructed *Tiao chan* in her  
 part;  
*Tung cho* and *Lu pu* fought for her in the  
 bower,  
*Lu pu*'s spear from the casque of *Tung cho*  
 bore the flower.

The azalea's petals their rich odours shed,  
*Liu té*\* was invited *Liu shung hsiang* to wed;  
 Within "Sweet Dew Temple" the empress  
 espied  
*Liu té* with the brave *Chao tsu lung* at his  
 side.

The azalea's petals are withered and brown,  
 †At the shout of *Chang fei*, Pa ling bridge  
 toppled down;

ful men, and resorted to stratagem to set them at variance with each other. Carefully instructing a faithful handmaiden in her part, he offers her, as his daughter, to *Lu pu*, and again to *Tung cho*; this caused the two to quarrel and eventually to fight for the girl, *Lu pu* being the victor. He afterwards joined with *Wang ssü tu* and assisted in destroying *Tung cho*.

\* *Liu té* 劉德, an emperor of the Han dynasty. *Sun chuan*, 孫權, king of the Wu, 吳, country, invited him to come and marry his sister, wishing in reality to kill him. The king's mother seeing the emperor *Liu té* with his faithful body-guard, *Chao tsü lung*, in the "Sweet Dew Temple," and hearing it rumoured what was to be his fate, at once went to the palace, reproached her son with his perfidy, and insisted on the marriage really taking place, which was accordingly done, and *Liu té* eventually escaped from the country through the exertions of his wife.

† *Chang fei*, 張飛, at this time was pursued by the enemy, and his forces being numerically inferior, he had probably undermined the bridge, and the shout was the signal for it to fall. However it may have been, it is an undoubted fact that the bridge fell at his word.

At the sound of a voice the bridge severed  
and fell,—  
Friendships sometimes are broken in that  
way as well.

The azalea's the hue of blood wear,  
\*Thrice the brass banner waved—thrice  
*Ching-chiung* charged there;  
*Lo chéng* to the flagstaff was bound, but his  
wife  
Braved the arrows aimed at him, and shield-  
ed his life.

The azalea's petals are crimson in hue;  
†*Jén kuei* crossed the sea Corea to subdue;  
‡Prince *Chin* leaped the torrent crag to crag  
through its spray;  
One man only—*Yu chih*, all his foes kept  
at bay.

The azalea's petals are ruddy in hue,  
*Jén kuei* crossed the sea Corea to subdue;  
§The Shantung "Sounding Horse," with  
their chief *Chin shu pao*,  
Lined the roads, one by one, like the trees  
at Tuan chiao.

---

\* *Chin chiung*, 秦瓊, was a rebel chief; troops had been sent out to take him by *Yang ling* the prince of Tung chou in Shantung. He was alone, hemmed in on all sides, and a stage was erected on which stood a man with a copper flag with which he signalled where *Chin chiung* was. Twice he unsuccessfully tried to cut his way through them; a friend of his, however, among his foes, shot the signalman with an arrow; the soldiers seeing no signal were at a loss which direction to take, and *Chin chiung* dashed through them, making his escape. It is said *Lo chéng*, the man who shot the arrow, was tied to the flagstaff and made a target of, but his wife bravely screened him with her own body and succeeded in releasing him.

† *Jén Kuei*, 仁貴, was a general of the Tang dynasty, sent to compel the Coreans to pay up their tribute, which they had failed to do for some years.

‡ This would probably be a narrow pass where one resolute man could for a short time check a number.

§ "Sounding Horse." These men, as the name implies, were mounted, each horse having bells round his neck, said to

The azalea's petals are crimson in hue,  
*Jén kuei* crossed the sea Corea to subdue;  
\**Ku ching tei* resigned office—to his home-  
stead returned,  
And there, to grow melons (like *Sang yang*)  
he learned.

The azalea opens—its petals are grey,  
†*Liu*, in poverty, once was a watchman,  
they say;  
In a garden he found an old book and a  
sword—  
He became after that the revolted *Tang's*  
lord.

The azalea, now blue, now an azure may be,  
*Li* gave birth to a son who was well named  
*Yao chi*;  
When grown up and conducted to prison  
old *Tou*  
Cried, "*Liu's* come back again who was  
here long ago!"

---

caution wayfarers they were coming; in addition to which they would let fly an arrow, as a hint for them to escape—if they could; laxness on the part of the authorities rendering these robbers very bold. *Chin-shu-pao* was their leader; he afterwards became a general in the imperial army.

\* *Ku-ching-tei*, 胡敬德, was the rival of *Jén-kuei* in power and influence; when the latter became too powerful, *Ku* resigned office and returned to husbandry.

† *Liu-chih-yuan*, 劉智遠, was one of the emperors of the after 'Han dynasty; he suffered many vicissitudes of fortune. On one occasion his wife, who was pregnant, was left with his brother's family; the wife of the brother treated her brutally, making her, the very day she gave birth to her child, turn the mill to grind corn, and carry water for the cattle. When she was confined, she had no one to attend on her, her sister-in-law even refusing to lend her a pair of scissors to cut the "navel-string" of her child; she was therefore compelled to bite it off. The child ever after that bore the name of *Yao-chi*, 咬臍, "Bitten Navel." When *Yao-chi* grew up, he was out one day hunting, and in pursuit of a hare, followed it to a well, where he met his mother, who was drawing water, and whom he had not seen for years.

The azalea's petals are yellow once more,  
*Li* bit off the navel of the child that she  
 bore;  
 One day while out hunting he news chanced  
 to get,  
 At a well, drawing water, his mother he  
 met.

The azalea's petals are tinted with red,  
 \**Jui lan* met *Chiang shih*; in an inn they  
 were wed;  
 The mirror at parting they had broken in  
 twain,  
 Was, like those two hearts, reunited again.

The azalea is fragrant and whiter than  
 snow;  
 †*Chin* was guided a thousand *li* safely by  
*Chou*;  
 When *Hou*'s troops revolted, the empire he  
 gained,  
 Eighteen years as a monarch "on horseback"  
 he reigned.

The azalea's six leaves are all smoothly  
 arrayed,

\* This couple had been betrothed in  
 their childhood, but circumstances separated  
 them for years, when they met by accident,  
 recognized one another, and consummated  
 their wedding in an inn.

† *Chao tai tsu*, 趙太祖, was the first  
 emperor of the Sung, 宋, dynasty, A.D.  
 960. Before he came to the throne, and  
 while the country was in a very unsettled  
 state, he safely escorted a maiden named  
*Chin niang*, 金娘, to her home, a distance  
 of a thousand *li*. Under such circumstances  
 they were necessarily constantly together,  
 yet he treated her with the greatest delicacy,  
 never once forgetting his duty as a knight-  
 errant. Afterwards when he commanded  
 the imperial troops of the Chou dynasty,  
 at a place called *Chên chiao* 陳橋,  
 the assembled generals put the yellow robe  
 on him and forced him to become emperor.  
 The words "on horseback" are an exact  
 equivalent for our "martial," as a "martial  
 king," &c. Curiously enough the sounds are  
 also very similar, the Chinese being *ma shang*,  
 馬上.

\**Yueh fei* by the traitor *Chin hwei* was  
 betrayed;  
 Twelve warrants were sent ere he answered  
 one,  
 When he did so, they butchered both father  
 and son.

The azalea's opened to its fullest extent,  
 †*Old Wu* to sell cakes in "Long Street"  
 daily went;  
 His wife plied the wine and her blandish-  
 ments cast  
 On his brother,—her wiles were detected  
 at last.

\* *Chin 'hwei*, 秦檜, was a treacherous  
 minister of the Sung, 宋, dynasty in the  
 time of *Kao tsung* 高宗. *Yueh fei* 岳  
 飛, was engaged in a battle with the troops  
 of the Chin, 秦, country and was gaining  
 the battle. *Chin 'hwei* perceiving it, and  
 having his own reasons,—he being in com-  
 munication with the enemy—sent twelve  
 special warrants for *Yueh fei* to come to  
 him, and by that means cause him, by his  
 absence from the ranks, to lose the advan-  
 tages he had already gained. *Yueh fei* re-  
 fused to attend to these repeated summons  
 till the twelfth, when he reluctantly quitted  
 the field accompanied by his son. On his  
 approach *Chin 'hwei* ordered both father  
 and son to be slain.

† *Wu tai lang*, 武大郎, is one of the  
 characters in a novel called *Chin ping mei*,  
 金瓶梅. He is a weakly diminutive  
 person, and gets a living by selling cakes;  
 his wife is a beautiful but most depraved  
 woman, and attempts to captivate *Wu sung*,  
 武松, the younger brother of the cake-  
 seller, who is an honest straightforward  
 fellow, with her blandishments, but is re-  
 pulsed by him, and he quits the house to  
 prevent any further trouble. The wife  
 falls in love with another man, who is very  
 wealthy and influential, by name *Hsi mên*  
*ching*, 西門慶, and being discovered,  
 poisons her husband under most horrible  
 and revolting circumstances. The brother  
 eventually kills the wife on hearing the  
 story of the murder.

At the opening of this tale *Wu sung* is  
 brought into the town as a hero, having  
 slain a tiger which had long been a terror  
 to the neighbourhood. He was such a

The azalea's six leaves are as smooth as  
may be;  
\*Pan chiao yun intrigued with the priest  
Wén 'hai li;  
Shih hsiu with Yang hsiung to "talk over  
it" came,  
And murdered the faithless but beautiful  
dame.

The azalea opens—its petals are blue—  
Many rebels assembled, among them was  
Wu;  
Though he had but one arm, their bold  
leader he caught;  
He once slew a tiger—a hero he's thought.

The azalea opens, the colour of clay,  
†Wei the eunuch used power to pillage and  
slay;  
As if 'twas the "Sacred Will"—not though  
for long,  
He slew, among others, the faithful Shun  
chang.

The azalea's six petals are even and red,  
The thunder of heaven struck Sai-lo-i dead;  
‡Tou-o, tightly bound, was awaiting death's  
blow,  
On the 8rd of the 6th, when it came on to  
snow.

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powerful man that when he had lost an  
arm, with his remaining one he captured  
a notorious robber. (See next verse but  
one.)

\* Pan chiao yun, 潘巧雲, a very  
handsome woman, became infatuated with  
a Buddhist priest named Wén 'hai li, 文  
海梨. The husband, discovering her  
perfidy, murdered her on a hill called Tsui  
ping shan 翠屏山.

† This was one of the eunuchs of the  
palace, in the Ming dynasty. He became  
so presumptuous that he made no hesita-  
tion in using the emperor's name to further  
his own nefarious schemes, causing the  
death of many loyal ministers. He was,  
however, finally detected and executed.

‡ Tou-o, 竇娥, was a girl who had  
been falsely accused of poisoning her mo-

The azalea opens—its petals are brown,  
Chéng yüan 'ho wandered through hamlet  
and town;  
\*The "Fall of the Lily" he sang for his  
bread,  
Of the "Forest of Pencils" he at last was  
the head.

The azalea opens—its petals are blue,  
†To the gates of Peking Li chuang ravaged  
and slew;  
Chung chén died on "Coal Hill;" on his  
death being known,  
The first of the Ch'ings, Shun chih, sat on  
the throne.

The azalea opens—its petals are grey,  
Next Kang hsi, then Yung chéng, then  
Chien lung† had sway;

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ther-in-law. She was sentenced to death,  
conveyed to the execution ground, and  
awaiting the blow of the headsman, when  
heaven interposed in her behalf, for, it be-  
ing the height of midsummer, a heavy fall  
of snow came on. This was looked on as  
a sign of her innocence, and she was at  
once released.

\* Chéng yüan 'ho, 鄭元和, was a  
young man of the Tang, 唐, dynasty, who  
having squandered all his patrimony in  
profligacy, was reduced to beggary. One  
of the courtesans, however on whom he  
had formerly lavished much money, really  
loved him and persuaded him to study, she  
herself supporting him in the meantime  
and encouraging him in his studies. He  
afterwards passed his examination success-  
fully and became a Chuang-yüan, 狀元,  
chief of the 'Han lin literati. In gratitude  
to the girl for her kindness to him in his  
poverty, and her efforts for his good, he on  
obtaining this rank made her his wife.

† Li-chuang 李闢, was a notorious re-  
bel chief who overran the Chinese empire  
at the close of the Ming dynasty. He at  
last entered the city of Peking. Chung-  
chén, 崇禎, the last of the Ming dynasty,  
hung himself on "Coal Hill," or as it is  
oftener called by foreigners, Prospect Hill.  
(See Journal of the N. C. B. R. A. S., Vol.  
VII., Chinese Legends.)

‡ Chien-lung did more to gain the af-  
fection of his subjects than any other

He travelled his subjects' affection to  
gain,  
Delighted, all wished him a long happy  
reign.

The azalea opens—its petals are white,  
*Chia ching* was discerning, and governed  
aright;  
The seasons propitious made poverty cease,  
In his reign the empire enjoyed a long  
peace.

monarch before or since; he made a tour  
of inspection to Hang-chou in Kiang-nan,  
thus proving that the "Son of Heaven" is  
not compelled to remain within the pre-  
cincts of the palace invisible and unap-  
proachable.

The azalea opens—its blooming is done,  
\**Tao-kuang* now rules over "all under the  
sun;"

"Within the four seas" peace with plenty  
appears;—  
May he live to rule over us myriads of years.

\* This ballad was evidently first sung in  
the reign of *Tao kuang*. Since then, as the  
reader is aware, two other emperors have  
ascended the throne, *Hsien feng* 咸豐,  
and *Tung chih* 同治, the present youth-  
ful emperor. Most readers of this will of  
course know that *Hsien feng*, *Tung chih*,  
&c. are names or styles of reigns, and not  
the names of individuals. I have however  
treated them as such, as most foreigners,  
unless familiar with Chinese, imagine them  
to be so. G. C. S.

## THE NATIVE BENEVOLENT INSTITUTIONS OF CANTON.

A warlike nation is known by the exploits  
of its armies and generals. The victories  
won by daring or by strategy and skill are  
recorded on its annals, and those command  
for it a position among other nations. The  
mode in which a nation deals with the poor  
and helpless part of its population will, in  
like manner, fix upon it a character. At-  
tention to the sufferings and wants of those  
who cannot help themselves, as much in-  
dicates the development of the higher  
qualities of our nature as cold indifference  
to the miseries of men, women and children  
exhibit the predominance of selfishness and  
hard-heartedness. Between two peoples,  
in one of which benevolent and charitable  
institutions flourish, and in the other they  
do not, there will be found the most marked  
contrast, not only in moral and religious  
character, but in the cultivation of those  
arts and sciences which elevate and give  
power to communities by establishing mu-  
tual confidence and respect among the  
individual members.

A survey of the benevolent institutions  
of China, will show that they are very far  
from being in a flourishing condition, and  
one of the reasons why this country occu-  
pies so low a place in the family of nations  
is found in the fact that the character of  
her people is such as to render it impossible  
for these institutions to flourish. That  
men should make some provision for their  
fellow beings who are in distress or want is  
a natural impulse, prompted perhaps by  
the two-fold selfishness of wishing to gain  
merit, and of securing a similar benefit in  
case of future need. With most men the  
leading motive for good works is to secure  
merit, as an off-set for delinquencies or ac-  
tual transgressions of which they have, ever  
and anon, a distinct or a vague conscious-  
ness. Pure benevolence called forth for  
the sake of the good done to the recipient,  
is a rare virtue, and that which is prompt-  
ed by the highest motive, performed as a  
Christian duty with no reference to self, is  
still more rare. In the management of the

institutions of which we are about to speak, we shall find none of the higher motives exhibited by any one connected with them, or so rarely that it is the exception. In the minds of those who originated them there was no doubt both a desire to do good and to gain merit, but avarice takes the place of nobler motives in all concerned in their administration.

The benevolent institutions found in China may be divided into three classes.

First,—The Guilds, which are more properly insurance companies, which give aid to their members if in distress, and sometimes provide the funeral expenses after death.

Second,—Companies got up for special occasions, such as for the relief of those reduced to poverty by famine, flood or war, and dispensaries for the poor in time of pestilence. All such institutions have been temporary, but in this class may be included the hospital and dispensaries lately established in Hongkong and Canton, which are designed to be permanent.

Third,—Public institutions supported by the government. Those included in this head are to engage our attention in this paper.

There are five of these charitable institutions in Canton:—

1. The Home for Old Men.
2. The Home for Old Women.
3. The Home for the Blind.
4. The Home for Lepers.
5. The Foundling Hospital.

These are all located in the Eastern Suburbs of Canton or on its borders, the most distant being the Leper village, which is about two miles from the East Gate.

It is probable that these or similar establishments have existed in Canton and other Cities of the Empire for many centuries, but the earliest reference I find made to them, in the Records of the Canton Province (廣東誌) is during the 3rd year of Kien Lung 乾隆 or A.D. 1739. On a tablet at the Home for Old Men there

is a record made in the 2nd year of Yung Ching 雍正 A.D. 1724. In that year, by Imperial decree, regulations were established for the management of asylums for foundlings and for destitute aged persons, to be located in the Provincial city and in some of the Prefectural and District cities as well. Very minute directions are given as to the number of aged persons to be relieved, the allowances they are to have, and the sources whence the funds for their support are to be derived.

We propose to take a general view of some of these institutions, note the regulations originally established and examine into their present working. We may find something worthy of imitation in their *modus operandi*, and we shall be able also to point out where reforms are needed and improvements to be made. We will take first: the Foundling Hospital 育嬰堂.

It is stated by Williams in the "Middle Kingdom" (Vol. 2, P. 280,) that this hospital was established A.D. 1798, during the reign of Kia-king 嘉慶, but it is not unlikely that it originated about the same time with the others, and we may put it as far back as the 3rd year of Kienlung 乾隆, A.D. 1739. The Foundling Hospital is located about one mile east of the S. E. corner of the city wall. The ground is somewhat elevated and slightly rolling, so as to be easily drained. The space is enclosed by a wall, and is sufficiently large for the required purposes, the rooms being one story high, and built in ranges divided by alleys which open into a central street. There are about 300 rooms, most of which are in good repair, but two of the ranges which are not used have become dilapidated. The Im-wan-sz, 鹽運司 or Salt Commissioner, is the officer who has control of the Foundling Hospital, but his King T'ing 經廳 or deputy has charge of its management, and he sublets the local management to a Sz Yé 師爺 or petty officer, who resides in the hospital.

The regulations as given in the Records



of Canton province (廣東誌) are most minute and particular, as may be seen from the following extract giving a list of a few of the items and prices fixed to each.

Monthly allowance for each Infant .....	\$0.84
"    "    Wet Nurse .....	1.68
"    "    Female servant .....	0.84
"    "    Woman in charge .....	2.24
"    "    Physician .....	14.00
"    "    Physician's servant ..	0.84
"    "    Officer in charge .....	16.80
"    "    Officer's Secretary ..	5.50
"    "    Doorkeeper and 3	
coolies, each .....	2.10
Allowance for Jacket for Older Children .....	0.53
"    "    Younger " .....	0.42

The items are continued through the whole list of employees and allowances, even to the cost of a diaper (18 cts.) and of a coffin (140 cts.), together with the amount of rice flour, sugar, &c., to be used in making cakes.

There are two departments in the hospital. In the first, infants are placed when first received, and one wet nurse has charge of two, and generally of three infants. Here at least one half of the poor creatures die. Many of them are sent in by their parents in a dying state, to avoid the trouble and expense of burial. Many others die for the want of proper nourishment and care. Any one who has had to do with Chinese wet nurses, can readily believe that three babes depending on one of them, would have a very poor chance for a good start in the world. To make up for the want of natural nourishment the wet nurses give a certain kind of cake made of rice-flour and sugar. Artificial food is no doubt the cause of much disease. Milk from the cow or goat is never used. It is not to be wondered at that so many die before they are a month old. Nevertheless, if honest management were enforced, good wet nurses secured, and good cow's milk substituted for the cakes &c. used, and, in connection with this the care and attention of conscientious nurses bestowed on the poor little outcasts, there is no doubt but the mortality might be much lessened.

Those who survive the ordeal of the first department for a month or six weeks, are passed over to the second, in which each child has a wet nurse. There are besides many wet nurses who take the infants to their homes, instead of occupying rooms in the hospital. We can readily suppose that these would have a minimum supply of natural nourishment and care, from their nurses; nevertheless the pay may be an inducement to give sufficient attention to secure its continuance. It is affirmed that about 980 wet nurses are employed by the hospital, but there is no means of verifying the report; about 200 of these occupy rooms in it, with the foundlings. To each range of rooms there is a head woman who has oversight of the nurses and children in that range. The wages paid each wet nurse are \$2.52 per month.

On inquiring as to the number of infants daily received, it was stated by the officer in charge that the number varied from 10 to 20 more or less, and that eight or ten died daily. It is to be noted that almost all those received are females. Male children are very seldom cast away by their parents, and it is most probable that only those that are likely to die, are sent to the hospital. Since it is the object of all concerned to hide from the public the facts as they exist, it is impossible to get accurate statistics of the admissions and deaths, but taking the lowest of the above numbers, we have 300 mothers who cast off their offspring and 300 infants cast off by their heartless parents every month, nearly one half of whom are given up to die. These come not only from the city but from country towns in the neighborhood. I am told by a Missionary residing in Fatshan that the morning passage boat from that city brings down from 3 to 5 infants every day for the foundling hospital.

The question arises, what becomes of the children who survive? It may be stated, in general, that they are nearly all disposed

of before they are five months old, and that they are daily on exhibition in the reception room for inspection. A fee of two cash is charged for the sight of each child, and the sum of 700 cash is paid for its purchase, of which 300 go to the wet nurse, and 400 are divided among the servants. Here another question arises, Who are the purchasers of these infants and for what purpose are they wanted? The fact that female children are not wanted by their parents, is the reason that so many are sent to the foundling hospital. Girls have a market value, and are bought for one of three purposes;—either to be servants in the families of the wealthy, or to become the wives of sons of poor families (being used in the meantime as servants), or to be devoted to service in the brothels. There are women who make it a business to buy and train up girls for this latter purpose. This is doubtless the most lucrative part of the slave trade, and there is but little doubt that a large majority of the infants bought at the foundling hospital are designed for this fate. Very careful inquiries were recently made by the Rev. Mr. Piercy, and the conclusion he came to was that eight-tenths of the children which are bought there are doomed to this horrible destiny.

This reveals a state of things deplorable in the extreme. Here is an institution, professedly humane and appealing to the deepest sympathies of the human heart, which is merely a market where helpless children are received, to be sold to those who will train them up for the most degrading purpose conceivable. Mothers too, with a full knowledge of the facts, send their daughters to the place, or expose them in the streets to die, or to be picked up and sent to the hospital. If these things are so, a state of public sentiment is revealed, so corrupt, so heartless, so inhuman, that words fail to convey the indignation and horror one feels at so barbarous a practice. Let those who depreciate Christianity and laud heathen philoso-

phy reflect, for a moment, on this exhibition of tender care for helpless outcasts in a professedly human institution under the control of a government founded on principles of parental affection!

This view of society in China reveals something of the tremendous task missionaries have undertaken, when they propose so to change public sentiment that truly humane and benevolent institutions shall supersede such as the one under consideration.

It is well known that infanticide is practised to a greater or less extent, by Chinese mothers who wish to get rid of their female children, but many prefer to send them to the foundling house. The character and uses of the institution may be summed up thus. For mothers it is a substitute for infanticide; and for those who buy the survivors, it is a slave depot and market of the most horrible kind.

The Home for Old Men 老人院 is located a short distance from the principal East gate, adjoining the parade ground.

The Home for Old Women 普濟院 is also located about five minutes' walk from the East gate, but half a mile to the North of the Home for Old Men. These institutions were originally united in one, and their object, regulations, and administration are so similar that a description of one will answer for both. We will therefore direct our attention to the one first named. We find, in the Records of the Canton Province, that the date of its establishment was the second year of Yung Ching 雍正 A.D. 1724. It is stated in the Records that in the third year of Kienlung, A.D. 1739, an Imperial order was given "that 4,876 destitute poor should be provided for, each of whom was to receive the sum of three mace (=42 cents) per month, and no deduction to be made when the month had less than 30 days." It was also decreed six years afterwards "that any received above the fixed number should be treated in the same manner." The Home

was repaired and enlarged in the 19th year of Kia King 嘉慶 A.D. 1815. The regulations established by Imperial decree and recorded on a stone tablet in the grounds, bearing the latter date, require that each inmate shall receive every five days, five catties of white rice and 55 cash (=5½ cts.) for the purchase of meat, vegetables, salt, utensils, wood, &c. Servants are to be provided to carry water and prepare medicines. A wadded jacket worth \$1.07 is to be given every three years. A physician also is employed, but medicines are not supplied.

Over the principal entrance is an inscription in large Characters, WONG YAN PO TSAI, (皇仁普濟) Imperial Benevolence in Universal Relief. From such an announcement, one is prepared to find something which will correspond, in some sort, with the idea of magnificence belonging to whatever is Imperial, but an inside view soon dissipates one's anticipations. The space of ground enclosed is large, being about 333 yards long from N. to S., and 125 yards wide. The rooms are built in ranges one story high, and there is plenty of open space for moving about. They are sufficiently large and some of them are in good repair, but many have tumbled down, and others have bad roofs and broken walls. The pavements are also in bad order, and altogether the place has a dilapidated and forlorn appearance. There is none of the tidiness and neatness which Western people attach to the idea of a home. There are 197 rooms, and the number of inmates is limited to 988, giving to each room five or six persons. There are, however, only 310 old men living in the home, while the remaining 678 live elsewhere.

Persons entitled to admission must be 60 years old, have no near relatives and no means of support. The names of applicants are enrolled and they are to be admitted in the order of application, as vacancies occur. There are blind children who re-

main in the Foundling Hospital, and are supported by it. At the age of 16 years the boys are transferred to the Home for old men, and the girls to the Home for aged females, where they receive the same rations as the other inmates, in addition to a monthly allowance of 84 cts. from the Foundling Hospital. 'Some destitute deaf and dumb persons also receive rations of rice and cash at the Home for old men.

The books at the Home are examined by an officer once a year, to see that there is no dishonesty practised. At this time all the old men from the country are summoned to the Home to answer to their names. It would be interesting to know how many of the dead, on one of these occasions, are present by proxy, and how many other tricks are played on the unsuspecting(?) Mandarin, who puts his stamp to the thousand names, that answer his call. The Kwang Chau Fu, 廣州府 or Prefect of Canton, is the officer who has control, but his deputy or King Ting seems to be the actual manager who admits applicants, and sublets the local management to a petty officer who resides in the home. The Leung To, 糧道 or Commissioner of land tax, furnishes the funds for the institution, and the money is placed in the hands of the Magistrates of the Nan-hai and Pwan-yü Districts, who issue supplies to the inmates each on alternate months. The Nan-hai issues to each inmate, every five days, five catties of rice and 32 cash. The Pwan-yü gives no rice but issues to each inmate, every five days, 75 cash=6½ cents. The Prefect of Canton gives an extra donation of forty cash to each inmate on the 6th of each Chinese month.

Now, let us enquire into the administration of the Home, which seems so well calculated to give comfort to the declining years of so many destitute aged persons. In the first place an admission fee is required of all. It does not appear that this was ever contemplated, and it is said that the Deputy in charge receives the money

for himself as the price which the destitute old men have to pay for the Imperial bounty. On the payment of \$4, the applicant is allowed to have a room in the Home, but not to receive rations until after the expiration of two or three years. The sum of ten taels or \$14, secures all the benefits of the institution at once.

The rice which is issued by the Nan-hai, is not good white rice, but is of inferior quality, mixed with husk and broken grains, and the old men assert that it is always watered, so that the five catties which they receive, when cleaned and dried is very considerably reduced. In place of the 55 cash (=5½ cents) for meat, vegetables &c., they receive 82 cash for 5 days. The same reduction is made in the money rations issued by the Pwan-yü. While the complaints of the old men are to be received with some "grains of salt," a specimen of the rice supplied to them, (sent herewith to be deposited in the Hongkong Museum) will show that they have reason to be dissatisfied with the almoners of the Imperial bounty. This specimen was obtained by me at the Home, from the lot of rice which was being distributed. The wadded jacket which is given every three years, should be worth \$1.07, but in lieu thereof the sum of 500 cash (=45 cents) is given. When one of the inmates dies, a coffin worth \$1.29 should be furnished, but the sum paid is less than one dollar. One of the old men exhibits in his room with much satisfaction, the coffin which he has provided for himself, not being willing to trust his bones to the inferior box provided by the almoners of the trust.

The Prefect's Deputy sells the local management, and the present incumbent, it is said, pays the sum of \$440 for the period of five years. The physician also pays \$100 for his office for life, and even the contractor for supplying water pays an equal sum. The old men who do not occupy rooms in the home, receive in lieu of their allowance the sum of three mace

(=42 cts.) per month, an arrangement being made with the manager for its payment. It is exceedingly difficult to get perfectly reliable information on all the points mentioned, but the above statements are of sufficient approximation to truth to indicate the management of the Homes for aged men and women. While the beneficiaries receive enough of the public bounty to make it an object for them to seek, and even to pay for it, it is still evident that the spirit of true benevolence does not at all enter into the plans of those who manage the affairs of these institutions. The working of a century and a half has not developed the best plan of doing the greatest amount of good in the most economical manner, but it has established a routine, by which the officials rob the poor and defraud the state. In one way or another, either directly or indirectly, all concerned get a percentage of what has, by Imperial decree, been devoted to charity. If the regulations established were honestly carried out, the visitor to these homes would find a thousand aged men and a thousand aged females comfortably housed and provided with the necessaries of life. But instead of this the inmates are under the necessity of begging in the streets or working at something by which they can earn the pittance needed to satisfy the wants of nature. Travellers who may take an evening walk in the Eastern Suburbs, will meet with few more melancholy sights than that presented by the old men and aged females, recipients of imperial bounty, bent with rags, and, it may be, weakened by disease, returning at the close of day, from begging in the city, to the hovels in which they have purchased the right of living.

The Home for aged females is controlled by the same officers as the Home for old men. The administration is also the same, and it is no doubt true that the system of selling places is the same. There are 220 rooms, and they are all in good repair, but they are unfurnished, and

the poor old women get together such an accumulation of pots, furnaces, stools, bed boards, dishes, old clothes, bamboos, and all sorts of rubbish, that a more dreary and forbidding abode could scarcely be imagined. The number of inmates is limited to 1,062, but only 340 of these reside at the home, the others living elsewhere, but receiving their allowance by an arrangement made with the resident officer.

The Home for Lepers 發瘋院 is also managed in substantially the same way, except that there are two headmen who are lepers residing in the Home, and that the fee for admission varies according to the ability of the applicant to pay. It is said that as much as \$100 is paid by some, but this may be an exaggeration. The location of this Home is on high rolling ground about two miles from the East Gate, and it might be made a pleasant retreat for those afflicted with this dreadful malady. There are several hundred rooms of one story, built in ranges, on two sides of a principal street. Many of the rooms are occupied by the families and descendants of lepers, who are free from the disease, but these persons have to pay rent for the rooms; and this is a source of income to the managers, while the home is diverted from the use originally intended, and those afflicted with the disease live around, wherever they can find a place to stay.

The Home for the Blind 瞽目院 is in a very dilapidated condition. More than half the rooms have been entirely destroyed. Very few blind people live in it, but it is said that cash, to the amount of 42 cts. per month, is distributed to this class of people at a place near the Emperor's temple.

The funds for the support of all these institutions are appropriated from the revenue derived from the land tax. Originally, charges on foreign rice ships were devoted to this purpose, but it is not known that such is now the case. It is stated that the lessee of the Shing Wong Miu, known to

Europeans as the Temple of Horrors, pays \$100 per month of his receipts to the support of the Foundling Hospital.

At a rough estimate, the amount of money expended for the support of these institutions may be stated as follows:—

For the Foundling Hospital, ...	\$15,000
„ Home for Old Men, ...	6,000
„ „ Aged Women, ...	6,500
„ Blind, ... ..	.....
„ Lepers, ... ..	.....

These institutions and their management are a standing commentary on the practical benevolence of a heathen people, whose maxims of morality are so much praised, and whose reverence and respect for age is considered one of the redeeming features of their natural character. When contrasted with similar benevolent institutions in Christian countries, how contemptible does this semblance of charity appear! In place of the well-furnished and neatly-kept rooms in Asylums at home, we find here the hovels filled with rickety stools and tables, bedding, broken earthen vessels, furnaces for cooking, and rubbish, the accumulation of months or years. The kindness and attentive care shown to the inmates of the one, with the desire to make them comfortable, to give them something of the feeling of home and to soothe the declining years of life, find no counterpart in the management of the other, but the chief aim of all concerned is to divert to their own use as much as possible of the charitable fund and, not satisfied with this, even to levy a tax on those who receive it!

There is urgent need of reform in the management of these institutions. If, like the Customs Service, they could be placed in the hands of suitable foreigners, what a change might soon be made in the condition of these Homes, and of their occupants. Such a consummation is however not probable in the near future. Let us, however, teach them by example. A benevolent institution under the auspices of some Missionary Society or of the Medical Missionary Society might be established

in the neighbourhood of these Homes, for the destitute blind and those outcasts who are incurably diseased. The expense of each inmate would be from \$15 to \$18 per year. Visited frequently by those in charge no European need reside at the institution. A living example would thus be

given of the mode of conducting Christian benevolent institutions, and the contrast would be so great as, in a short time, to shame the officials into some reformation of the abuses now practised under the cover of charity to their aged, blind and diseased fellow-countrymen.

J. G. KERR.

## WORDS INTRODUCED FROM THE CHINESE INTO EUROPEAN LANGUAGES.

There will be found in every European language a number of words, especially names for certain articles of trade, which defy every attempt to explain their origin. As they are generally imported into Europe, together with the merchandize they represent, it appears to be a matter of course that, going back to the country from which the article was received would finally lead us to the origin of the product as well as of its name. This, however, is often connected with some difficulty to the European observer; the distance of the producing country and the total unacquaintance with the language or dialect from which such names derive their origin, are the chief impediments to all linguistic investigation of the kind. There are hundreds of commercial names, which are as yet apt to puzzle the sagacity of the best instructed philologist. A very few of them are apparently at home in China; of some of them we might say so to a certainty, while with regard to the connection of certain others with Chinese names we cannot do more than throw out a conjecture.

I shall, in the course of these notes, not speak about *Silk*,\* the Eastern origin of which has long been pointed out by

Klaproth, nor about *Tea*, the *te* (*tay*) of the Amoy Dialect,\* but confine myself to a few identifications which, as far as is known to me, have not as yet been pointed out by others.

As an hypothesis, I venture to say that some species of *melon* might have been, historically, the most ancient example of an introduction of a Chinese name into a western language. The *Si-kua* 西瓜 or water-melon, is stated by Chinese authors to have been introduced into China from Central Asia at a comparatively late period, viz. during the reign of the Five Dynasties—Posterior Hiang, T'ang, Tsin, 'Han and Chou, from A.D. 907 to 959. (See Dr. E. Bretschneider, *The Study and Value of Chinese Botanical Works*, in the Chinese Recorder, Vol. III., p. 228.) The Chinese name *Si-kua* means Western Melon, and in this instance, the meaning of the Chinese characters exactly corresponds to the

\* That the sound of the English word *tea* was *tay*, and not *tee*, at the beginning of the 18th century, may be proved by the quotation from Pope's "Rape of the Lock," written in 1712, where the word *tea* rhymes with *away* and *obey*, viz.

Canto I. 61:—

"Soft yielding minds to water glide away,  
And sip, with nymphs, their elemental tea."

And, Canto III. 7:—

"Here thou, great Anna! whom three realms obey,  
Dost sometimes counsel take—and sometimes tea."

The pronunciation of the German *Thee*, French *thé*, etc., is an additional proof for an original *tē*.

\* Russian *Sholk*, Latin and Greek root *Serik*, Mongolian *Serke*, Manchu *Sirghe*, German *Seide*, etc., the Chinese 絲 *Sai*.

sound of the name. These two reasons are, it is true, not in favour of an early introduction of the name *Si-kua* into any of our old classic languages; still the fact cannot be denied, that a certain species of melon was called *ῥέ σινυς* in Greek, that *ῥέ σινυς* meant "Melon seeds," *ἰ σινυς* — "a cucumber," etc. I have no material at hand to trace back the original meaning of the Greek work, from a botanical point of view, nor am I able to say where it first occurs and whether there are grounds for assuming that the fruit called *ῥέ σινυς* in Greek was not introduced from the central parts of Asia; hence I confine myself to simply drawing the attention of the public to the strange similarity of the two names and leave it to others, either to confirm, or to confute my hypothesis.

In several European languages the name *Badian* is used for what is now more usually called *Star Aniseed*. This drug is, with much probability, produced in the districts near the boundary of Annam, although, according to the current opinion, it is supposed to come from a certain department (*Yen-ping-fu*) of the Fukien Province. This is, however, certainly erroneous, as far as the *Star Aniseed* of commerce is concerned. For, in the first instance, in the only foreign ports of that province, Amoy and Foochow, this drug is not only not exported, but it figures amongst the articles of Import, and is brought from Hongkong. Hongkong merchants receive it from Macao, and here it is imported in junks from the so-called West Coast, probably from Pak-hoi. Dr. Bretschneider, in his most valuable article on "*The Study and Value of Chinese Botanical Works*" (*Chinese Recorder*, Vol. III. p. 220), quotes the following passage from the *Pén-ts'ao*, Article '*Hui-hsiang*':\* "There is yet another kind of '*Hui-hsiang*' which is brought by foreign vessels. The fruit is as large as the fruit of the *Po* (*Thuja*) and is divid-

ed into eight corners, each of them containing a kernel like a bean, of a yellowish colour and a sweet taste like the common '*Hui-hsiang*'. This fruit is called *Po-hui-hsiang* (*po-vessel*) or *Pa-chio-hsiang*\* (eight cornered '*Hui-hsiang*'). This fruit grows in Kwang-tung and Kwang-hsi, namely in the departments situated near the foreign frontier,† and the best comes in foreign vessels, wherefore it is called *Vessel-star-anise*." Of whatever nationality these "foreign vessels" may have been, whether Annamese or belonging to some more distant country, there is no doubt that the ports of Kwang-tung were naturally destined to be the staple places for the article produced on the confines of this province. Hongkong is now the market which supplies both China and Europe with this spice, and it is not unlikely that Cantonese traders sold it to foreigners hundreds of years ago. How did it come to be called *Badian* in Europe? I do not know whether any sufficient explanation of this word may be given as being derived from some Aryan root. *Fennel*, a similar product, is called *Badian* in Persian, as I conclude from a remark in Dr. Bretschneider's article, and it seems, that this name originally identical with the German *Badian*, and the French and English *Bodiane*. If there cannot be found a better explanation of the word, I should suggest the consideration that all these countries first received the name, together with the product, through the medium of the Arab traders, who as early as in the 9th century of our era established commercial relations between China and other Countries. *Badian* might at those times have been the name, or the explanation of the nature of that drug, in the Canton Dialect, 八仁, *pat-yan*, "the fruit with eight kernels," for the same characters are used in the *Pén-tsao* to ex-

\* 八角香, Canton Dialect: Pak-kok-héung, or simply Pak-kok, "Eight Horns."

† 交廣諸香及近郡皆有.

\* 茴香.

plain the present name *Pat-kok*, i.e. "Eight Horns."

Speaking of the Arabs as the introducers of Chinese products and the names thereof into Europe, I have to mention another name which has apparently taken the same route as the former, in travelling from the Coast of Kuang-tung into the work-shops of Western druggists. This is the well-known medicinal root *Galangal*. The XIIIth Volume of the Linnean Society's Journal, Botany, contains an exhaustive monograph by Mr. D. Hanbury: "*Historical Notes on the Radix Galangae of Pharmacy*," giving a careful compilation of a number of places in mediæval works in which this drug is mentioned. According to Mr Hanbury's researches the name of the drug first occurs in a report of *Ibn Khurdādhak*, an Arab geographer who served under the Khalif Mutammid, A.D. 869-885, and who mentions it amongst the products of China; its introduction into Europe seems to fall into a much later period, but it was certainly known before the end of the 12th century, when St. Hildegard, Abbess of Bingen, who died in A.D. 1179, commented upon its medicinal virtues. In addition to the manifold testimonies of the occurrence of *Galangal* at certain times and in certain countries, as brought forward by Mr. Hanbury, I may mention that of a German "Dispensatory," a paper manuscript of the 14th century, from the collection of the Ducal library of Gotha, epitomized by Dr. Karl Regel in an article headed: "*Das Mittelniederdeutsche Gothaer Arzneibuch und seine Pflanzennamen*."\* The author of this interesting article has bestowed particular care upon collecting all the various forms in which each pharmaceutical name of the "Dispensatory" or "Arzeneibuch" (*dudessche arstедie*) occurs, and it appears that *galligan*, *gallegan*, *galighanum*, *gallian* and *galgan* were the names for *galangal* in common use in Ger-

many during the 14th century. The present orthography of the name in German is *Galgant*. All these forms prove that the last syllable of the word, as it appears in German, is rather *gan* than *gal*, the final syllable of the English word. This *gan*, I suppose, was originally pronounced with a nasal *n* at the end, and was spelt in the French way. It may thus easily be considered as an equivalent of the Cantonese *keong*, "Ginger," the exact pronunciation of which we might render in German as *Göang*, the German *g* sounding somewhat harder than the corresponding consonant in other European languages, thus being the best equivalent of what is in our common way of Romanizing Chinese sounds represented by an unaspirated *k*, viz. a guttural explosive sound keeping the middle between the *fortis* K and the *lenis* G. The second syllable, in its fullest form, should be *lang* or *ling*, as may be seen in *galangal*, and another form *garingal*. Endeavouring to reconstruct, from the different forms in which the name occurs in different countries and at different periods, its original sound, we arrive at a form *ga-lang gang*, and are thus enabled to compare the word to its Chinese equivalent. I have to remark here, that the real Chinese name for *Galangal* is not *Liang-kiang* only, as it is called in our Customs Tariff for Export, but *Kao-liang-kiang*, or in the Canton dialect *Ko-leong-keong* (*Go-löong-göong*)\* It is thus called in the *Pên-tsao*, the principal authority for Chinese pharmaceutical nomenclature, and in the Chinese Red Book. This latter work mentions "*Ko leong keong*" as one of the products of the department of *Kao-chau*, Canton Dialect *Ko-chau*,† in Kuang-tung, and it is for this reason, that *Galangal*, which else is simply called *Heong-keong*, i.e. Mild Ginger, figures as *Ko-leong keong* in Chinese scientific and statistical works. For it is a very common usage in Chinese,

\* Programm des Gymnasium Ernestinum zu Gotha, 1872.

\* 高良薑 † 高州府



to denote the origin of a certain product by prefixing either the first or second syllable of the name of the province, department, or district, to which the article is peculiar.\* *Ko-chau-fu* appears to be in fact the principal district for the production of Galangal, though the plant has also been found on the southern coast of the Peninsula of *Lei-chou* and is said to be grown in the interior of *Hainan*.† It is most probable that Europe received the name through the medium of the Arabians, to which fact the historical statements of Mr. Hanbury and the Arabic word for Galangal, "*Khalanjān*" bear sufficient testimony.

I do not know whether the derivation of the French and English words *satin* is generally known; the similarity with the Cantonese equivalent *sze-tün*‡ is too con-

\* Mr. Porter Smith considers the two first syllables as denoting the origin, saying that *Kao-chou* was formerly called *Kao-liang*; *Kao-liang-kiang* would thus mean Ginger from the *Kao-liang* District. The characters of the old name of *Kao-chou* are however, not 高良 but 高涼.

To arrive at Mr. Porter Smith's conclusion we should have to assume a popular mistake in confounding the two characters, which is very commonly done in proper names with syllables having sound and tone in common.—Cf. F. Porter Smith, *Contributions towards the Materia Medica and Natural History of China*, p. 9.

† See Dr. H. F. Hance, "*On the Source of the Radix Galangae Minoris of Pharmacologists*" in the *Linnæan Society's Journal*, Botany, Vol. XIII.

‡ 絲緞.

spicuous to have escaped the attention of Chinese scholars. It would be interesting to know how and when this word was introduced into Europe. I am inclined to assume that another word, the German *Sammet*, i.e. Velvet, is likewise to be reduced to the Chinese syllable denoting silk, though it is hard to decide whence the second part of the word could have been derived. *Sze-mat*,\* "silk-stuff," would be a compound denoting some manufacture of silk as velvet, but there is no such word in use at the present day.

Our collection of European words derived from the Chinese could be easily increased by adding names for merchandize but lately, (i.e. within the last few centuries) introduced into the foreign market, for instance the names of all the various sorts of tea, silk, etc., and a few technical names as *Kao-lin* and *Te-tun-tze*,† *Typhoon* and others.

F. HIRTH.

Canton, June 1878.

### \* 絲物.

† If I am not in error, these two names have been introduced at the beginning of the eighteenth century by Father d'Entrecolles, who was then at the head of the French mission in Kiang-si and wrote several reports in French on the Chinese manufacture of porcelain. Hence the present foreign orthography *Kao-lin* instead of *Kao-ling*, 高嶺, which is originally the name of a mountain near *Ching-té*, the principal place for the manufacture of Chinaware in Kiang-si.

## HISTORY OF HANYANG AND HANKOW.

(Continued from Vol. I., p. 370.)

The Emperor then instructed Chang Chung 張冲 Governor of Yin-chow 鄧州 to hold the Lou Shan 魯山 (Ta pieh hill) and keep the Yang-tze at that point. The two Governors then broke out into open revolt; both sent troops, the one down the Yang-tze from Ching-chow 荆

州, the other down the Han from Hsiang-yang 襄陽 to Hsea-hou, under the leadership of Hsiao Yen 蕭衍, the Governor of Ching meanwhile declaring himself Emperor, with the title of Wo Ti 和帝. On his arrival at An Lin, Hsiao Yen instructed his general Wang and Ts'ao

to proceed to Hsiao hou and beleaguer the town and the Han Yang hill. Some wished to besiege Yin-chow (Wu Ch'ang 武昌) and send other troops down the river, but Hsiao replied that his rear would be then exposed to the enemy on the Lou Shan and that it was necessary to surround that place and keep open for supplies the Yang-tze and Han. He determined to send part of his army to besiege Wu Ch'ang and effect a junction with the Ching Chow troops, whilst he himself would at the same time surround Lou Shan. All this was successfully effected, and from the 2nd to the 7th moon the two sieges proceeded. A wall was built by the besiegers round the hill, of which some traces are said still to exist. Provisions beginning to fail amongst the besieged, and sickness being rife the Lou Shan was after a lost sortie surrendered, and Yin Chow was compelled soon after to follow its example. Out of a population of 100,000 in this City seventenths are said to have perished of famine during this long siege. Hsiao immediately marched East on Nanhing, which he attacked and captured; and, after making the Emperor confer numerous titles on him, finally murdered him and declared himself Emperor (502), causing afterwards his former ally the titular Emperor Ho Ti to be destroyed, he himself founding the Liang 梁武帝 dynasty. In 554-5, the Liang having fallen into decadence, the king of the Northern kingdom of Wei invaded the country with the design of destroying the reigning family and annexing the country; in the 11th moon he reached Ching-chow and in 12th captured and slew Liang Yuan Ti, 梁元帝. A temporary king was there set up; the son of Khao Hun 高歡, a former Minister of Wei, had founded a small kingdom called the Northern Chi 北齊, and being at enmity with Wei sent soldiers to assist the Liang Emperor. They arrived too late, were marched on to Yin Chow (or Wu Ch'ang) which Lou Fa Ho 陸法和 the Gover-

nor surrendered to them. The Liang, however, distrusting the motives of the Chi, in their turn besieged the city. It resisted for six moons, when the people were reduced to eating grass, shoes, and wood, and was on the point of being surrendered when Hou Tien 侯真 the Liang general, was recalled, and, peace being made between Chi and the Liang, the city was again handed over to them. Wang Lin 王琳, a faithful supporter of the falling Liang dynasty and Governor of Hsiang-chow 湘州 (Hu-nan), made the vicinity of Hon-how the scene of some of his exploits. Chên Pa-hsien 陳 afterwards Wu Ti, first Emperor of the Chên dynasty, sent two of his generals Hou An Tien, and Chun Wen You, to defeat and slay Wang Lin. The rival armies met ten miles from Hankow and the two generals having discord in their camp were not only defeated but captured by Wang, who imprisoned them at Yin-chow, to which place too he removed the military Yamên from Hu-nan as being a more central position. Here too he crowned Yung Chia 永嘉 as Emperor in 556. But Yung was afterwards defeated and captured by Ch'en, who thereupon, in 557, declared himself Emperor. In 567 the troops of Ch'en 陳 were defeated by the men of the Northern Chow 北周 twenty miles from Hankow; and finally, to conclude this monotonous story of wars and fightings, when Sui 隋 was contending with Ch'en for supremacy, 100,000 men were stationed at Hankow.

It may not be out of place to attempt to show the aspect Hankow &c. bore at this period. In 607, the Ta Pieh Hill was probably a fortified position, continually garrisoned by the troops of the prevailing dynasty. Not far from the present kingdom was situated Che Yueh Ch'eng 却月城 also called Chu Ling 曲陵 and Sha Yang 沙陽. The Han at that time entered the Yang-tze some five or six miles below its present mouth, and the present site of Hankow was then for the most part a sandbank. The people and trade were

concentrated on the Han Yang side of the Han, and houses stretched some distance along the bank. An island called Ying Woo Chow 鷓鴣洲 then existed across the river, and on this many streets, in which much of the trade was then carried on, were situated. It disappeared about 1470, being washed away, re-appeared again in 1767, but was again swept off, and it no longer exists though the name is still applied to some land south of Han Yang. The evident importance in which this spot was held by successive dynasties, its natural advantages in a military front of view, its position opposite Wu Chang, the capital of a kingdom, and its own natural advantages lead one to believe that the trade must then have been considerable. Little however is to found on this subject; one statement says that in the kingdom of Woo men and carts are very numerous and crowd "one on the other, whilst the wealth of people is shewn by their wearing new clothes in the morning and throwing them away in the evening."

Wu Ch'ang when besieged by Liang Wu Ti 梁武帝 is said in the General History of China to have had a population of 100,000, and Han Yang may therefore be estimated to have had about 150,000. The Northern kingdom of Wei, which had so long existed as an independent kingdom having been vanquished by Sui Yang Ti, 隋陽帝 China began to come once more under a single head. The capital was established at Lo Yang in Honan, whilst a long series of foreign expeditions distracted the attention of the people from their domestic quarrels. Long wars necessitate a large expenditure and the Emperor closing a vigorous life in sloth and debauchery at Nanking, rebellions again commenced. Li Yuan 李淵 quelled them, and having acquired great renown and influence over the soldiery in the foreign expeditions against the Mongols, proclaimed himself Emperor, and deposed Yang Ti. He had been before created Prince of T'ang

and under the title of T'ang Kao Ts'u 唐高祖 founded the powerful and illustrious dynasty of T'ang in 618. Hankow, whilst the troubled empire was settling down again, became once more the scene of war. One Hsiao 蕭, Prince of a large kingdom comprising Kiang-si, Hu-kuang, Sze-chuen and southwards territory stretching to Annam, and a descendant of the Liang, refused at first to give in his allegiance to the new dynasty. Li Ching 李靖, a great T'ang general, was ordered to march to Hankow and attack him. The Prince encountered a severe defeat, surrendered four Chow, and seeing farther resistance useless, finally gave up the Ta Pieh Hill. Hsiao surrendered himself and gave in his allegiance. He was sent to the capital, where the Emperor caused him to be executed. A notorious robber chief called Chu Ts'ang 朱粲 who styled himself Prince and consumed human flesh for food, ravaged and murdered in the vicinity of Hankow in 619. It is related of this monster that having two officials to dinner with him one day, they asked him when they had drunken themselves full of wine what human flesh tasted like. He said very like pork soaked in wine, and especially so that of hard drinkers. In disgust his guests commenced to abuse him for his foul tastes, when Chu in a fury ordered his attendants to slay them and next day made his dinner on their flesh, which he remarked was well sodden in wine at all events. This man is called in the History of China a "brute beast" with nothing human about him; his strength was prodigious and his cruelty made him the terror of his time. He was finally killed by a T'ang General.

Fortunately for the reader of this chronicle fewer battles henceforward took place at Hankow. Referring to the condition of Han Yang, at this period, one Chia Chih 賈至 remarks that "on arriving at Hsia hou, above he gazed up to the Ya Pieh hill, and below he looked down on the

T'ang long waters; the storied ships of Woo and Zehuan were very numerous and the lakes of the country extensive." Again in 763 it is recorded that a great wind, having one night arisen, a fire which had sprung up among some vessels on the river increased to a conflagration; more than 8000 vessels were burnt and the fire extending to the shore, where over 300 families resided, some thousands were burnt to death. From these two notices we see that Hankow or rather Han-Yang must even then have been a large and important place with an extensive trade. The Province in which Han Yang is situated was subjected to numerous changes. In 627 T'ang T'ai Tsoong 唐太宗 divided the Empire into 10 Tao 道, and Han Yang came under the circuit of Huai-nan 淮南. Ming Ti 唐明帝 made a farther increase to 15 tao 道, when the name of the province became Chiang-nan 江南. In 782 the prefecture 府 of Han Yang 漢陽 was established and has remained unaltered up to the present time. Li Tai Po 李太白, the famous Chinese poet, is said to have passed through Han Yang on his way to Yeh-lang 夜郎 to which placed he had been banished. A lake at that time existed within the wall of Han Yang which was without a name. Po met some official friends to drink with them in a boat on the lake and one of them remarked that many illustrious men must have been on the lake and suggested bestowing on it an appropriate name. Po replied that as one of his companions was a Shih-lang 侍郎 the place should be called Lang Kuan Lake 郎官湖 (i.e. virtuous official lake) and composed some impromptu verses on the subject, which were carved on the houses of the lake. They are, however, lost, having been burnt in the Mongol invasion. This lake is now dry, a ditch alone marking its site. During the Sung 宋 dynasty Han Yang became the site of a Chun and notices of it became more complete. Troops of all descriptions

were stationed there, amounting, when China was divided into 16 Lou 路, to some 500 men. The long period of comparative tranquillity enjoyed during the time a strong dynasty held the reins of power largely increased the trade of the place. One Fan Cheng Ta 范成大 states:—"On arriving at Wu-ch'ang I anchored off Ying Woo Chow, in front of which, towards the South, many myriads of houses stretch along the river bank. The buildings are very thick and seem from their appearance prosperous, the wine shops being especially handsome and unequalled by any I have elsewhere seen. The trade from Sze-chuan, Kuang Tung and the provinces of Ching, Ksiang, Kwei and Che-kiang all centres here, and anything can be got for the asking. The Min river comes from the South-west and flows towards the north. To the south is a large lake "crossed by a bridge on which many handsome wine shops are built." Lui You 陸游 mentions a lake near the the Ta-pieh Hill, and says—"On the river bank by Ying Woo Chow, houses and streets can be seen for many li as well as a ceaseless stream of people. On looking up from the mouth of the Han, roofs seem to rise one above the other and the lights of lamps and sounds of gongs continue up to midnight." Other writers are also quoted as remarking on the importance of Han Yang in a military and commercial sense, and the necessity of seeing its being properly garrisoned. The single military operation connected with it occurred in 1134, when the barbarous Chin 金 dynasty reigned in the north of China. Simultaneously with the Southern Sung, Li Ching, a Sung official revolted, went over to the Chin and thence conducted troops to ravage Hsiang Yang and six other prefectures which he contrived to capture. Yoh Fei, the Governor, 岳飛 鄂岳制 memorialized the Sung Emperor on the importance of so central a territory and on the necessity of recovering it.

His Majesty appointed Yoh to perform this duty, and he, stationing himself at Han Yang, with 8,000 men, swore never to cross the Chiang till he had completed the task allotted to him. He then marched out his troops, recovered the lost prefectures and defeated Li Cheng 李成 in the south of Hunan. A dissertation on the moral condition of Han Yang, after expatiating at some length on the dancing and singing tastes and dandyism of the inhabitants during the more tranquil period of the T'ang dynasty, proceeds to remark on a sudden moral reformation brought about through the agency of two prefects who lived during the times of the Sung dynasty. These exemplary men, by name Huang and Yu, spent their leisure time in explaining and teaching orally to their hearers the necessity of virtue, the classics, the doctrines of Confucius, &c. Learned men then commenced to tread once more in the paths of antiquity and to live in an honorable poverty rather than devote themselves to amassing wealth. The manners of the people were, moreover, ameliorated. If not agriculturists they were fishermen, and fewer took to trade. Whole families of many generations resided in one house without separating, and in one case it is stated that eight generations to the number of 8,000 persons resided in a single house. Such patriarchal virtue is truly admirable and somewhat astonishing in a large commercial town—as are also many of the other statements in the above. But it may perhaps be surmised that a temporary decline of profits and prosperity occurred about that time and drove men from the excitements of pleasure to those of austerity and humiliation.

Han Yang during the Sung dynasty was surrounded by a wall 17,200 feet long pierced by 8 gates. In 1120 this was destroyed by a great flood and was not repaired till 1274, when the Mongol dynasty had nearly obtained the Empire. The present wall crossing the hill was

not erected till 1318, when it was built on a smaller scale, with a circuit of 7,900 feet, by the founder of the Sung dynasty. A mint with an annual issue of 100,000 tiao was established by Sung Woo Tsung in 1146 on the Ta Pieh Hill; it was abolished by the Mongol dynasty on their issuing bank-notes throughout the Empire. In 978 and 985 great floods are recorded as having taken place, the water rising in one year 50 feet and destroying fields, walls, cemeteries, cattle, &c. In 1104 and 1110 great droughts followed by famines are noticed. About 1123 China once more became divided between two dynasties. The Chin Tartars held the North; whilst the Sung, with their capital at Hang Chow, held the South. The defeat of the Chin General by Yoh Fei has already been related, but the Chin Tartars nevertheless remained formidable enemies of the Sung country and at last formally invaded it. The Sung Emperor as a last resource called in the assistance of the Western Tatars. Hunan Fu, the capital of the Chin, was taken by them in 1234, and the last Emperor Li Tsoung strangled himself in the same year.

The Western Tartars did not long remain content with their new acquisition and having tasted of the pleasures of Chinese civilization turned their eyes southwards towards the lands of their allies the Sung. Kublai Khan in 1277 invaded South China (The Manzi of Marco Polo) with a great host, under the famous Mongol General Po Yen (伯彥, but afterwards by order of Hsen Loong written Ba Yan 巴延 as expressing Mongol sounds better). After taking Hsiang Yang Po, Yen marched down the Han to attack Hang Yang and Wu Ch'ang. He was opposed by Hsia Kuei 夏貴, the Sung general. It is related that on the arrival of Po Yen at Ts'ai tien, a village some 40 miles from Han Yang on the Han, he sent on some of his officers to reconnoitre the position of Hsia kou, and the army there stationed. Hsia then distributed his vessels, of which he had a large

fleet (amounting to some thousands) along the river, carefully guarded the approaches to Han Yang, and stationed more troops at Yang Lo 陽羅, 30 miles below Hankow. A Shu 阿述, a Saracen officer of great strategic ability in the service of Po Yen, suggested to his general that as the defences at Hankow were very strong and the current swift, it would be preferable to take his vessels and troops by some of the inland canals and rivers to Yang Lo, attack the division stationed there, and then come up the Yang-tsze to attack Han Yang. Po Yen sent a division to threaten the last-named place and gave it out openly that he purposed to cross the Yang-tsze to Wu-ch'ang. Hsia sent reinforcements from Yang Lo, when Po Yen immediately took advantage of this to send his boats and troops by forced marches through the canals to Yang Lo, which he occupied, a small force only having been left there. A Shu then cut off Hsia from Han Yang, which place being thus isolated was soon compelled to surrender, and Hsia fled with the remnant of his fleet of 500 boats down the river. Reinforcements had been sent to relieve Wu-ch'ang but on hearing

of the capture of Yang Lo the Sung general retired. Wu-ch'ang thus left to its fate was forced to capitulate, and Po Yen was left at liberty to pursue his march East, wards towards the Sung capital of Hang Chow.

Kublai Khan appears himself to have visited Wu-ch'ang. It is related that whilst residing opposite the Han Yang hill he enquired the reason of the building on the summit being called Lu Kung 呂宮; he was informed that a Taoist flute player of that name who lived in the time of the T'ang Dynasty and had acquired great celebrity had been in the habit of playing there and gave his name to the place. The Emperor then asked the name previous to the time of the T'ang, but no one was able to inform him. At last an old man came forward and said that this was the place where, according to tradition, the great Yu had completed his work and that the name had been Yu Kung 禹貢, but had become corrupted to Lu. The Emperor was much pleased at having discovered a fact of such interest, and ordered the former name to be restored and a yearly sacrifice to be offered there.

(To be continued.)

## ON THE SUPPOSED DIFFICULTY OF CHINESE.

If we analyse what little we can recall of our ideas as to China before we had any thought of coming hither, we shall probably find that that of a language of stupendous and appalling difficulty was not the least developed. Unlike some of our other preconceived notions, this was neither dissipated upon arrival nor by continued residence. We found the medium of communication between our English friends here and their servants to be what indeed sounded like an unknown tongue, but what a closer examination shewed to be only a

barbarous *patois* invented for the purpose. Remembering how generally residents in India speak Hindustani, and in the Straits, Malay, we shuddered at the thought of the language which had driven rational people to speak this jargon, and concluded that it must be terribly difficult. It was perhaps some weeks before we met with any person who could speak Chinese fluently; meanwhile we observed as how great an acquisition two or three words of the most necessary kind were regarded. When we did encounter a lady or gentleman who rattled

away to coolies, and would not be put down by the head boy's scornful pidgin English, we noted the kind of dim wonder excited by these acquirements. Their fortunate possessor was looked upon much as Captain Cuttle looked upon Jack Bunsby, who had been more beat about the head with a belaying pin, off and on, than any man alive. "Isn't it very difficult?" we timidly asked. "Well—it is difficult—at first," was probably the answer. This we took to be the modesty of genius. We had a great deal to learn!

Let it at once be admitted that it is almost impossible to exaggerate the difficulty of the Chinese written language. It is just possible to imagine a character more difficult, but not to imagine it in daily use. Its difficulty lies in its vastness, its arbitrary nature, the ease with which it is forgotten, and the want of any associative aid to the memory. A European lad may never have heard the word *horologe*, but if he remembers *hora* he will not be far off the scent. On the contrary, in Chinese, after the incessant study of half a lifetime, a simple sign may come upon the reader as much by surprise as if it were from a cuneiform inscription, containing in itself no possible clue to its signification, and, by its unintelligibility, withdrawing the meaning from a whole page. I have seen this happen even to the Rev. Dr. Legge, in giving out a simple hymn in his own church—I cannot cite a better example. "I am always," he once wrote to me, "coming upon characters that I do not know."

It is unfortunate however that the popular and correct estimate of the difficulties of reading and writing Chinese should have infected the reputation of the colloquial, with which alone this paper has to do. Whilst I have admitted the excessive and wearisome difficulty of all Chinese documentary work, I am not prepared to admit anything like the same amount of difficulty in speaking and understanding the language. I maintain that,

all things considered, it is an *easy* language, not so easy perhaps as Hindustani or Malay, nor to be acquired in so short a time, but easier than French, German, or any other European language, and that it can be spoken fluently after a shorter period of study. When I say easier, I mean in an absolute sense, that is, take an Englishman and a Chinaman of equal intellect and culture, set the one to learn Chinese and the other German. The Chinaman will find German harder than the Englishman will Chinese. It is obvious that when we tackle German or French, we have only half a language to learn. It is no great effort for the man who knows "colour" to learn *cou'eur*. But even so, I hope to shew that the Englishman who goes to France with a competent knowledge of Latin to help him, will be longer in learning to speak French well than the Englishman who comes to China in learning to speak Chinese. And if this latter only knew Sanskrit and read his *China Review*, who can tell what marvellous progress he might make!

For many reasons the popular fallacy as to the extreme difficulty of speaking Chinese has hitherto been almost inevitable. It proceeded in the first place from the fact that all our earliest impressions as to the language were derived from printed works. Let me not be understood to say one word in depreciation of the band of pioneers, who, headed by Dr. Morrison, plunged boldly into the jungle and hewed out the road in which we walk to-day forgetful of the toil bestowed upon it. But many of these able and painstaking men were missionaries, and in some matters it is inevitable that there should be a missionary view from which a secular view will widely differ. Thus, in India, caste is looked upon by missionaries as the ruin and curse of the land—the one fell, black blight, for the break-up of which they ardently long and pray. Whilst, on the other hand, secular observers, also of saga-

city and foresight, assure us that caste is the salt and salvation of Indian society—the one bond which prevents a huge mass of humanity disintegrating into hideous anarchy and revolution, and the one leverage which makes our rule possible.

So in China. The principal aim of the missionary is to preach, a thing difficult enough to do in any language—if we may judge by what we sometimes hear in English! On his arrival, when his enthusiasm is at its highest, he has to sit down day after day, through the unaccustomed weariness of a first summer, to a task of even greater drudgery than when as a boy he learned *Propria quæ maribus* to save his back. He can do nothing; he can only prepare to do. He carries on the study of the written language at the same time, for he must read as well as preach, and it is impossible but that the difficulty of the one task should be associated with the other also. He has to acquire a highly artificial vocabulary abounding with abstract terms for ideas which are not only foreign to the Chinese mind, but also, as the missionary fondly deems, repulsive to that desperate depravity which he has been taught to consider as the normal condition of man.\* The successes that would delight a tide-waiter or a Consular assistant are as nothing to him—namely, that within his first month in China he can ask a common question or enquire his way in the streets and be understood. For he wants to preach, and if anybody who just speaks a foreign language fairly will try to begin an imaginary discourse in that language, he will realise the position. He cannot chit-chat with people about their souls as the budding tide-waiter does about their pigs, their shops, or the paving of the street. The tide-waiter joins in the laugh that is raised at some ludicrous mis-

take that he has made—the missionary goes down to his house mortified and ashamed, fearing lest, through his want of the Pentecostal gift, the Gospel in his mouth may become of none effect. And when he has succeeded, and can not only speak but also preach, it is hardly in human nature that he should not look on the hill he has climbed as a hill of more than common steepness. This is doubtless one cause of the extreme difficulty fallacy.

Secondly,—Another contributory to it has been the fact that Chinese is distinctly unfashionable in Anglo-Chinese society. The correct thing to do is to claim a great deal of “experience” in dealing with Chinese, that is with shroffs and compradores, but not otherwise to interest yourself in native matters at all. The moral disabilities under which a person who speaks the language labours are too well known to require description. He is suspected of the most heinous crime possible out here—a sympathy with Chinese, a thinking as they think, a subjection to their influence. It is no more use to argue this point with the “twenty-years-in-the-country, don’t-know-a-word-more-than-when-I-landed” men (to parody the pert *mot* of a shallow adventurer) than it was to argue for free-trade with the farmer of fifty, or against slavery with the Louisiana planter of ten years ago. They are not in the least open to conviction, their belief on the subject is the dictate of pure prejudice, not of reason. A gentleman for whose clear-headedness I have otherwise great respect, maintains that “no fellow who speaks Chinese” ought to be Her Majesty’s Minister in China. “Directly a man has learnt Chinese he becomes a Chinaman at heart. I would give him interpreters, as many as he wants, give them £5,000 a year each if you like, but I wouldn’t let one of them be Minister.” The student had therefore best count the cost when he begins his studies, renouncing the world and entering a sort of self-denying order, for, if these very popular

\* I cannot quite quit this subject without a protest against the gratuitous addition to the difficulties of Chinese religion of Hebraistic terms such as *Jehovah*, *Hallelujah*, &c., as if the inevitable stumbling blocks were not enough.



sentiments once get the upper hand, he need never carry a Marshal's bâton in his knapsack.

This is the main reason why, when the new arrival lands here, he hears his host talking the jargon known as pidgin English. He is careful to note a *lingua franca* so likely to be useful. "*Catchee* my chair;" he reflects, "*catchee*—verb active, to fetch, to bring, to cause to come; I must remember *catchee*." "You said *whilo* to that man," he remarks to his host, "may I ask what it means?" Now, if the host had spoken Chinese, his guest would equally have pricked up his ears, would have caught a word here and a word there, and probably acquired more during a first tiffin than, under existing circumstances, he will acquire during a whole lifetime here. Especially if he could get nothing he wanted without knowing the Chinese for it, would his progress be rapid. But as it is, he finds that he need not learn a word (except a few choice morsels of Billingsgate, which, considering the amazing difficulty of the language, most young foreigners contrive to pronounce with remarkable accuracy) that nobody else knows or wants to know any, and that all his friends have or affect to have a perfect horror of the subject. The appalling difficulty of the language is duly impressed upon him, and therefore it is little wonder that he neglects it.

I am not unaware that if Chinese were learnt as I have imagined, that is, in the first instance from hearing Europeans speak it, and then under pressure of necessity, a dialect of what I may call pidgin Chinese would spring up. The words and phrases employed would be the smallest possible number, many of them mispronounced,\* and all of them made to do as much service as possible even by various non-natural uses. Such is the Chinese

current among the Portuguese of this Colony, and such, I am told, the Japanese usually spoken by foreigners in Japan. But anything would be better than our present lethargy of ignorance and indifference.

But, thirdly and lastly, what has done most harm to the cause of popular Chinese, and has contributed more than anything else to bolster up the extreme difficulty fallacy, is a certain gaunt and grisly spectre which stalks through the dreams of persons about to learn the language, and which haunts the books that profess to simplify it. His name is TONES. He broods over the field of Chinese language like a vampire, he has taken away the key of knowledge, and those that were entering in he has hindered. I regret to add that he was almost if not entirely invented by ourselves, and surely, since the invention of the Greek accents, or of weights and measures not decimal, no more pestilent device has ever entered into the mind of man.

The tyro in Chinese is solemnly adjured to pay the greatest attention to the tones. Every word, he is told, may be pronounced in perhaps six different ways, and the consequences that might ensue if you pronounced it in the fourth instead of the fifth are too dreadful to contemplate. He is told dolefully funny stories of how preachers who didn't mind their tones preached about the Prodigal Son and were understood to be talking about a drowned cat! Or how some Chinese official was so insulted by the unhappy turn given to an intended compliment that the unfortunate interpreter had to be removed from the Port. The beginner is therefore urged to get off by heart the tone of every word, and never, never to speak it except in that tone. Which is about as practicable an undertaking as to vow that you will never pronounce an English word, however trifling, till you have repeated to yourself how many vowels and how many consonants it

\* Like the word *foe*, which most foreigners conceive to mean fire, a light. The word as known to the Chinese is *faw*.

contains, its derivation, and a few of the best authors in which it occurs.

Worse than this, some persons who have made progress in Chinese permit themselves to be so beridden with this Tone nightmare, that if you speak a word or two to them with less exaggerated intonation than they deem fitting they will pretend to misunderstand you, a piece of gratuitous priggishness which I confess leaves me little patience. Or they will ask you what the Chinese call some particular tool or instrument. You reply, perhaps, that they call it a *mo*. "Mo," says your Tonist, "mo—mo—*what tone is it?*" I always take a delight in replying that I haven't the least idea.

The fact is that for all practical purposes, except perhaps preaching, nine-tenths of the importance ascribed to Tones is the sheerest delusion. It may be compared to the practice in vogue in England years ago of giving children interminable lists of words to learn,—A-ban'-don-ment, Ab-dom'-in-al, Ab-nor'-mi-ty, &c. &c., thousands of them, "words of four syllables accented on the second," and when they had finished those, "words of four syllables accented on the third," and so on for years. It dawned upon people after a long while that this sort of orthographical treadmill never really taught children to spell, especially that it did not teach them to place their accents, which they do correctly by mere habit if they do it correctly at all. Now Tone in Chinese is simply what accent is in English. To avoid the misunderstandings that must arise from their very limited number of sounds, the Chinese have grouped them, mostly in twos, and though I would not go so far as to say the result is a polysyllabic language, as some have asserted, there is a wholesome grain of truth in the idea. Just as in English a different meaning is made by saying re-fuse, or ref'-use, so in Chinese every polysyllabic combination has its proper accent and rhythm, *which must be acquired by habit alone*. The Can-

tonese for a shoe-horn is *kai-chau*. I have not the least idea in what tone either of those syllables is, but in saying the *word* you must put the accent on the first or you will be misunderstood. Not that you consciously think about the accent at all, you pronounce it by mere habit caught from other people.

The wonderful theory of tones, which, as taught by foreigners, is like telling a child never to pronounce a single word without previously reflecting on what syllable the accent falls, does not sound very terrible when put into the above shape. It simply amounts to this, you must speak as the Chinese speak. Ask an Englishman suddenly, where does the accent fall in Hyperborean? He will be half a minute before he can tell you. So with a Chinese. Ask him what is the tone of *fo*, fire. He will say the word over half a dozen times, count it up on his fingers, and finally, will probably tell you wrong. If he is an unlearned man he will simply stare, and wonder what you are talking about. Yet there is no doubt that he can *say* it. Why should we insist on painfully doing by theory what can be so well done by rule of thumb?

And as to the stories told of misconceptions arising from mistakes in the tones, in what language do not learners commit ridiculous mistakes. There was a gentleman here (an Englishman too) who persisted in pronouncing vacation, vaccy-shun. In consequence people hardly knew what he meant. So the curate, who, misled by the italics in the authorised version of the scriptures, astounded his hearers by reading, "He said unto his sons, saddle me the ass, and they saddled him!" It was merely a mistake in tone. To adopt Mr Wade's notation, he should have read "they saddled him<sub>a</sub>" instead of "they saddled him'."

The Chinaman's resource against being misunderstood is—synonyms, and plenty of them. He will put the same idea in half-a-dozen ways if his listener seems to

doubt at all, and will be sure one sentence is understood before he goes on to the next. The same means are open to the foreigner. Fluency, readiness, a copious vocabulary, and acquaintance with native tricks of speech are worth all the tones in the world. I know nothing more piteous than to see a beginner, who knows about twenty words, struggling to enunciate the tone of some poor monosyllable at the bidding of a Tonist friend who will pretend to misunderstand it unless it be jerked out in the orthodox manner. The novice had much better make haste and learn some more words than waste time in grimacing over the few that he knows.

If my argument against these wretched Tones were theory, as the tones themselves are, evolved in a study out of Chinese dictionaries and other native philological works, it would not be worth very much. On the contrary, it is a practical view, as opposed to the most useless theory from the outside of a subject that ever was invented. Some of the best speakers in the south of China (where we are blest with no less than eight tones) never know the Tone of a word they speak. The entire Portuguese and half-caste community speak freely to all the Chinese they have to do with, and are freely understood. They never dream of the existence of tones. I will not deny that some Portuguese Chinese is horribly vulgar, and so badly pronounced as to be almost unrecognisable, but these are not its *necessary* defects, and they are more than compensated by its one excellence, that it is understood. It was stated in Council in this Colony that the whole European Police force is rapidly acquiring Chinese, from privates upwards. So they are, and so are a large number of persons in various subordinate positions (such as godown-keepers, &c) in commercial life. Do these people trouble their heads with tones? On the contrary, I boldly assert that were such a monstrous stumbling-block rolled into their way they would not

learn at all. Whilst the gentleman is grimacing over Tones the Policeman and the Tidewaiter are *speaking*. I heard the other day an Inspector of Police speaking to a stupid old Hakka fisherman, whom he then saw for the first time in his life, and being implicitly understood by him in a way that I envied. I doubt whether I, who was soundly dosed with Tones the moment I landed in China, could have made myself half so clear to him; I am certain I could not have done it so easily. If Chinese is ever to be popularised and to be looked upon, as it is, as a language which anybody may pick up who chooses to take the trouble to listen to it, this bugbear of tones must be allowed to die a natural death, or be relegated to the class to which it properly belongs, namely of Questions Interesting to the Curious; such as Sanskrit Roots, Aryan Migrations, the Solar myth of Margery Daw, and what there is on the Other Side of the Moon.

We have seen then that the fallacy of the Extreme Difficulty of Chinese rests mainly on three foundations.

1. Its inevitable difficulty to the missionary (which I fully admit), and that much of our information as to China has come through missionary channels.

2. That Chinese is socially unfashionable.

3. The theory (invented by ourselves) of Tones.

It now only remains to examine whether the task of learning the language laid before an Englishman landing in China is really more difficult than that laid before an Englishman landing in France or Germany. I maintain that it is not, in spite of the huge advantages which the latter enjoys. He has, as I have said, only to learn *half* a language. Every other word is only an English word a little modified. He has access to newspapers and books, in which subjects in which he is interested, Art, Science, Politics, News, are discussed in a type which he can read. He

soon makes friends with some of the natives, their ways are as his ways, and the subjects which interest him interest them. He can walk with them, visit with them, talk with them, just as if, language excepted, he were at home. How different is all this in China. It will be a year or two before the student can read at all, or perhaps he does not want to learn to read. He finds no newspapers, no novels, no magazines in China that he can read with anything but a most simulated interest, and with the greatest difficulty. The idea of reading a Chinese book for relaxation is too monstrous to be entertained. He makes but few native acquaintances and probably not one friend. Their ways are somewhat repulsive to him, and his company is tolerated more than it is desired. They have no pursuit, nor any amusement in common; the subjects that interest him are sealed books to them, and their intercourse with him is dialogue rather than conversation. He associates with them under a sense of duty, and is never so glad as when he can forget Asia and subside into his slippers and some English reading.

Notwithstanding all this, there is probably no European country where the neophyte begins to speak so soon. After six weeks he conceives that he speaks like a native. His vocabulary, he would probably admit, is small as yet, but what he does say is said in the most irresistibly intelligible manner! This is not bad for a language of Extreme Difficulty. The only real obstacle the student has to encounter is the learning of arbitrary sounds unconnected with anything he has ever known before. The very first morning that he sits down with his teacher and opens his phrase-book, he discovers that the very first word he learns, probably the Chinese for "one," *Yat* in Cantonese, has no appreciable link with any existing foundation in his mind. He thinks of *a*, *an*, *ane*, *one*, *unus*, *un*, *um*, *ein*—all the forms of "one"

he never heard of,—but none of them at all suggest *yat*, a syllable which he probably never met with in his life before. The next day he remembers that the Chinese for one was something outlandish that rhymed with *hat*, but whether it were *dat*, *nat*, *smat*, or *zat*, the most violent efforts of memory will not recall. Very few people realise what hard work is involved in downright remembrance, as distinguished from association. This is the reason that a first two hours at Chinese leaves the beginner more fagged than eight hours at any more congenial subject. Perhaps too the fact that the first step is so painful accounts for the idea of difficulty attached to the whole subject. In learning a fresh European language the first steps are generally pleasant, it is not until the intricacies are reached that disgust and despair begin to hover over the student. But in Chinese the laborious application of absolute memory becomes lighter from day to day. At first the beginner helps himself on by fanciful analogies. Without knowing anything about Sanskrit roots or Aryan forms of speech, he remembers the Chinese *Shang*, life, by connecting it with the French *sang*, blood. *Hün*, a dog, he connects with hound, *hundus*. Some of his memoria technica are much more roundabout, and would take a paragraph to describe—so much do we shirk absolute recollection. But in a few weeks even this phase passes away, and his mind becomes subdued to what it works in. He can learn a new word without seeking an old peg for it, and every word acquired is so much positive gain. Whilst his envied brother in Germany or France is plodding at genders, declensions, and the detestable freaks of irregular verbs, the Chinese student can go out into the highways and hedges, and practise every word he has learnt that very morning without fear of tacking a masculine adjective to a feminine noun, or of blundering in some intricate subjunctive. In six months he will speak fair-

ly on common subjects, and will understand better than he speaks.

It may be said then that the only real difficulty connected with learning colloquial Chinese, is the effort of absolute memory in acquiring some hundreds of arbitrary sounds at first; but that this is more than counterbalanced by the blessed absence of inflection of any kind or in any shape or way, making Chinese the only language where there is no grammar to learn.

Here, in truth, my paper ought to end. But I feel that what I have said about the Tones will be looked upon in many quarters as so heterodox that I cannot forbear adding, as an appendix, what I wrote about them to a beginner in the language some three years ago, when my views on the subject were forming, and were gradually struggling against the orthodox and respectable theory. The opinions given above are often expressed in conversation, and are widely held, if I mistake not, in the Consular service; but I do not know that anybody has ventured to put them in print before. Nor would I, had I not the enfranchisement of Chinese colloquial at heart. The letter alluded to was as follows:—

“In regard to what you ask me about tones, no question is more keenly debated by Students of Chinese, and upon none are more different opinions expressed. Though you have only been in China a few days, you have probably been soundly exhorted by advocates of two opposite and mutually destructive views; some urging you, above all things, to know the tone of every word you speak, and to speak it in that tone; others again declaring that if you will only aim at fluency, the tones may be completely neglected.

“It would ill become me to attempt any authoritative decision in your behalf, if, as I fancy, you have been bewildered by these conflicting counsels. It is a fact that many persons whose perfect theoretical

acquaintance with the Tones is unquestionable, speak Chinese in a very cumbersome manner. It is also a fact that many other persons who never knew the difference of one tone from another speak fluently, easily, and well. But these are isolated instances from which no fair conclusion can be drawn. Without tones the cumbersome speaker would perhaps not speak at all; and with them, that is with their *conscious* use, it is not impossible but that the facile speaker might speak better. At any rate, you will never regret any amount of trouble you may have spent on tones, so long as you do not render your speaking constrained and awkward. The real truth of the matter probably is that the secret of mastering Chinese lies in a keen sense of mimicry, and neither in genius, industry, nor memory. The person who can imitate an Irishman, a Scotchman, an American, or the cry of an animal, to the life, will be certain to speak Chinese well if he perseveres, and that almost in spite of himself; whilst the person devoid of this power (I speak from sad experience) will never speak ‘like a native.’

“As all persons however are not born mimics nor geniuses, we have simply to consider what may be done by hard work and patience. I would say then, learn the tones by listening to them. Your diligent practice has already shewn you what they are, and opened your ears to some extent. Now simply listen to all the Chinese you can and try to speak as they do. No one ever spends any length of time in a place where any language is spoken with a provincial accent, or peculiar idioms, without discovering, to his astonishment, how many such idioms, or how much of such accent he has acquired, even in spite of his endeavours. For instance, there are places where very few people could live for six months and not acquire the habit of eliding the letter *h*. In the same way, daily intercourse with Chinese will teach you to talk as they talk, and the less you do it on theory, and the

more like a child who does not know what tones are, the better. Above all, guard against the affected drawling and singing which some beginners adopt, under the idea that they are speaking in tone, just as some people think they will speak French much better if they shrug their shoulders. All affectations are bad, and the more naturally and quietly you can speak the better. You will, it is true, always find you speak better when you get a little excited, because that drives you instead of thinking about what you are saying, to say it. But let the excitement be real and spontaneous, not affected.

"I am well aware that the above remarks, which I set forward with extreme diffidence, would be regarded by many persons, whose opinion carries the greatest weight, as the rankest of heresies, they advocating the system of pronouncing each word in a certain way because at the time you pronounce it you think of and remember what tone it is, and give that tone accordingly. Now, whilst quite agreeing with these high authorities on the indispensability of giving the correct tones, I consider that there are two ways of learning to do so; the one what I may call the *self-conscious* plan, to which I object as fatal to all ease and fluency of speaking; the other the way in which children learn the tones, namely, unconsciously, by listening and speaking. It cannot be supposed that a person suddenly landed on the coast of Kwang-tung and left there for years, away from all but Chinese, would not in a few months begin to speak Chinese fluently enough, and yet he would never have suspected the existence of such things as tones.

"Finally, the persons who urge upon you the one theory are generally missionaries; the supporters of the other are mostly officials, those being the two chief classes of foreigners who study Chinese. Now the missionary has to deal with very abstract and complicated subjects, by their very

nature unfamiliar to the Chinese, and he uses an artificial vocabulary compiled to meet the wants of his work. It is easily conceivable, then, that in preaching or praying, unless the tones be given with the greatest precision, the result will be an unintelligible jargon. But the official's conversation lies amongst more common-place subjects, and it is very seldom that he has to do with anything which is not common in the mouths of the Chinese as household words. It is possible therefore that these two classes of persons take a naturally and inevitably opposite view of the subject, the one finding he must think about the tones, the other finding that thinking about them only hinders him. Dr Williams remarks (Preface to Tonic Dictionary, xxxii.), 'The matter of learning the tones accurately is one of simple imitation, as one learns a tune or to mimic the voice of another, rather than to find out their nature and then train the voice according to certain rules. . . . Practice in speaking, with close attention at first to the right sound, will soon give a habit that will gradually become easy; if the student does not learn them in this way no rules can help him.' The person who speaks with a laborious effort to recollect each tone and pronounce it properly may be compared to an actor, half of whose attention is occupied in the disposal of his hands and feet and recollecting his part; he who speaks by the instinct which constant intercourse with the Chinese will induce, to the actor who in the enthusiasm of his personation forgets everything but that he is the character he simulates, and has no consciousness of gestures, a part committed to memory, or anything outside of the genuine emotion he has succeeded in inspiring in his mind.

"The above remarks I would leave to your own judgment, with the advice to pay as much attention to the tones as possible short of allowing a careful anxiety about them to make your speech constrained, ner-

vous, and impeded; and I hope it will, as far as outside advice ever can, which is very little, somewhat unravel your perplexities."

I should write in a much more decided strain now, were I called upon to answer the same question again.

ALFRED LISTER.

## A REPLY TO "MACAO AND ITS SLAVE TRADE."

[The following article by a Portuguese gentleman resident at Macao has been forwarded to us in reply to one in our last number. On the principle of *Audi Alteram Partem* we give it insertion.—Ed. C. R.]

Labour questions in general seem to be a great source of public uneasiness both in England and her colonies. Among the many topics that have lately engaged the attention of the English nation, and been discussed in their press, there is one that has returned again and again in an intermittent way, with increasing earnestness and force. The great movements of European and American politics might for a time smother by their overwhelming interest every other question, but it was only for a short time; when the shadows passed by, English attention was again rivetted on the old subject. The overthrow of European equilibrium, the struggles of powerful races, the Brennus-like Alabama indemnities, the growling anger of the American nation, the keenly-felt dagger of Russian invasion ripping open the entrails of Asia,—all of these have not been able to divert permanently the attention of England from the *Macao Coolie Trade*.

This wee little Macao, which I have seen geographically described in a hundred newspapers to the ignorant Cockney (who must have a very loose memory, as according to what I have recently read, Macao is a scarcely known place)—this insignificant Colony, as some English writers disparagingly style it, seems to be pointed out to the vengeance of the mighty powers of the earth and to the ire of the gods as the modern "place of abominations," a new

and more dreadful Gomorrah, the place of infamous traffic, and the scum of the earth. Indeed, the earth seems to suffer a kind of moral cutaneous disease of an erratic species. The ulcer appears here and there, and only disappears in one place to break forth with equal virulence in another. Former ages were full of the infection of Babylons, and Carthages and Romes, and now after so many centuries, it seems as if all the constitutional venom that has been for a time quelled, has found for its manifestation a convenient spot in this poor Macao that is to rank with the grand ulcer-towns of history;—a kind of Satan-like honour, though still an honour.

These last words I think would not be adopted by the strict Englishman, who would however gladly endorse the above classification. We should nevertheless make our most even of insult and evil, and if we are devils, be true and great devils and deserve to be called so. Such is not—whether fortunately or unfortunately I cannot tell—the case with our miserable colony of Macao: poor thing! she is not so very bad; and I think that she might sit with Spa and Baden at the same table, and would not frighten out of their wits the high-crested prudes of Europe if they were but to look at it without hatred-magnifying spectacles. Believe me, Macao is not so bad as you think—not so much so as many good and honest people think. It is not

good; I would not set the slightest wager on its goodness, but if its morality were to be weighed against the morality of any other nation, who can tell what would be the waverings and oscillatings of the fulcrum?

To come now to the discussion of the point to which this paper is particularly directed, I must firstly explain what I understand to be the English accusations against Macao. I must call, first, your attention to the purely and exclusively English character of the aggressive course lately pursued against Macao. It is not the French, nor the Germans, nor the Americans, nor the Turks, nor the Swedes nor any other nation; it is England, alone, who under the disguise of such European flags as may please her, worries Macao. I would say the Coolie Trade instead of Macao, if the article called "*Macao and its Slave Trade*" were not a clear symptom of a turn of public opinion directed against Macao; now with the coolie trade as a pretext, to-morrow with anything else that will be as good a pretext. This is indeed a very bad feature in the war that has been waged against the coolie trade;—that this war should not be directed solely against that trade! It may be supposed that such a system is restricted—I firmly believe it is—to the author of the article under notice and a few others of the same stamp. But from a small spark a great fire sometimes ensues, and although I do not too greatly admire Macao, I am sufficiently the well-wisher of the English nation to desire for the sake of her honor that she should not strain her enormous energies for the destruction of this small Portuguese Colony.

If it is the coolie trade only that is to be destroyed, I think that you will find many Portuguese in your camp. You will find *me*. If it is a wanton aggression on Macao itself, as a reprisal for supposed ancient grievances, whose causes and effects have long since ceased to exist, you will not on-

ly have every single Portuguese, good and bad, moral and immoral, against you, but you will have equally to meet the reproof of that honesty that is altogether incompatible with an egotistical policy. These will appear small obstacles to the short-sighted, but England should not sow a harvest of hatred; there is no room for such a harvest; and it is a harvest of terrible abundance. It appears to me, however, that such arguments that might more properly be used against the English author of *Macao and its Slave Trade* must sometimes be applied to the whole nation itself. As we have seen that notwithstanding the excessive prudence and foresight of her great statesmen, the English nation overlooks too much the small and trifling, and sometimes forgets the axioms that sentiment has nothing to do with size, and that sentiment is always a very powerful agent. It is never good policy (the only good policy being honesty) to insult and wound the feelings of any one; it is not even good manners. An enemy is always an evil, and it is absurd and foolish to create enemies by insult, even if they are small and weak. It is an error to induce hatred in times of peace. War itself ought to have but little of hatred in it, and verily what we call civilised warfare, is simply victory and defeat without the useless barbarities of humiliation and cruelty that blind hatred is always ready to prompt to uncivilised warriors.

We hope that England will keep, for our benefit, some of that tenderness for national rights of independence that was so conspicuous in the case of the Khan of Khiva. We know we are poor sinners, but it is not presuming too much, I trust, to believe that the Portuguese nation should be at least as well treated as an Afghan tribe.

You may here remark that I am thrusting my pen into a shadow, and that England entertains not the faintest idea of high-handed dealings with any Portuguese possessions. Very true, it is a shadow; and



for that only it is that I use my pen. I have read in an English poet (Campbell) a fine line about shadows, and since that time have been dreadfully afraid of them. The idea of their being the forerunners of coming events is quite enough to frighten me. If you only attack the coolie trade, why should you revile the whole of the Portuguese annals since the beginning of the world, if possible, down to the present day, and ask for centuries more, to revile more? Alas! Portugal and the Portuguese have been a shame to that high standard of morality and civilisation that is to be seen in the Cathay of Macao Polo and Ibn Batuta, and in the story of Petit-Poucet, as well as in the chronicles of the great master Alcofribas.

Those bad Portuguese were rough no doubt. A great amount of roughness was wanted to stand the rough ocean that they vanquished, and they found in their way many lethargic putrefying nations; they were practical men and rough men, and although they did not handle the Chinese with exactly the same tenderness that is to be noticed in the foreign employes of the Chinese Customs, it is beyond the truth to say that any Asiatic nation was unjustly dealt with by the Portuguese.

I will not dig up the inhumanities of English rule in India and elsewhere; I will not say that the condition of India during the reign of Aureng-zebe was preferable to the present state of the same country under the government of Lord Northbrook. No. It would be mean to hold up the apparent and necessary evils of social transformation to national opprobrium.

I will not invoke the memories of heroes now at rest, after spending their lives in stout work for the progress of the world, and for the good of humanity. In a blaze of glory they stand in eternal remembrance, having performed their duty as the great workers of the world. Lord Clive, Sir Henry Lawrence, Warren Hastings, the

Wellesleys of great England stand together with the Gamas and Albuquerque of small Portugal. They are crowned with an equal crown, their names have won an equal renown. Where is the man that will have the miserable courage of imputing a stain to the pure, blame to the blameless; where is the apostle of old Cathay and the accuser of Gama and Albuquerque? However, let differing races rest in peace. There is good in every one of them and all are doing something for the consecration of the better future of humanity. It is unfair to despise any race and any nationality, but it is more than unfair to call the Latin race harsh names—especially after Sedan. In the paper entitled *Macao and its Slave Trade*—one of the most violent diatribes on this over-worked theme—I find hatred and detestation of the Latin race, of the Portuguese destiny, of Macao, and lastly of the coolie trade. What terrible rage! it must be a *phobia*, unknown before, that involves in its objects of aversion, water, land and man. I need not trouble myself about the remedy; I think it useless to try the value of arguments to demonstrate that the Latin race has been to the present day the salt of the world, that Portuguese history comprehends one of the grandest strides of progressive humanity, and that the town of Macao is a most respectable Colony, and one that a nation may well be proud of.

In condensing the substance of English accusations against the coolie trade, I refer of course more particularly to the paper already quoted in the *Review*, notwithstanding the many excellent writings that have preceded it on the same subject, because that paper condenses in itself the substance of everything that was said before with more moderation, adding the bitterness of a special animosity not seen before. I consider this article as a summing up on one side of the question.

In one point the writer of the article and

I myself agree—in our common detestation of the coolie trade; a detestation on my side so strong that I can well speak of it, absolutely and relentlessly, without the least tendency to compromise. There is not one single faculty, one single sentiment in me, but rises up in protest against slavery of any kind, in any disguise—slavery in my own dearest country—slavery in Europe, in Asia, in Africa, or in America. There is only one word to express and condense the sufferings of the world, that word is slavery! And I do not only mean that species of barefaced slavery by which a man is deprived of his liberty through a bargain, in which he is the object and not the agent; I have also in my mind the servitude that is produced by the disequilibrium of the demand for and supply of capital and labour. Eternal slavery this perhaps, and the world may be doomed to suffer and writhe under the iron grasp of an economical disequilibrium; but our protest must also be eternal, and it is good that man should not reconcile himself to wrong and evil because it seems fatally perpetual.

We find, in the same predicament as the European *prolétaire*, the heathen Chinese. We must think of him too, not the less that at home our hearts are naturally hardened by a constant monotonous vista of misery, where a perception of the horrible is gradually substituted by a milder sentiment of disgust, where the gin-smelling, tattered, unconscious, poor drunken wretch moves our anger (if we are not the gin-sellers) and not our pity; where the idiotic miserable pin-maker is looked on by the elegant visitors in the factory as less than nothing, and by the lord of the factory as *so much work*, or something that has not, unfortunately, been yet superseded by a contrivance of iron wheels and straps. There is something new in the Chinese *prolétaire* that stimulates our fastidious humanity; opium is a novel substitute for gin, and we pity the poor inebriated Chi-

nese notwithstanding our being the opium-sellers. Where is the tear of such pity to fall, to what account does eternal justice put down such woeful kindness?

In these remarks I do not allude especially to England. There is a kind of hypocrisy more disgusting still than the hypocrisy of certain English pseudo-humanitarians; and that is Portuguese hypocrisy about the opium trade. Portuguese sell as much opium as they can and are very sorry they cannot sell more. They began the trade (thank us, now, Englishmen), and it was wrested from their tenacious grasp only by the conquest of India and the victories in China. Now, how dare we speak of English crime in selling opium without looking at ourselves. It is true that a criminal may give testimony against another, but it is not a *beau rôle*. However if we had altogether changed our moral nature since the days of our flourishing opium trade, and were now quite incapable of such enormities, I think that we might honorably accuse the English opium trade; but this is not the case, and if only we could do it, we would as mercilessly as any other mercantile nation poison and repoisson the whole Chinese nation—nay, mankind itself (the sellers excepted)—for as many dollars, and think no more of it than of getting a good bargain. We are no better than others, and unfortunately for the world, others are no better than us, and sometimes are worse.

We shall work together, nevertheless; we shall work for the same master at the same work; we shall run the same course for the same goal, and one of us will do it honestly if not strenuously; it is to be hoped my companion will do it both honestly and strenuously,—I mean the writer of the article *Macao and its Slave Trade*—and the work to be done is for us (as well as for many others) the extirpation of an inhuman trade in human beings, a moral as well as a social reform. But I am sorry to say, that, according to my own personal views of the

question, the writer alluded to has done but very poor work in his article; and although the bullet of his argument is shot off by the gunpowder of numberless prior publications, the harm done to the coolie trade fortress seems not to be very extensive.

More than half of the article entitled *Macao and its Slave Trade* is intended to to revile the Latin race, European intercourse in the East, Portuguese discovery, and Macao! How all this weakens the effect of the blow to be dealt on the coolie trade! what lamentable strategy, how wrongly directed such efforts are! Indeed it must be very gratifying to coolie-traffic-flokers to see that their ignominious trade is condemned in the same breath with the highest and noblest periods in history. England has done much for the civilisation of the world, notwithstanding the adventures on the Spanish main of men of Sir Henry Morgan's stamp; I will say that such phases in history, though much to be deplored, were the necessary evils that afterwards disappeared with the march of progress. The work of progressive epochs is the destruction of evil, and it would be very unphilosophical to describe as immoral any period because of those evils that were as yet undestroyed. Most certainly the Portuguese and Spaniards were ruthless conquerors (I think the Wertherian conqueror is only to be found among those great men of Chow and Chew that ruled as paternally as possible during the "dim ages" of yore). The Portuguese were indeed a hardy race, who fought and discovered in times of no European equilibrium or Colonial jealousy (great props for savage and barbarous countries) in times of faith and of political sincerity. In the China seas they met the most lawless gangs of indigenous pirates that could well be imagined, and these they destroyed. Read in Fernan Mendes Pinto the exploits of Antonio do Faria, the daring rover that plundered the tombs of the Emperors of China, and you will acquaint yourself with

a sort of Morgan, on the whole more worthy of a hero's laurel than of a gallows—two things that nearly touch each other after all. Nevertheless the Portuguese opened Asia; that is a great fact, and they did not open it with undue violence. They did not show that lust for universal Asiatic domination that is so conspicuous in English history, and they had not for their subjects men who shewed the utter disregard of right that characterised the dealings of the former East India Company.

You may understand the general policy of Portuguese enterprise in the East by referring to the chronicle of the discovery and conquest of Guinea by Gomeseannes of Azurara, written about 1458, by a man who was a personal friend of Prince Henry the Navigator. If you prefer a modern writer, I would point out a very good authority and an English one too; see "Prince Henry the Navigator," by Mr. Major—an admirable historical work that I read some years ago with great pleasure. The chronicle I have just mentioned is however perfectly clear on the subject of Portuguese motives, and I cannot resist the pleasure of transcribing the words of the venerable book; it seems to me that Prince Henry himself speaks through the centuries to justify and cleanse his nation and his age of the slander of the ungrateful and ignorant:—

"The Lord Prince had five reasons for the discovery of foreign countries. As the lands south of the Canary Islands and of a cape called Bojador were unknown, and as, although St. Brandom was said to have sailed thereabout, no reliable information was received, the lord prince was determined to ascertain the truth about these regions, as it appeared to him that if he or some other lord did not attempt the discovery, no mariner or merchant would try the venture, as it is quite clear that such persons only will navigate to places where they can reap evident profits; observing that no other lord dared to do this deed, he

sent his own ships to the unknown seas. This was the first reason.

"The second reason was that he thought that perchance some Christian country might be found with which friendship and commerce might be established.

"The third reason was that he wanted to know the true extension of Mussulman power, his born and sworn enemy.

"The fourth reason was that during the thirty-one years that he had waged war against the Mussulmen he had never found a single Christian prince that would help him for the love of Jesus Christ; and he might find in the undiscovered world some Christian power that would be his ally.

"The fifth was the great desire of augmenting and increasing the faith in our true religion (p. 47.)"

These were the motives under which the world was discovered; the grandest of all that can move mankind to action. Honour itself breathes in the words of the old Portuguese navigator; honor bright, loyal, disinterested, brave. Those words were the great *sésame ouvre-toi* of the world; they bore the almighty spirit of civilisation round the orb to awaken slumbering races and resuscitate dead nations. They brought separate communities together and began the assimilation of mankind to mankind. Let us not blaspheme these words, let us not blaspheme the Portuguese nation that thought and uttered them, and that did the deed! Honour and glory be to the nation, wee and small, that walked the world in three strides! A celebrated historian and statesman of the sixteenth century, Guichiardini, who ought to have been adverse to the Portuguese nation, he being an Italian and a loser by their exploits and discoveries, speaks of them with admiration and wonder in an eloquent passage of his history of Italy (edit. Bondry, vol. II. p. 815). "A most marvellous navigation," so he terms the passage round the Cape, "to a distance of sixteen thousand miles, over seas quite

unknown previously, under other stars in other climates, with new instruments, because after passing the equinoxial line, the North star was concealed, and during such an immense passage they could not touch to land, but found strange people different in language, religion and usages, quite barbarous and exceedingly inimical to foreigners!"

The writer of the article on *Macao and its Slave Trade* may rest in peace. We, the Portuguese, owe him no grudge.

I have put in a word in favor of the Portuguese nation although this nation scarcely wanted it, because the ignorance of history and geography that prevails among some persons who nevertheless write on this subject is indeed very great, and such persons are prone to spoil a great deal of able writing by their very erroneous notions.

I proceed to grasp more closely the Macao question, and, to do it with better efficiency, I must say a few words about the history of that colony—a very much ignored and in itself obscure history. It might by this single symptom, be considered, *a priori*, as the history of a period of peace, tranquillity and happiness, with no other record but that of uninterrupted peaceful commercial intercourse.

There was indeed a period of hostility. The first Portuguese ships that came into the Chinese main were attacked exactly as were any boats of peaceful commerce (it is doubtful if there were any in those times). Retaliation ensued, and it was only when Chinese piracy was kept in awe by the superior force of Portuguese navigation, that Portuguese merchants were able to carry on a quiet trade. There is in Portuguese and Spanish history a feature that greatly influenced its maritime and Colonial policy, and that is easily overlooked by the English reader;—I mean the peculiar sentiment and national tone produced by the constant warfare against Mahomedanism; a war of fatherland, of religion, of race, and of civilisation. The Moors fought the duel

bravely and were only driven away inch by inch, year after year, from the soil of the Iberian peninsula. The duel was continued beyond the Strait of Gibraltar, and you have seen that Prince Henry sought to continue it in every part of the world. England continued it effectually in India. Such an antagonism, bracing and fortifying the energies of the Portuguese nation, must have produced in it a great amount of intolerance towards different races and religions. Add to this the lawless condition of navigation, owing to the want of regular navies, and the constant state of war between Christian and Mahomedan ships; you will have the principal causes of the supposed excesses committed by some of the first Portuguese navigators. After the first and necessary struggle between the Portuguese discoverers and the Chinese maritime independent chiefs (pirates, new style), the Portuguese settled down quietly to enjoy the benefits of traffic. They did not wage war on the Chinese Empire, they simply assured their maritime and commercial interests against the depredations of Asiatic filibusters, and wanted, and sued for nothing else than peace. That peace, tranquillity and harmony which endured so many centuries began to be troubled by the intervention of English interests in the east; it was quite destroyed by the Coolie Trade.

There are some facts in the annals of Macao that break the quiet uniformity of its existence. The most prominent are the Dutch invasion and the English intrusion. It has been considered a strange fact that the Dutch should be beaten by the Portuguese at Macao. I do not think it so extraordinary, as the Portuguese have vanquished many other nations during their long and glorious history.

When the English, Dutch and French entered the field, the Portuguese could not understand on what right these upstart navigators grounded their pretensions to Asiatic and American domination. These

new-comers, who tried to violently displace the Portuguese and Spanish from a situation that they thought to deserve by rational right and even by divine intention, were considered as pirates and common robbers. It was not a *dog-in-the-manger* policy, it was to a certain extent a protest of right against might.

The English and Dutch played, at all events, the part of the *dog-out-of-the-manger*, and I think that after all the dog in had a right that cannot be discovered in the dog out. Any rich man is a *dog-in-the-manger* for the poor man, and this argument is a most favorite one among all sorts of socialists. I don't care to prove that it is no argument at all.

There is no doubt that the Portuguese at Macao tried very hard but very ineffectually to prevent their monopoly of trade from passing into English hands. I lament the want of foresight, and the intolerance of the Macaese merchants that nearly effected the ruin of a prosperous colony, but their fault was the fault of their times, and they had not among themselves any political or commercial genius to prepare a better future. I think it most unfair to upbraid and insult the Macaese, because they did not adopt a better plan for their self-preservation than that of keeping away competition; a wrong notion of which all Englishmen are not yet quite free and that works some mischief even to the present day at Hongkong. The municipal autonomy that the Macaese preserved during the greater part of their history (that may well be compared to the political status of some of the towns of Italy in the sixteenth century) was one of the principal causes of the erroneous policy at times pursued. The so-called senate, being composed of merchants highly interested in Chinese commerce, generally made political dignity subservient to commercial convenience.

They had after all a right to do how they pleased, for the foundation of Macao was owing solely to the warlike and adventurous

genius of a few merchants, without any sort of aid from the Government of the mother country. These merchants settled here in the same way as the Greeks on the coast of Asia Minor. When the importance of the settlement increased, the merchants for their security tied the first bonds of vassalage between Macao, and the Portuguese Government understood that a new jewel had been added to the colonial crown of Portugal, but the Macaese were not satisfied with having the protection of the Portuguese flag; the great distance in which they stood from the metropolis and the uncertainty of receiving succours of any kind did not inspire them with a sense of security from Chinese aggression, and they consequently endeavoured by all means to preserve, by prudent allowances to Chinese pride, the sort of friendship that could be bestowed on barbarians by the "Son of Heaven."

From this political *quid pro quo* a twofold domination was apparent at Macao, and the Chinese as well as the Portuguese claimed to assert their rights to its sovereignty. The true sovereign was, by the by, the *senate* that yielded to one or to the other according to its commercial conveniences. The senate accepted either the Governor or the mandarin as best suited its interests, and it happened that, during the bright epoch of Macaese municipal rule, these seas were delivered by them from piracy, commerce was carried on most honourably and the interests of Christianity were promoted. But the energies so conspicuous in the first enterprising Portuguese merchants, their spirit of organisation, and their prudent tenacity, were gradually and rapidly fading away; converts from Malacca and other places under Portuguese rule, belonging to the Malayan race, took the place of the extinct pure Portuguese generation, and the weakness and imbecility of the following senates gradually brought the Colony to the verge of a suicidal destruction; an insensible

destruction caused by the merging of the Macaese natives (never more renewed in their Aryan characteristics by the ingress of new generations of Colonists from the metropolis), into the over flooding Chinese population. The senate would in the most unfelt and quiet manner have transformed itself into a madarinical synod if Governor Amaral had not come in time to sweep away mandarins and senates.

Thus the victory remained to the metropolis, and Macao came finally under the undisputed rule of the best and most civilised of the three competitors to its domination. After all, it was not a very rich prize. The trade that could enable a prosperous town and community to subsist and thrive on the barren rocks of this small peninsula, must have been essentially a monopoly. The English intervention in China affairs, so much dreaded and so much resisted by the Macaese, took quite a different direction from that which would benefit the Portuguese Colony. The English, disgusted by the want of sympathy they had to contend against at Macao, conquered for themselves a much more profitable situation on the China coast. Macao sank, and in her hopeless insignificance and misery was tempted by the *Coolie Trade*. If there be a nation that can prove a history of immaculate purity, traditions of honourable self-sacrifice without the least concession to momentary interest; if there be a people that has not for a moment departed from the narrow and difficult road of strict morality, that has preferred even destruction to an infringement of their recognised code of morality, let that people and that nation throw the first stone at Macao for its *Coolie Trade*. I am sorry to say that England has not a right to do it, although she has the might. It is sad to see that, in their indignation against the Coolie trade, our English fellow-Christians have such uncharitable feelings towards this old Colony, the first point of the application of European progress to China!

What vandalian longings are perceptible in all those elaborate articles that have been stirring up public opinion of late against the Coolie trade! Those ungenerous feelings are not worthy of people who pretend to advocate the high cause of the liberation of mankind. A one-sided sympathy is worse than no sympathy at all. Antagonism is the blinder and more ferocious when stimulated by a limited and short-sighted sympathy. I think that notwithstanding its present glaring defects and its former exclusivism, Macao more deserves the sympathy and respect of any civilised Englishman than the whole Chinese Empire. I do not mean, that such sympathy and respect should quite smother the repugnance against the Coolie trade, but it ought at least to silence those savage expectations of annihilation, and exulting predictions of ruin, that are so shockingly repeated in the English press.

It is very certain that, notwithstanding the actually clear perception we have of their errors, the Portuguese statesmen who failed to check the Coolie trade in its beginning are not to be blamed, as they were not obliged to be endowed with extraordinary political and administrative genius, and nothing short of the most perspicuous foresight would have been able to discover the evils that would arise out of an apparent source of riches and prosperity.

A blind adoration of Mammon is very often a great obstacle to the progress of nations; it has done no good to Macao. On the whole the policy adopted by the Portuguese Government about Chinese affairs as a part of its general Colonial policy, has been remarkably weak and ignorant. If it had not been so, the sickening decline everywhere to be seen in Portuguese Colonies would not have taken place. It is the work of the present generation to try to regain an honourable footing among civilised colonial countries, and I think that we deserve something else than con-

tempt for efforts, obscure, but unquestionably meritorious.

When the metropolis found that Macao, instead of having a deficit in its revenue, appeared loaded with the golden bags of a round surplus, she did not care to inquire as to the economical value of the source of such a surplus, and looking from a distance on the Portuguese flag floating on her Chinese Colony could not well perceive the large spot spreading over its immaculate whiteness. It is unfortunately a sad truth, which it would be unworthy of any honest man to try to conceal, that in the beginning of the Coolie trade the Macaese perpetrated the greatest atrocities. The alarm was first raised by the Jesuits. It is a terrible truth, now, that a law was passed for the expulsion of these ecclesiastics after their discovery of the most infamous Annamite tragedy! I would think myself unworthy of the honor of being a Portuguese if I permitted my pen to write one word of indulgence for the set of reckless, ignoble, cruel and infamous kidnappers and pirates who tried to conceal their deeds under the shelter of the Portuguese flag.

The Coolie trade showed the symptoms of a formidable disorganisation in this Colony, and it was only when the attention of the Portuguese Government was drawn forcibly to this extraordinary circumstance, chiefly by the English press and Foreign Office (another sad truth), that some attempts were made to stop the evil. Regulations were framed, and officials sent from Europe to carry them efficiently into execution. An effort was made to stop the evil, but it was impossible to uproot it. The Coolie trade did not meet that sort of moral condemnation that it deserved. Society did not shun and repulse avowed kidnappers, and the men who were practising all sorts of infamies in man-stealing, after being duly condemned to heavy fines by our tribunals, were not the less admitted to free intercourse with so-called good society, and intrigued and slandered those honest

Portuguese officials who had brought them to punishment. These unprincipled rogues exerted a kind of domination over the quiet honest Macaese, and carried on a system of bullying that established their preponderance in the Colony. The domination of the *canaille* had no check, and I dare to affirm that no representative may be elected at Macao for the Cortes but he who has the favour of the barracoons.

The article *Macao and Its Slave Trade* contains a part of the truth on the Coolie-trade. It is not in the short space that is to be occupied by this paper that I can describe, even in a *resumé*, the different acts of the Coolie-trade tragedy. I will try nevertheless to illustrate, on this topic, the observations, many of them grounded on truth, that he makes on the Macao man-trade.

The first question that arises in the analysis of the Coolie-trade business is, How are the coolies made to come to Macao in such numbers? How is it possible to kidnap annually about forty thousand men, able-bodied and strong? This is a phenomenon that seems quite unparalleled in any other country, and we only meet something to be compared to it in the great pigeon catchings and in herring fisheries in America. It must be remarked that in China, both with the people and the officials, everything is a question of price, and China itself is to a great extent the coolie catcher for the American labour market. The clanflight prisoners, the people who can be caught and sold more or less clandestinely by mandarins, the people captured by lorchas with one or two Macaese on board, these are verily the men who fill up the Macao emigration barracoons, but there is also a fair proportion of willing emigrants. Actually, the kidnappers have a terrible enemy in the superintendence office, and they have tried to turn the difficulty, by very clever and effective strategy, working hard to put a kidnapper in office. I have no doubt but

they may succeed some day, and then let Annam take care of itself!

The men who embark at Macao as contract labourers may be separated into these classes:—

1st. Comprehending people captured by actual physical violence.

2nd. People captured by moral violence.

3rd. Willing emigrants, ruined agriculturists, fugitive criminals, gamblers.

4th. Pirates who embark with the premeditated intent of plundering the coolie ships.

Every one of these men, even when willing to emigrate, is virtually sold, under cover of more or less disgusting sophisms.

The proportion of men belonging to the first and second class has been reduced to a minimum since the framing of the emigration regulations, and the number of men that are sent back to their homes by the superintendency is a proof of the large amount of artifice and roguery that is constantly being destroyed by means of this truly humanitarian office. During the last four years about 15,000 men were repatriated! The question arises, How did they come?

But although the Portuguese Government has done everything in its power to ascertain the willingness of the emigrants, it cannot, with the actual organisation of the coolie trade, prevent the coolie from being sold exactly as a chest of opium, the only difference consisting in mere formalities. I know, by personal examination of the facts, that actually the large majority of Chinese labourers shipped at Macao are willing emigrants (however sold), but it is also a fact that the kidnappers have not at all abandoned their ugly practices. They know that the obstacle of the superintendency is simply the obstacle produced by some honest officials, and that if such an entity can be removed, the superintendency will become the safeguard and *chaperon* of all their nefarious practices, and that dollars will flow more abundantly than



ever into their unscrupulous hands. Now, when the power of the kidnappers at Macao is well understood, when their omnipotency in reference to the election of a representative for the Cortes is considered, when their unscrupulous audacity and their barefaced dishonourable ingenuity is borne in mind, no one will doubt that they cannot but ruin any honest opposition, and find, in the long run, a blind auxiliary in the Lisbon Government and consequently in the local government too. If they have not yet succeeded, it is in my opinion in great part owing to the violent denunciations of the English press and Government.

The decoyed and forced coolies are constantly brought to Macao, and although sent back again, their kidnappers only expect a favourable opportunity of less vigorous government intervention to ship the wretches away. I think it is not enough to ascertain that a coolie is a willing emigrant, but that it is also necessary to prevent the selling of the man. This is the gordian knot of the Coolie trade and its great difficulty. It is useless to cut off all the heads of the idea but one; all the other heads will renew themselves.

Now, in Peru and Cuba, and generally in tropical America, the labour most in demand is slave-labour. This labour pays well and consequently fetches a good price. Tropical countries, moreover, are not countries that admit of an independent flow of colonists; the climate is a terrible obstacle, but in such countries men being forced to work will produce a great deal, and capital is always ready to invest in tropical lands and forced agriculturists. The American land-owners are ready to pay for any sort of slave labourer, but neither the climate nor the social organisation there facilitate in any way the ingress of free and independent emigrants.

According to these considerations it is clear that Macao would lose the greatest part of her pecuniary benefits derived from

Chinese emigration, if a stop were to be put to the obnoxious contract system.

I proceed now to make known a circumstance that seems to me to have been quite overlooked, but that has been also a powerful means of destroying the efficiency of Portuguese humanitarian intervention, and one too which, according to my opinion, will for a long time still have a baneful influence on Chinese emigration. The high price offered for a coolie, and the more active persecution of piracy by Chinese gunboats, have contributed to draw to Macao a great number of lawless Chinese who now occupy themselves, in comparative safety, in *finding out emigrants* (!) These men, called in Portuguese *corretores*, are the very worst who can be found in bad Chinese society, and their known number is great, being about thirty thousand.

The nature of the business in which they are engaged, and Chinese instincts of self-organisation and association, bind these men in formidable secret societies of great extent and influence, so that it may be hopeless for the kidnapped person to escape their far-spread and tenacious net. This curious and interesting feature in the Coolie trade ought to be put in a clear light and studied more positively. I think nevertheless that it will be a most difficult, though possible, thing to destroy any such organisations, while they command large sums of money, numbers, and are fortified by common danger, crime, and the facilities of enormous profits.

There is a feature in the Coolie trade that has attracted more than the rest, and very undeservedly, the attention of the world—I mean the catastrophes that have occurred to ships transporting coolies to America. This is an act of the Coolie trade that shows unheard-of horrors in an undisguised light. Perhaps modern naval history has nothing to compare, in extraordinary tragical and atrocious circumstances, to the fate of many coolie ships. Even during the most implacable wars, the seas have not

seen many as dreadful massacres, piracies, burnings and horrible destructions. A ship burning, with its cargo of hundreds of coolies shut in by iron gratings, and devoted to a horrible death, while the crew disappeared on the horizon, rowing away from the tremendous scene, and leaving no compassionate eye to look at the woeful spot but He who is everywhere present in the vast solitudes of the waters; the inexpressible agonies, the horrid cries and hopeless imprecations, the writhing, panting, convulsive mass of hundreds of suffering human bodies heaped into the furnace, the roaring rage of the fire, the waters finally rushing in through the breaches made by the implacable element and stifling the last groans of the expiring wretches, sucking down into the abyss from the sight of heaven the horrid hecatomb, while a pyramid of smoke alone remains slowly raising itself to the heavens like the dark spirit of vengeance and retribution. This is no dream, no hallucination, no morbid invention of the horrible; this is no rhetorical imagery; this is less than the actual truth; these are a few lines of the terrible tragedy acted and acted again on the Pacific Ocean, a consequence of the *sacra auri fames*.

I will now ask every candid person, Who is the criminal in this crime? It is readily answered that if the crime be arson the criminal is the man who lights the fire. Then the coolies are the criminals; they set fire to the ship, and they burn themselves. It is however a terrible suicide. To pronounce justly on this question, a special enquiry ought to be made in the case of every ship that is burnt or plundered. It may be that very often the taking of the ships by the coolies on board was the result of a premeditated plan and that pirates had taken the garb of emigrants for this purpose. In other instances bad treatment may have driven some cargoes to any extremity. It is not fair, on the whole, to adduce as examples of the coolie trader's cruelties, cases in which the coolies have

been the workers of cruelty. I notice in the article on *Macao and its Slave Trade* a list of ships that have been the scene of cruelty, and bloodshed, but it is remarkable that the cruel blood-spillers are in every case the coolies. It seems a very strange way of reasoning to decide that the assassinated persons were more cruel than the assassins. The fact is that the object of the Coolie trade is to take coolies to America *alive*. No one will admit that people will risk a large amount of money to decoy a number of Chinese simply for the pleasure of being murdered by them on board a ship on the Pacific Ocean. This notion, being the acme of absurdity, is however the logical basis of such arguments against the Coolie trade as refer to the burning of ships and murderings of crews by Chinese coolies. The greatest amount of cruelty that the Chinese emigrants have to suffer is during the process of exacting from them in shape of work the capital and interest of the money they cost. Capital does not care for lives, sentiments, humanities; capital cares only for interest. The coolie on his arrival in America must be submitted to a process that will squeeze out of him the greatest amount of value. If the death of the coolie be economically advantageous for the capitalist, work will put the coolie to death. I am not referring to any particular person and do not mean to give offence. I simply argue on positive conclusions from the history of capital and labour. The fate of the Indians in South America is a sufficient illustration for Peru; the over working of children and women in European factories is another form of this same economical theorem. How many smooth-faced law-abiding Europeans, rich, industrial men, are more cruel a thousand times than the drunken, brutal, murderous coolie-ship sailor! The coolie in fact is to be made in money, and if humanity will do the job no one on earth will be more amiably treated, but if cruelty is necessary no one will be submitted to keener torture. There

are, however, in nations, two distinct interests at work—the one I will call the individual, and the other the general interest. All the harm is done by the antagonism of these two, and the stronger, the blinder the individual interest, the weaker a nation becomes. Individual interest does not understand self sacrifice; general interest lives by it. Perhaps tropical America has not understood that free labour, although not so favourable for the momentary interest of the few, is a much more solid basis for national prosperity and greatness. The large amounts of money that slave or contract labour may bring to the privileged will be carried as tribute to the European centres of dissipation, but it is only with the money, hardly won by the steady work of small proprietors, cultivators, and industrious men, that the nation really enriches and fortifies itself.

The author of the article on *Macao and its Slave Trade* is remarkably unjust in his appreciation of Portuguese local official intervention in the Coolie trade at Macao. He seems to be blind to the brilliant instances of disinterestedness, courage, foresight, and prudence on the part of many Portuguese officials here. There is a notion current among red-hot anti-coolie detractors, that the governors of Macao ought to put at once a stop to the trade, and as they have not seen this done violently, they condemn all the well-thought and considerate actions of honest and intelligent men. They are exceedingly few, I own—they are so few that they look strange to the multitude, and fall very often under the overwhelming wave of intrigue,—but we have still some of these men to spare who are an honour to any time and any country. For these men the government of Macao must be a terrible appointment. They will work here for the good of their country as honestly and strenuously as anywhere else, without hope of corresponding equivalent reward in any shape, and their names will be slandered, their inten-

tions misrepresented, their reasons misstated. The metropolis is remarkably ignorant about Macao and Chinese affairs, and it so happens that very often an honest official is suddenly shuffled from any other post to the governorship of Macao, and must feel exactly in the same bewildering moral situation as the somnambulist who would suddenly awake standing over an abyss upon a telegraph wire. The Coolie trade difficulties, the Chinese antagonism assiduously stirred up for anti-coolie purposes by English officials (I hope not to be contradicted on this point for English veracity's sake), the rascally, powerful and unscrupulous kidnapping element, the opposition of dishonest and degraded Portuguese officials on whom the kidnapping element generally leans, a thousand evils springing up from mysterious sources, a perfection of combination in difficult and almost insuperable obstacles,—all this the Portuguese Governor must meet at Macao, unprovided by the metropolis, unarmed for such a giant's struggle, if not sustained by personal high qualities. There is a constant chorus of kidnappers exclaiming here and in the metropolis that Chinese emigration must be kept up for patriotism's sake; there are ignorance and corruption listening with applause, and there is poor honesty alone and slandered working hard in the cause of true and real patriotism. I would commend to your respect many honourable names, but I will take the present Governor of Macao as an example. His action in the Coolie-trade business (which he received from his predecessor in a still chaotic and ungovernable state, though great good had been done) is a remarkable instance of the unwavering application of a system that is intended to destroy by degrees all the evils of the Coolie trade without bringing ruin on people that have not deserved it. I must notice that, although the kidnappers and Coolie dealers may be the worst of men, the Portuguese Government has countenanced them for

some years, and allowed every other trade to come to them, and it would be unfair to suddenly take from them a promised and expected protection. By a gradual pressure of judicious administrative measures the present Governor has put down a great deal of evil and reduced the Coolie trade malpractices to a minimum. You have witnessed his efforts; you may judge the truth of what I say.

Portugal has not the slightest real interest in the contract system of emigration. The Coolies belong to a foreign country, and leave in foreign ships; the money is spent and won by foreigners; the Coolies are kidnapped or otherwise decoyed by men of dubious and unknown nationalities. Finally, no sensible advantage is produced to Portugal by the Macao *Coolie Trade*; except that those men of unknown nationalities, who live by kidnapping, claiming to be Portuguese, rejoice in the protection of a regular government for their irregular practices, and pay for it. They gamble very much; and the Pactolus that flows in to Macao is drained away by the gambling houses. The revenue of the Colony shows a surplus, and that is all: every one remains poor. These are the advantages.

Let us sum up now the disadvantages. First and worst of all, the deep and irremediable degradation and moral disorganisation necessarily incidental to Coolie dealing spreads and invades every social element here; Macao becomes the place of refuge of every stupid and cruel criminal that comes to find business congenial to his tastes; the money, easily won, puts into the hands of the most unprincipled the greatest force, and honesty is hunted down by them everywhere, by all kind of strange devices and subtle inventions, until they can succeed in expunging it altogether from Macao. All other trade merges gradually into the Coolie trade. This trade is not a hen that lays golden eggs; it is a minotaur that makes an Augean stable of Macao.

A rich and abundant harvest of hatred is

reaped everywhere; in the Chinese Empire, England, and the China Colonies: they hate Macao. I think that there is not one single civilised nation in the world that knows this colony and does not despise it. I do not know, at least, a single word of praise bestowed upon it during her Coolie-trade phase, and know of many severe and terrible imprecations against it in many languages. The Portuguese name has been defamed at Macao by men that are neither by race, nor tradition, nor education, other than Asiatic bandits, picked up in every obscure quarter of these piratical Malayan and Chinese seas. They have thriven here on a most immoral and shameless occupation. There is one item more, to add to all that I have enumerated for Portugal to get by the Coolie trade at Macao. It is dishonour!

I have finished the sum, and now let the Portuguese nation look at it, compare the advantages with the disadvantages, and choose either \$200,000 during a few, very few years, or her honour, her own high and immaculate honour, that was won by the sword of her warriors, by the pen of her writers, by the ships of her navigators, by the word of her missionaries. They all await your decision who have it in your power to decide; they wait and they doubt, and they fear, because the choice seems slow and hesitating; they fear that this hesitation may bring their grandsons to a decision that will make them unworthy of such ancestors. The past fears to be killed by the present.

I hope that the voice of the glorious past will not be hushed in the hearts of my fellow-countrymen, and that they will again ennoble Macao as a true Portuguese colony, that they will strive to bring it up from its gradual sinking towards inevitable and hopeless out degradation and shame, and will chase and expel the horrible amount of ruffianism that is here at work to make of this place a new and more infamous Algiers.

P. G. MESSNER.

## SHORT NOTICES OF NEW BOOKS

### AND LITERARY INTELLIGENCE.

*A Pocket Dictionary of the Canton Vernacular of Chinese.* By Rev. J. Chalmers, M.A. 4th edition. Hongkong: Lane, Crawford & Co. 1873.

Mr Chalmers' most useful little work is too well known to need praise. The present edition shews two important improvements on those which preceded it—a vast addition to the number of words given, increasing the bulk of the volume by one third, and the adoption of the “numera-tive” before substantives in cases where it is possible to give it. All students of the vernacular are aware of the facilities which this arrangement presents to the learner, and we trust that in future no dictionaries will be published in any dialect without containing similar information.

We learn that Dr. Williams' forthcoming Dictionary will extend to 1,400 pages. It is naturally looked for with some eagerness, by students of the language.

*A Retrospect of Political and Commercial Affairs in China during the Five Years 1868-1872.* Reprinted from the *North China Herald*. Shanghai, 1873.

This volume is a reprint of the Annual Summaries published by the *North China Herald*, and as such will be found most useful to those who desire to have at hand a record of recent events. An index would greatly improve the work, which will, we trust, see a second edition in an enlarged form. An entire series of Retrospects dat-

ing back say to 1859 would be most valuable. The commercial portion of the present work is, like the political part, compiled with much ability.

Three very valuable bound manuscripts have been placed in the Hongkong City Hall Library. They are:—(1) The original MS. of Morrison's Chinese Grammar—the father, as it may be termed, of Anglo-Chinese works—dated Macao 1811; (2) A Latin and Chinese MS. Dictionary by the R. C. Missionaries, transcribed from the original in 1806 and pronounced at that time by Sir William Jones, as a note on the cover in Dr. Morrison's handwriting informs us, to be “of inestimable value;” and (3) a Chinese and Latin MS. Dictionary, dated 1872.

We understand that the Japanese Government is taking steps to have a history of the Empire written, and materials are being accumulated rapidly. A native who presented the Government with thirty volumes of great antiquity containing a history of the Emperors was rewarded (?) with \$50.

All students of Chinese history will be glad to learn that Mr W. F. Mayers' long-promised Biographical Dictionary is at length in the press, the Presbyterian Mission Office at Shanghai having undertaken the work. Its appearance may be looked for early next year. The typography of the

portion new completed is said to be most satisfactory.

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*Kinsē Shiriaku.* A History of Japan from 1853 to 1869. Translated from the Japanese by E. M. Satow. *Japan Mail Office.* Yokohama, 1878.

This work, by a member of the Japanese Foreign Department, treats of the history of the Empire from the arrival of Commodore Perry in 1853, to the voluntary submission of the daimios in 1869, whereby they had so long independently exercised. Mr Satow has put it into readable English, and those interested in the country will find it a useful handbook. Its great want is an index—an omission which we may hope to see supplied in a second edition.

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The *Courier* announces that the Chinese "Pocket Dictionary" about to be published by Mr. G. C. Stent will "be substantially an abridgement of Mr. Stent's Vocabulary published a year ago, and which has had, as predicted, a comparatively rapid sale, the entire first edition being now, we believe, sold off." The "Pocket Dictionary" will be somewhat after the style of "Johnson's Pocket Dictionary" of English; and being, as the name implies, easily carried about, will enable the student whenever, and wherever, either in Court or camp, in street or office, he hears or sees a new word or phrase to "make a note of it" there and then;—thus tending to promote that cultivation of the popular speech and literature of China to the illustration of which Mr. Stent has already rendered substantial service.

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Amongst the other announcements of works in the press we note that of a French and Chinese Vocabulary by M. Giquel of the Foochow Arsenal; and of a second edition of Wylie's Translation of Herschell's Astronomy. M. Giquel will render good service to his countrymen, and Mr

Wylie is to be congratulated on that success of the first edition of his work which renders a second needful.

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In volume forty-second of the Journal of the Royal Geographical Society, just published, we find three papers relative to the Geography of Japan, viz :—"A Journey in Yezo." By Capt. T. Blakiston (with Map.) "Notes on the East, North-east, and West coasts of Yezo." By Commander H. C. St. John; and a "Tour through the Provinces of Echigo, Echiu, Kaga and Noto, Japan. By J. Troup, Esq. (with Map)" There is also a paper, "On the Island of Saghaline (with a Map)" By Colonel Veninkoff. It is to be hoped, observes the *Japan Gazette*, that with the aid of these contributions together with the very full and accurate paper on the Geography of Japan, read by Mr. Satow before the Asiatic Society, the geography and atlas-makers of England and the United States, and indeed, of other countries also, will produce something like a true description of Japan.

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The Shanghai journals announce the publication of a work on photography in Chinese, by Dr. Dudgeon of Peking. We have not yet seen a copy, but the advance sheets are very favourably spoken of. We hope to give an extended notice of it in our next number.

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The *Peking Magazine*, No. 13.—The August number of this periodical reaches us very late, and we can only draw attention to its list of contents which seem to be well selected. A chromo-lithograph of Gibraltar finds place in the issue and will doubtless add to its sale amongst the Chinese.

Contents of No. 13.—Description of Gibraltar, with Chromo-lithographic illustration.—Quinine as a curative of Fever.—Mining and Transport of Coal and Iron.—Escape from the Tiger's den.—The Crystal Palace.—Vaccination. — Steam.—Varieties.

—The power of the mind over the body.—Preventives against drowning.—The old horse's appeal for redress.—Vigour of a centenarian.—*Foreign News.*—*England*.—State Marriage between the Royal families of England and Russia.—Burning of the Alexandra Palace.—Telegraphic wire between England and America.—The Rearing of horses.—*Persia*.—The Shah's visit to Europe.—*Austria*.—The Czar's visit.—Visit of the Japanese Ambassador.—*United States*.—Expedition to the North Pole.—Modoc Indians.—*Japan*.—Suppression of Insurrection.—National Exhibition.—*Russia*.—Projected Railway to India.—Submission of Khiva.—*Shanghai*.—New Steam boat Company. (Lengthy advertisements occupy the last two pages.)

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*Peking, the Goal, the Sole Hope of Peace.* A lecture by, G. Nye, Jr., Esq. Canton 1878.

Carrying on the thread of his former lecture, Mr Nye in this brings down his reminiscences from the time when Lin's proceedings relative to Opium were made the pretext for the long-pending war, to the time when the truly great Sir Charles Elliot's moderation and forbearance towards the infantile rulers of Canton provoked the loud and furious wrath of all the buccaneer party in China.

The Opium-war (a term to which I note, but cannot allow, Mr. Nye's objection) was the inevitable result of the accumulation of explosive materials which had been allowed at Canton ever since the lapse of the East India Company's Monopoly in 1834. The Opium trade at Lintin was carried on, according to Captain Elliot, by "the desperate, the refuse, and probably the convicted of all the countries connected with China."\* The shadow of authority maintained by the Company had vanished, and nothing had been put in its place. The sad Napier episode was an attempt to hurry and drive

prejudiced and conservative people at a pace dictated by outsiders wholly without consideration of any kind for Chinese views. It lost us infinitely more ground than it gained—it certainly tended to establish our elementary position of mere dominant brute force, but we have only to look at the Japan of the present day, then even more jealously closed to us than China, to see that the shortest way is not always the quickest. If one may represent the progress of cordiality and good feeling between foreigners and Chinese by the hand of a dial, one must imagine it moving slowly and steadily *backwards* from 1517 to 1637. During most of the seventeenth century it is stationary at a very low figure; about 1689 it wavers and begins to rise, so slowly that it is only by comparison of different periods that its motion can be seen at all. Nevertheless it is imperceptibly rising until 1834, when headstrong and impatient persons take upon them to hasten the day by the simple process of violently putting on the clock. The hand stops of course at the artificially high figure to which it has been forced, but it moves no more, the works within are damaged, perhaps hopelessly, and, what is worse, the sun will not hurry because the clock has been hastened.

Almost the only two persons whom one can contemplate with satisfaction in this pitiful Opium war are those of Lin and Elliot, and, but for the ignorance, the dense ignorance of the former, it would be no unworthy comparison between them. His ignorance was his misfortune, not his fault. Each had set before him the simple object of doing his duty to his country without fear or favour, each wished to abolish a hateful and violent traffic, each was the mark for violent and unthinking abuse.\*

Space however forbids further reference to this interesting subject. Mr. Nye has related the celebrated blockade of the Factories *from the inside*, and has enlivened his

\* Opium-war Blue Book, p. 327.

\* For Elliot's share of it see *Chinese Repository*, X. circa p. 375.

narration with one or two very good stories. But I cannot agree with his view (p. 3) of the rectitude of England's attitude towards China.

A. L.

*A Chinese English Dictionary of the Vernacular or Spoken Language of Amoy.*  
By Rev. Carstairs Douglas, M.A., LL.D.  
Trübner & Co. 1873.

This may be termed the first dictionary with any pretensions to completeness ever published in this Vernacular, containing moreover, as it does, the variations in Chang-chew and Chin-chew. Dr. Douglas strikes the right note in maintaining that the term "dialect" as applied to the Vernaculars of China is a misnomer, and that each of the great linguistic subdivisions of what we are pleased to call Chinese are in reality separate languages. He might have still further enforced his argument by remarking that the Chinese themselves have no *generic* term for the colloquial, though "Kwan hua" is deemed the language *par excellence*. Of the execution of Dr. Douglas's work we can speak with unqualified praise, saving and except the absence of the Chinese character. This renders it useless for pur-

poses of comparison, and will be a drawback to its usefulness even to Amoy students. Still the vernacular it deals with is so extensively spoken that it will be a decided assistance to students of the colloquial. It is by the way the first Anglo-Chinese Dictionary we have seen in which the typographical arrangement is satisfactory, the eye being able at any distance at which the text is legible to distinguish between the Chinese and English words. Dr. Douglas may very sincerely be congratulated upon having produced a most valuable work, and we trust that it will meet with an extensive sale.

Dr. Wong Taou, a well known native scholar in Hongkong, is about to publish a history of the Franco-Prussian War, in Chinese. The work is from the press of the Chinese Printing and Publishing Company, and is now in the hands of the book-binders. It is in fourteen volumes, bound into eight books, and contains about 660,000 characters. As far as we can learn, it is likely to be very popular amongst the Chinese, though the price is fixed at \$4 and \$8 per copy according to the quality of the paper. A large number of the edition printed off (1,000) are already bespoken.

## NOTES AND QUERIES.

### NOTES.

CHINESE PUNS, (Vol. I pp. 62 and 137).—In answer to a query in the last volume I may note that a common pun amongst the Chinese is, when any one persists in drinking cold water, to retort "t'a pu hsien liang" 他不嫌凉 "he does not shrink from cold," which, with the same tones, may be translated "t'a pu hsien liang" 他不賢良 "he is up to no good." An impromptu pun I heard from

an inn-keeper near Peking is worthy of a Tom Hood. I asked the man in joke if he was a *hsiu ts'ai* "bachelor of arts." He answered "Wo shih chin shih," "I am a master of arts." "How is that?" I asked. "Chin shih yen" 近視眼 "I am short sighted," he replied.

I hope these two examples will satisfy your inquirer that the infamous habit of punning finds its votaries even amongst this staid people.

HUNG MAO-TSZ.



**VALUE OF CASH.**—The following table, shewing the value of good cash (淨錢) and the variation of value according to the proportion of inferior cash (爛錢) in each hundred, may be of some interest to the readers of the *China Review*.

The expressions ka 'ng (加五), ka luk (加六) &c. are the colloquial and contracted formulæ for stating the different rates of valuation. Ka (加) means to add, and the idea is, that five times ten cash added to 100 cash gives the value of one mace at the rate ka 'ng (加五), so six times ten, seven times &c., added to 100 cash give the value of one mace at the rates ka luk (加六) ka tsat (加七) &c.

There are two qualities of good cash which differ in the color of the brass and in being thick or thin. They also vary in diameter, but the strings of cash, recognized as good, contain both large and small, so put up that each half string of fifty tapers gradually from one end to the other.

Inferior cash are divided into three qualities; of the 1st quality 10 inferior cash=6 good cash; of the 2nd quality 10 inferior cash=5 good cash; of the 3rd quality 10 inferior cash=4 good cash.

These inferior cash, besides their general use for diluting the good ones, are almost universally the currency used for charity to beggars who go about the streets and frequent the shops.

There are many stalls in the streets for the sale of inferior cash, and much of the time of the money changers is occupied in putting up cash in strings of one hundred, with the due proportion of inferior cash to suit all purchasers.

Some common articles are mentioned as purchasable by a given kind of cash. Any kind of cash may be used, but there will be a corresponding variation of price.

**加五** (*All good cash*). 1 mace=14 cts.=150 cash.—\$1.00=7.2=1080 cash. To be used to buy ducks, chickens, and eggs.

**加六** (*All good cash but some thin*). 1 mace=14 cts.=160 cash.—\$1.00=7.2=

1152 cash. Current for all purposes, but required in payment for wood, oil and rice.

**加七** (*15 per cent inferior cash*). 1 mace=14 cts.=170 cash.—\$1.00=7.2=1224 cash. May be used to pay for pork and vegetables, fish, salt-fish, beef, &c.

**加八** (*25 per cent inferior cash*). 1 mace=14 cts.=180 cash.—\$1.00=7.2=1296 cash. Used when dining in eating houses.

**加九** (*40 per cent inferior cash*). 1 mace=14 cts.=190 cash.—\$1.00=7.2=1868 cash. To pay for tea and cakes at restaurants. Not current for ordinary traffic.

**加十** (*50 per cent inferior cash*). 1 mace=14 cts.=200 cash.—\$1.00=7.2=1440 cash. To pay for tea and cakes at restaurants. Not current for ordinary traffic.

Since the market value of cash varies from time to time, and since the quality of inferior cash, used in different lots may not be the same, the above can only be considered an approximation, but it will serve as a key to any one who, from inclination or necessity, may have occasion to study the minute divisions of value which the Chinese are accustomed to estimate in their daily transactions. It will also show at what a disadvantage the foreigner stands, in any transaction with a native in which cash is concerned.

J. G. K.

**FEMALE INFANTICIDE AMONG THE PUNTI CHINESE.**—Vol. II. p. 57 states in an otherwise very able paper from Amoy that "in the Canton province, it (viz. the crime of female infanticide) seems almost unknown amongst the Puntis, while it is prevalent among the Hakkas, and the Hoklos."—I am very sorry that I cannot agree with the writer. During the last six or seven years, whilst travelling, and temporarily residing, in several Punti Districts, the fact of the crime in question being generally and largely practised has become a mournful

conviction with me. As to the investigations suggested, I may be allowed to say that, though poverty is generally put forth as an excuse, the motives of this barbarous custom are nothing less than covetousness. The poor say the mother must work for her living, and cannot attend to her baby; the rich say they do not want any more girls. Since the Protestant missions have been established in the country, and people have been taught the command "Do not kill," and have had pointed out to them the example of the beasts, who do not forsake their young, matters are known to be mending a little. Some have become ashamed of their wicked ways, and several mothers have claimed their children who had been rescued by Christian charity.

J. N.

THE MOON AND CHINESE MONTHS; ECLIPSES OF THE MOON.—Perhaps others were puzzled, as I was, to find the Eclipse of the Moon of the 12th of May last occurring on the 16th day of the Chinese month or moon, and that too in a short month of 29 days. One was disposed to suspect something wrong in the Chinese reckoning. But reference to European almanacs confirms the Chinese Calendar. The period from New Moon to New Moon in this case was 29 days 10 hours 38 minutes, which was thus divided:—

	Days	H.	M.
From New Moon of April 27 to Full Moon of May 12, ...	15	12	35
From Full Moon of May 12 to New Moon of May 26, ...	13	22	3
Total.....	29	10	38

Thus the moon on this occasion took 38 or 39 hours longer in the first than in the second half of her journey. How is this to be accounted for? Mainly as follows. She was in apogee early on the 6th of May. Hence her progress from New to Full was chiefly through the more distant part of her orbit. She had a longer sweep to make, and she travelled slower in making it, as planets always do in such cases.

It appears then that we cannot depend upon the full moon's coming precisely in the middle of the Chinese month, or even of the exact lunar month;—it may be a day or two earlier or later.

The Notices of Eclipses in the "Chronicle and Directory" need improvement—*vide* page 6 of this year's issue. The notice of the eclipse of May 12th may be right if taken as for Greenwich time by astronomical reckoning, but is wrong, even in the day, if understood as an ordinary reader would naturally understand it. And it is not of much profit for us here to be told whether or not an eclipse is visible "at Greenwich."

There is to be an eclipse of the moon on the night of the 4th of November next. I feel pretty safe in saying that it will be visible all over China and Japan; and I think that at Hongkong it will commence at (about) 9.43 p.m., become total at 10.45, continue total until ten minutes past midnight, and conclude at about 1.12 a.m. of the 5th.

Formosa.

W. G.

GINSENG.—(Vol. I., p. 400.)—I regret that I am precluded, by want of access to proper sources of information, from giving a full and satisfactory answer to the Queries under this head; but the following jottings may possibly be of some interest to L. B. J. The most valued kind of Ginseng is that from Korea, which both in China and Japan is sold at a very high price. Mr. Hanbury (Notes on Chin. Mat. Med. 33), refers on this subject to Lockhart's 'Medical Missionary in China,' ed. 2., p. 107, which, though not accessible to me, may be to the querist. Kaempfer,—the plant figured by whom as that of Ginseng it may be well to remark is *not* the true one, but *Sium Ninsi*, L., belonging to the allied order *Apiaceae*,—writes of it (Amoen. Exot., 821); "Venditur optimae radicis unum Catti (i.e. quinque quadrantes librae Belgicae) *Teilis* sive *Ioachimicis* plus

minus centum ;" that is,—supposing *Teili* to mean Taels, of which I do not profess to be at all sure,—about \$140 per catty. With regard to the question whether the American Ginseng,—*Panax quinquefolium*, L.,—the root of which is imported here, is identical with that of China, "adhuc sub iudice lis est." Perhaps the majority of modern writers have inclined to the affirmative; and Prof. Asa Gray, with the Japanese plant before him, writes (Mem. Amer. Acad. Arts & Sc. n.s. vi. 891): "Exactly our North Eastern American Ginseng. The early missionaries were correct in their identification of the Ginseng of America with that of Tartary; and the Himalayan plant may be safely added to the species."\* On the other hand, a distinguished naturalist and most trustworthy observer, M. Maximowicz, now Secretary to the Academy of Sciences at St. Petersburg, who has travelled extensively throughout Manchuria, and resided for several years in Japan, and who specially investigated this subject, examining thousands of specimens in their places of growth, observes (Mélanges biolog. Acad. Sc. St. Pétersb. vi. 265) "contra opinionem recentiorum, persuasum mihi est formas asiaticas et americanam specie differre;" and, following in this the late Prof. C. A. Meyer, he admits four distinct species—*P. quinquefolium*, L., from North America; *P. Ginseng*, C. A. M., from Korea, Manchuria and China, but not from Japan, except as an object of cultivation; *P. repens*, Maxim., from Japan; and *P. pseudo-Ginseng*, Wall., from the Himalaya and Nipal; all of which he asserts to have very different roots. And my friend Dr. Bretschneider, physician to the Russian Legation in Peking, well known for his re-

searches in Oriental Materia Medica, in a letter he wrote me towards the close of last year, remarks;—"La racine que les chinois appellent Ginseng étranger diffère beaucoup de la drogue chinoise." The wild plant is apparently extremely rare; and its root, which attains a weight of a pound, appears to be far more highly prized than the cultivated one, which is necessarily the source of the greater portion of the drug. Père Jartoux, in the tenth volume of the 'Lettres édifiantes et curieuses,' and Du Halde, in his Description of China, have given copious details regarding this medicine; but I am unable to refer to these works where I now write. Western physicians do not recognize the medicinal value of the drug.

H. F. H.

SOPHORA JAPONICA.—(Vol. I. p. 899).—According to Rosenthal (Synopsis. Plant. diaphor. 1030), every part of this pretty tree, of which there are many specimens growing in Hongkong,—abounds to such a degree in a cathartic principle, that those engaged in working the wood are liable to be attacked by colic and diarrhoea;—an effect also resulting from the internal use of water into which its flowers have accidentally fallen. If this statement is correct, the medicinal properties of an infusion of its pods may be readily inferred. The unexpanded flower-buds are very largely employed in China, under the name of Hwae-hwa 槐花 as a yellow dye, on which subject a good deal of information may be found in M. Rondot's 'Notice du Vert de Chine,' pp. 108 seq. Notwithstanding the specific name, this tree does not appear to be really a native of Japan, but to have been introduced thither from China. Kaempfer, writing in 1712, says of it (Amoen. Exot., 741); "Exotica arbor, et hoc coelo rara est ac fere sterilis." I may add that the querist is mistaken in supposing the tree to have any affinity at all with the Ash.

H. F. H.

\* In his address 'On Sequoia and its History,' delivered before the American Association for the advancement of Science, at Dubuque, Iowa, in August last year, he speaks with less confidence. "Whether the Asiatic and the Atlantic American Ginsengs are exactly of the same species or not is somewhat uncertain; but they are hardly, if at all, distinguishable."

WELLINGTONIA GIGANTEA.—(Vol. I., p. 399.)—The address by Dr. Asa Gray, aluded to by Herbalist, a copy of which lies before me, has for its object to discuss the relationship of existing arboreal vegetation with that of the tertiary period,—the famous 'Mammoth Tree' of California,—*Sequoia gigantea*, Torr,—serving as an appropriate text, and the Darwinian hypothesis furnishing in part a solution. The Chinese tree referred to by the Professor is *Glyptostrobus heterophyllus*, Endl., the 水松 of the Chinese, so universally planted in close avenues along all the creeks in the vicinity of Canton, and in connexion with which I believe some geomantic superstition exists amongst the natives.\* Though, in this neighborhood, it seems never to attain a height of thirty feet, its structural affinity with the 'Mammoth tree' is very considerable. Both of them, as well as the 'Redwood,'—*Sequoia sempervirens*, Endl.,—were formerly referred by eminent naturalists to the genus *Taxodium*, of which, as at present circumscribed, the 'Bald Cypress' of the Southern States of America,—*T. distichum*, Rich.,—is the only representative. This latter is so exceedingly like the Chinese tree, that I am assured a lady, still resi-

\* The *Juniperus aquatica* of Roxburgh (Fl. Ind. iii. 888), to which he assigns the Chinese name *Then tsong*, and says is "common on the little uncultivated slips of land which separate rice lands in the vicinity of Canton," is evidently this tree. I mention this, because it had not yet been identified by any modern botanist, but was relegated amongst the 'species incertae sedis,' by both Endlicher and Parlature, in their monographs.

dent in China, whose earlier years were passed in Mississippi, has always hitherto supposed them to be identical.

H. F. H.

## QUERIES.

THE CASPIAN SEA.—Will any reader of these *Notes and Queries* give me the Chinese name of the Caspian Sea?

SHAH.

THE LU-YA-SHUI.—In the "Red Book" a certain amount of provincial revenue is put down as derived from miscellaneous sources or *Tsa shui*. I asked a native official to particularize the items of *Tsa shui* in the Kiangsi province, and among others he gave me the *Lu-ya-shui* 鷓鴣稅. I concluded this must be a tax on fishing cormorants, but he said it was not, and described it as a gun tax or license to shoot wild fowl; but as he quoted no authority I doubt the accuracy of his statement. Will any reader, possessing a copy of the 欽定戶部則例, kindly enlighten me on the subject, if that work enters into such details?

K.

THE HAKKAS.—Will any subscriber give me some information concerning the Origin and History of the Hakkas?

T. L. B.

[Our correspondent will find a large amount of the information he requires in Dr. Eitel's interesting papers entitled "Ethnographical Sketches of the Hakka Chinese," in the early volumes of *Notes and Queries on China and Japan*.—Ed.]

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# THE CHINA REVIEW.

## THE YOUNG PRODIGY.

(TRANSLATED FROM THE CHINESE.)

(Continued.)

### CHAPTER VII.

CHAO HUA, IN AVOIDING HER RICH SUITOR,  
LOSES HER WAY. THE CENSOR MAO  
TAKES HER ON BOARD HIS BOAT.

We must just say a few words about Lien Ching before we return to our heroine. We left Fêng Yin in a state of disgust, and all the servants in high delight at Lien Ching's success. The men who had brought the news shouted, "Call the gentleman out," whereat Yün Lu went into the inner part of the house and fetched Lien Ching. Fêng Yin tried to look pleasant, and made him a low bow and offered his congratulations, and then the news-bearers led the successful candidate out and put him in a sedan chair and carried him off to a feast given by the Provincial authorities. Yün Lu asked a servant how Lien Ching had got in for the examination, and the man told him about the act of grace by which an extra candidate was allowed. "Well," said Fêng Yin, "he will be so conceited now there will be no bearing him; I shall be sure to quarrel with him if I stay here, so I will start home by myself, and you two lads can follow, when you are ready." So he packed up his luggage and went off.

Now for Chao Hua's adventures again. Ning Wu Chih and Chu continued to go

backwards and forwards between the President's house and Pei Ching's to settle the various formalities, the presents, and so on.

One day, the marriage broker, Ning Wu Chih and his sister were sitting talking in the last-named's room, when Chiu E the maid-servant, came by, and hearing voices inside stopped to listen. She heard her mistress' mother say "Pei Ching's family and ours are both noble, so his presents ought to be handsome."

Chiu E said to herself, "If Yün Lu is going to marry a Miss Pei Ching, our family will have to send presents, not receive them. I don't understand it, so I will listen a little longer." But the talkers were all at the other end of the room, and she only heard indistinctly. Ning just then called for tea, and her maid Chun Wai went to fetch it. Chiu E let her pass and then called to her softly. Chun Wai, beckoned to her to follow her out of their mistress' hearing, and then said, "You seem to have been too busy to put your head out of doors and hear the news. We are to have a feast to-morrow."

"What feast?" asked Chiu E.

Chun Wai saw that she had let out a secret, and refused to say any more, remarking that her mistress was in a hurry



for the tea, and that she must be off; but Chiu E drew a silver hair pin from her head and said, "Tell me all about it, and I will give you this."

"You must not tell Chao Hua then," returned Chun Wei, "for if it comes to my mistress' ears that I have let the cat out of the bag, it will be the death of me." She then told the other how Ning hated Lien Ching, and how she had taken advantage of her husband's absence to make a match between her daughter and Pei Ching, through the agency of Ning Wu Chih and Chu, and how the next day was the one appointed for the receipt of the presents. She made Chiu E promise secrecy, and then went off with the silver hair-pin.

Chiu E notwithstanding her promise, went directly to Chao Hua's room and told her of the critical situation in which she was placed. Chao was very much alarmed, and began to weep. "My father's commands ought to hold good," she sobbed; "why does my mother treat me thus? I will kill myself."

"Do not do that," said the maid; "your father will be back soon, and then you will be safe."

Chao Hua thought a little, and then remarked, "a desperate case demands a desperate remedy. How would it do, if we were to run away, and go to Lien Ching's father's home, which is close by, and wait there till my father returns?"

"A capital plan" replied Chiu E, "I will go at once and find out where his house is." She came back in a few minutes and said "We shall have to go out of the little garden door in the South-West wall, and turn to the South. Lien's house is not more than three quarters of a mile away and stands on the main road. The only difficulty is that you and I are girls, and I think therefore that we ought to disguise ourselves as men, in order to preserve ourselves from insult and disgrace."

"Yes," assented her mistress; "but where are we to get men's clothes?"

"There is a box of your brother's clothes in your room," answered the maid; "we can wear them."

So they opened the box, and finding all sorts of clothes there, they picked out what they wanted, and at midnight, when every one else was asleep, they put them on. Chiu E. declared her mistress made a very handsome young man, and that she herself would never have detected her.

"How about my feet?" asked Chao Hua.

"Put on your brother's boots," suggested the maid; "stuff them well with cotton, and put an extra quantity of binding round your ancles. You can change when we get to Lien's house."

Chao Hua put the boots on, as advised, and then washed the paint off her face, dressed her hair in masculine fashion, and put a small cap on. Chiu E too, dressed herself in commoner clothes with socks and shoes, not having compressed feet. Her mistress concealed about her person all the jewels and valuables she could lay her hands on, and very shortly before daylight the pair of them stole out of the house by the small garden door. They turned, as they supposed, to the South and walked along the main road, Chao Hua feeling very shamefaced whenever she met a man, but putting her head in the air, and taking long strides in order not to be detected.

After walking for three hours and not reaching Lien's house, they began to be frightened, and to think that they had lost their way, so Chiu E went up to an old fellow who was passing, and asked him the way to the village of Hung Chien. "My young friend" replied he. "You are going the wrong road, Hung Chien lies to the South West, and you are walking to the North East. You had better turn round and retrace your steps. The village is about four miles off"

The two girls were in great distress, because if they went on, they did not know where they would get to, and if they turned back they would have to pass their own

house, where they would certainly be caught. As they were standing still in doubt and hesitation, a procession passed by, in which were three large sedan chairs. The mandarin who was in the first chair looked at them with great attention, and shortly after he and his retinue had gone by, a servant of his came up to Chao Hua and said to her "My master, who passed by in a chair just now wants to say something to you."

"I and my servant," replied Chao Hua in a great fright "are out for a stroll along the road. It would not be proper for us to go and trouble your master in this unceremonious fashion"

"My master is an Imperial Commissioner," returned the man. "If he is to be contradicted, will you kindly come and do it yourself." With that he caught hold of her sleeve.

"You are a nice polite kind of man," screamed Chiu E, "My master is the son of a President, who is just as good as your master. How dare you touch him?"

The man on this apologised, Chao Hua was still in doubt what to do, but Chiu E whispered to her to carry out the adventure with a bold heart, and so she made up her mind and followed the servant to the bank of the Yangtze, and on board a boat which was moored to the bank. On entering the cabin she met the Mandarin, and making him a low bow she said: "My name is Hsiu Yün Lu, I am the son of Hsin Hsi An, late President of the Board of Rites. Now that I have had the good fortune to meet you, will you kindly tell me what commands you have for me."

Now this official was Mao Yü, whose house was burnt down some years ago, as we narrated in the first chapter. He had now become quite a popular character, and had further been restored to office and appointed to a Censorship in Peking, to which place he was now on the road with his wife and daughter. He had noticed a very good looking young fellow walking along in a dazed kind of manner, as if he were lost,

and wishing to be of use to him, had sent his servant to invite the youth to his boat. He begged Chao Hua to be seated, and said to her. "My name is Mao Yü. I know your father well, but never had the good fortune to meet you before. I am on my way to Peking where I am appointed a censor, and I should have gone to pay my respects to the President before leaving, only I had heard that both you and he were at Wuchang for the examinations."

"We both of us did go to Wuchang" returned Chao Hua, "and my father is there still, which is the reason why we have not been to pay you our congratulations on your distinguished success. I am glad of the opportunity of doing so now."

Thank you, "said Mao Yü," but I must apologise for sending to fetch you in this unceremonious manner. The fact is that you were walking along in such a hesitating way, that I suspected that you were in some trouble or other, and I trusted to be able to help you. Is there anything the matter?"

Chao Hua thought it best to tell the truth as nearly as she dared, and answered. "My trouble is this, I am engaged to be married, my engagement is hateful to me, but my mother will not allow me to break it off."

"Well," rejoined Mao Yü. "If the young lady is not presentable, refuse your consent, and they cannot force you to marry her. There is no need for you to wander about the country like a servant out of place."

"I have tried to convince my mother time after time" replied Chao Hua "but she will not be persuaded and is deeply angry with me. If I stay at home I shall be saying or doing something I shall be sorry for, so I have run away in the hopes that she will change her mind during my absence."

Mao Yü thought to himself that the young man's objections to his marriage must be caused by his having heard that his intended was of a bad disposition or was ill looking, and wondered to himself

whether he could persuade him to marry his daughter Hsiao Yen, so he addressed Chao Hua "Under the circumstances I think you are acting quite rightly, and I will tell you what you had better do. I am on my way to Peking, come with me and stay at my house there. As soon as you think you have been sufficient time absent from home to allow the marriage to be broken off, I will send you back with an escort."

Chao Hua felt that this proposal would exactly suit her requirements, and made a low bow saying "I can never sufficiently express my gratitude."

Mao Yü was glad to hear her consent, and at once ordered the boatmen to get the boat under weigh, and called to his servants to bring some wine. They drank together and Mao Yü led the conversation on to literature, and was pleased to find that his young friend was able to hold his own, and to discuss any given subject intelligently. After they had finished their refreshment he led her into the forward cabin and begged her to make herself at home there. He then retired to the after cabin where his wife Pai and his daughter were. He told them all that Hsiu Yün Lu, as he supposed, had said, and remarked. "I have met many clever young men, and many good looking young men, but a young man, so clever and good looking as this, never. I have a strong desire to make a match between him and Hsiao Yen here, and when he comes to hear what a nice little girl she is, he will be only too glad to agree to my proposal, more especially as he is trying to escape from a distasteful engagement now. I will tell the servants to shew him every attention, and when we get to Peking we will take further steps in the matter."

#### CHAPTER VIII.

TWO UNEXPECTED EVENTS OCCUR, AN ANNOUNCEMENT OF SUCCESS, AND A PRESENTATION OF WEDDING GIFTS. TWO

MISFORTUNES HAPPEN. A DAUGHTER IS LOST, AND A PROPOSAL OF MARRIAGE REJECTED.

We will content ourselves with saying that Mao Yit, and his party continued their journey to Peking, and change the subject.

President Hsiu returned homewards by easy stages, and reached his house early on the morning of the 27th of the month. His wife instead of being glad to see him was quite horrified to hear of his arrival because this was the very day on which Pei Ching was going to send the presents. "If he had only been one day later," she thought, "it would not have mattered. I will try and entice him into the garden, and get him to sit in the summer house, and then he will not hear the bearers bringing in the presents at the front door." Just then the President entered his wife's room, and greeted her affectionately, and informed her that the rest of the party were to leave Wuchang as soon as the lists were posted. He had not done speaking before the servants rushing in cried out "Master, mistress, there is a riot. The rioters have burst into the house and are calling for you."

Now these were not rioters, but merely some people from the nearest town, who had come to announce Lien Ching's success to the President in hope of a reward, and when they saw the servants running away, and heard them scream, "Murder" and "Robbers," they called after them that they had brought good news of one of the gentlemen who lived there. The President on this came out to ask whereabouts on the list his son's name appeared. They refused to tell him, until the reward which they were to receive had been settled. After some haggling the President promised them a certain sum, and they then pasted up a list in the hall which Hsiu read with much attention. But no sooner had he finished his perusal than he turned on them angrily and bade them begone, as a pack of cheats.

"Well sir," remonstrated the leader of the crowd "We have come a long way, only to get a scolding for our pains."

"And lucky to get off so cheaply" returned Hsiu. "Say another word I will have you flogged and put in the wooden collar."

"Why?" said the man who had spoken before. "The list is authentic and we have all heard that Lien Ching is engaged to your daughter."

"So he is, but he is only a lad of 15, and has never even passed the preliminary examinations for the first degree."

"The only thing I can say, sir" said the man "is that his name is the first on the list. Let us wait here a while, and the truth will be brought to light."

While the President was debating with himself what he should do with them, some more men from another town came in with a copy of the list, which they suspended by the side of the first, and behold both copies were identical, much to the delight of the first party, who suggested to Hsiu that he had better send them all to the Magistrate as rogues and vagabonds, but before he could answer them, in walked Feng Yin the tutor. This gentleman walked up to the President and making him a low bow congratulated him saying "your son in law is first on the list."

"How is that?" asked Hsiu. "He had no degree."

"He owes his success, as much to his sharpness, as to his literary acquirements," answered Feng Yin, "for he found out that an Act of Grace had been published, and thereby obtained permission to compete."

The President was of course delighted, turned round to the news bearers and gave them the money he had promised, and in addition to this he gave orders that a pig and a sheep should be killed for them to make merry with.

While this was going on, a maidservant who had been listening to the tutor's ac-

count, took the news of Lien Ching's success to her mistress. Ning was perfectly horror struck. "I have ruined myself" she cried. "Lien Ching will now be a man of rank, and I have broken off the match with him: I expect Pei Ching's presents every moment, and I can't get my husband out of the way. What will become of me. With that she fainted.

The attendants poured tea and water into her mouth to bring her to, and one maid went to tell Hsiu of the state his wife was in, and another to fetch Chao Hua to help her mother. But while these commotions were happening in the inner apartments there was still greater excitement in the hall. The President and the tutor were still talking together of Lien Ching's success, when the noise of guns, and gongs and of shouting was heard outside the great gates. "The news must have flown very fast," remarked the tutor "for these must be some of your friends come to congratulate you." Believing this to be the case the two gentlemen stood on one side and in walked a crowd of people dressed in silk carrying boxes and dishes, which they proceeded to deposit in the hall. In these utensils were dainties of all kinds, wine, gold, silver, pearls, jewels, crape, silks, and satins in great profusion. Last of all, a sedan chair was brought in out of which stepped a woman dressed in red. Hsiu was utterly puzzled, and ordered a servant to bring him the list of articles which was lying on the top of these presents. He read it, and found the first item to be. "Gold to the value of 1,000 ounces of silver," and the other articles were almost of equal value, at the bottom in gilt letters was written "your son in law sends you a thousand greetings."

The President now broke out in a fury. "Who is it that dares to play me such a trick as this? Bring that woman here."

The servants dragged her forward, and the President applying a very opprobrious epithet to her asked her who had sent her.

The woman who was no other than Chu, the marriage broker, smiled in a deprecatory manner and answered. "I hope you will not take offence, sir, for I have acted for the best, Mr. Pei Ching is both young and clever, and is therefore a good match for your talented daughter. The presents I have brought are gold to the value of 1,000 taels, and jewels and other things to the amount of another thousand taels, and if there is any thing out of order I will have it put right. Though you are a President, sir, Pei Ching's father is a man of rank too, and I thought you would be pleased with what I have done."

Hsiu here quite forgot his dignity, and stepped up to Chu, and struck her two or three blows on the face with his open hand, crying out. "My daughter has been engaged this long while to Lien Ching, as all the world knows, while you have been concocting a plan with young Pei Ching to force my daughter into a fresh engagement, believing that he was of sufficient rank and influence to do such a thing with impunity. But I will shew you that I do not wear the red button\* for nothing. I will have you put to death."

Chu, in a deadly fright, and seeing stars from the effect of the slaps, sobbed out. "I was only acting under orders from your lady and from Mr. Ning Wu Chih."

The President turned round to a servant, and told him to go and fetch Ning Wu Chih at once, but it so happened that this gentleman had come to the President's house in his sedan chair before the arrival of the presents, but hearing of his brother in law's return from the porter, he discreetly turned round and went home again, and when the President's servant was sent to fetch him, no one knew what had become of him. Hsiu on being told this determined to have it out with his wife, but the maid who had gone to tell him of his wife's illness met him at this moment

and informed him of her mistress' condition. He rushed to his wife's room and found her barely sensible and gasping for breath. He saw that she was properly attended to and then had Chu brought in to see the mischief she had done. "It is your machinations," said he, "that have brought my wife to this state. If she dies I will memorialise the Throne and have you and Pei Ching put to death."

But after a while the lady began to recover, and Hsiu to calm down, and he finally turned to Chu, and told her to be gone and to take the presents back to Pei Ching, and not to come in his way again. Chu begged very humbly that some one of the President's followers might be sent with her to explain the matter in order to prevent further trouble. Hsiu thereupon went out and asked Fing Yin to accompany Chu to Pei Ching's house and give that gentleman a piece of his mind. The tutor promised to do so, and all the presents were then taken up again by the coolies and they started in the direction of the rejected suitor's house.

The President then turned round to go to his wife's room but a maid met him. "Ah Sir, cried she there is more trouble afoot."

"Is my wife worse then?" Asked Hsiu.

"No Sir," said the girl, "but my young mistress and her maid are lost,"

"Lost, ejaculated Hsiu, "Impossible, she must be hiding somewhere in the garden."

"We have looked everywhere" rejoined the maid "but there are no signs of her or of Chiu E."

The President went to hunt for her himself, but it was of no use. He now began to be terribly frightened, because he was afraid that his daughter had committed suicide rather than marry Pei Ching. He ordered the servants to look into all the retired corners to see if she had hanged herself, and he himself examined the well and the water tanks, but her body was not there.

\* Badge of a mandarin of the first or second class.

Ning, when the President left her, was lying on her bed half conscious, but when she heard that the presents had been sent away she felt immensely relieved, and got up. She had been sitting still in her chair for some time, when her husband walked in to tell her that Chao Hua was missing. He was in too great grief to reproach her violently; he merely said "She was a good daughter to us both, and now she is lost, we do not know whether she is alive or dead, and if she is dead, we have not even her body to bury."

Ning burst into tears and declared that if Chao Hua was dead, she herself would die too. While they were lamenting thus an old gardener came to the door, and asked to see his master. He said: "When I got up this morning, I found the little door in the garden wall open, although I had bolted it last night. It is possible that my young mistress and her maid have got out of the house that way and have run away."

"Of course," said the President. "I will send after her at once."

"Yes" said Ning, "but send a trustworthy servant who will make his enquiries discreetly, for it will never do to let Lien Ching learn that his betrothed has been wandering all over the country."

The President said that he would take every care, and set his two oldest servants, who had been official detectives, to make search.

## CHAPTER IX.

CHU, THE MARRIAGE BROKER PLAYS A TRICK ON PEI CHING. OUR YOUNG SCHOLAR MAKES OUT THE GENIUS' NAMES.

Chu, accompanied by Feng Yin, and the coolies carrying the presents, started for Pei Ching's house. They had not gone far before she caught sight of Ning Wu Chih shirking out of a wood, so she ran up to him and catching hold of him cried. "Why did you leave me to do this business by myself? Look at my bruised face. I will pay you out for this."

Ning Wu Chih smiled apologetically and answered "I could not have helped you by getting into trouble as well."

Feng Yin here chimed in, and said that if they were not going to stop squabbling, he should leave them and go home.

"I want to advise you not to go to Pei Ching's house" said Ning Wu Chih "It is bad enough to be slapped by an old man like Hsiu, but Pei Ching is young and strong, and he will be in a great rage at losing his bride, so take care of yourself my fair friend." Then turning to the teacher he said "Don't you think, sir, we had better have the present taken to my house, and wait for a more convenient time to tell Pei Ching of the failure of our scheme?"

"I don't care what you do," replied Feng Yin. "It does not concern me."

"Don't say anything about our plan to the President then," said Ning Wu Chih, taking a hundred ounces of silver from a box and giving it to the Tutor. Feng Yin grinned, said it would be all right, and left them.

Chu then turned to the coolies and ordered them to carry their loads to Ning Wu Chih's house, which was done, and the presents were left there.

Ning Wu Chih and Chu then went to Pei Ching's house, and informed him that the President had come home unexpectedly, and that by Ning's advice they had not presented the wedding gifts, but had left them at Ning Wu Chih's house, until Hsiu should have learned of the engagement from his wife. They further asserted that Ning had promised that if she could not persuade her husband to consent to this match, she would send her daughter to her brother's house, where Pei Ching could marry her without the President's knowledge.

Pei Ching was disappointed, but believing that his friends had done their best for him, thanked them for their trouble, and they parted good friends.



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minus centum;" that is,—supposing *Teili* to mean Taels, of which I do not profess to be at all sure,—about \$140 per catty. With regard to the question whether the American Ginseng,—*Panax quinquefolium*, L.,—the root of which is imported here, is identical with that of China, "adhuc sub iudice lis est." Perhaps the majority of modern writers have inclined to the affirmative; and Prof. Asa Gray, with the Japanese plant before him, writes (Mem. Amer. Acad. Arts & Sc. n.s. vi. 391): "Exactly our North Eastern American Ginseng. The early missionaries were correct in their identification of the Ginseng of America with that of Tartary; and the Himalayan plant may be safely added to the species."\* On the other hand, a distinguished naturalist and most trustworthy observer, M. Maximowicz, now Secretary to the Academy of Sciences at St. Petersburg, who has travelled extensively throughout Manchuria, and resided for several years in Japan, and who specially investigated this subject, examining thousands of specimens in their places of growth, observes (Mélanges biolog. Acad. Sc. St. Pétersb. vi. 265) "contra opinionem recentiorum, persuasum mihi est formas asiaticas et americanam specie differre;" and, following in this the late Prof. C. A. Meyer, he admits four distinct species—*P. quinquefolium*, L., from North America; *P. Ginseng*, C. A. M., from Korea, Manchuria and China, but not from Japan, except as an object of cultivation; *P. repens*, Maxim., from Japan; and *P. pseudo-Ginseng*, Wall., from the Himalaya and Nipal; all of which he asserts to have very different roots. And my friend Dr. Bretschneider, physician to the Russian Legation in Peking, well known for his re-

searches in Oriental Materia Medica, in a letter he wrote me towards the close of last year, remarks;—"La racine que les chinois appellent Ginseng (*stranger* *drogue*) beaucoup de la drogue chinoise. La wild plant is apparently extremely rare and its root, which attains a weight of a pound, appears to be far more highly prized than the cultivated one, which is necessarily the source of the greater portion of the drug. Pere Jartoux, in the last volume of the 'Lettres édifiantes et curieuses,' and Du Halde, in his Description of China, have given copious details regarding this medicine; but I can only refer to these works where I saw them. Western physicians do not recognize the medicinal value of the drug.

SOPHORA JAPONICA.—(Vol. I. p. 103.) According to Rosenthal (Synops. Phanerophor. 1030), every part of this plant of which there are many specimens in Hongkong,—abounds to a certain degree in a cathartic principle. It is engaged in working the wood and can be attacked by colic and diarrhoea, the effect also resulting from the infusion of water into which its flowers have totally fallen. If this statement is correct the medicinal properties of its pods may be readily inferred. Its expanded flower-buds are very much employed in China, under the name of hwa 槐花 as a yellow dye, and I have collected a good deal of information on this subject in M. Bonpland's 'Notes sur la Chine,' pp. 108 seq. Notwithstanding its specific name, this tree does not appear to be really a native of Japan, but has been introduced thither from China. Kaempfer, writing in 1722, says (Nacht. Exot. 741): "Ex hoc coelo rursus est ad nos intro-

\* In his address 'On Sequoia and its History,' delivered before the American Association for the advancement of Science, at Dubuque, Iowa, in August last year, he speaks with less



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for the advancement of Science, at Dubuque,  
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confidence. “Whether the Asiatic and  
American Ginsengs are exactly the same  
is somewhat uncertain.”

STONIA GIGANTEA.—(Vol. I., p.  
address by Dr. Asa Gray, al-  
Herbalist, a copy of which lies  
has for its object to discuss the  
of existing arboreal vegetation  
the tertiary period,—the fa-  
both Tree’ of California,—Se-  
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and the Darwinian hypothesis  
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by the Professor is *Glyp-  
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ent naturalists to the  
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dent in China, whose earlier years were  
passed in Mississippi, has always hitherto  
supposed them to be identical.

H. F. H.

## QUERIES.

THE CASPIAN SEA.—Will any reader of  
these *Notes and Queries* give me the Chinese  
name of the Caspian Sea?

SHAH.

THE LU-YA-SHUI.—In the “Red Book”  
a certain amount of provincial revenue is  
put down as derived from miscellaneous  
sources or *Tsa shui*. I asked a native offi-  
cial to particularize the items of *Tsa shui*  
in the Kiangsi province, and among others  
he gave me the *Lu-ya-shui* 鷓鴣稅.  
I concluded this must be a tax on fishing  
cormorants, but he said it was not, and de-  
scribed it as a gun tax or license to shoot  
wild fowl; but as he quoted no authority I  
doubt the accuracy of his statement. Will  
any reader, possessing a copy of the 欽  
定戶部則例, kindly enlighten  
me on the subject, if that work enters into  
such details?

K.

THE HAKKAS.—Will any subscriber give  
me some information concerning the Origin  
and History of the Hakkas?

T. L. B.

[Our correspondent will find a large  
amount of the information he requires in  
Dr. Eitel's interesting papers entitled “Eth-  
nographical Sketches of the Hakka Chi-  
nese,” in the early volumes of *Notes and  
Queries on China and Japan*.—Ed.]

## WANTED, EXCHANGE, &c.

Addresses to care of EDITOR, *China Review*.)

WANTED.

The following numbers of *Notes and  
Queries on China and Japan*:—

Vol. I.—Nos. 6 & 11.

” III.—Nos. 7 & 12.

ss, A. L. W.

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Ning Wu Chih and Chu went home to the former's house, and during the next few days they had discussions on the steps to be taken. Ning Wu Chih's first plan was to entice his niece to his house, and get Pei Ching to meet her there and marry her by force, as by these means he could keep the marriage presents for himself. But the news of Chao Hua's flight reached him, so that device fell through. He then went to see his sister on a day when the President was not at home that he might discuss the position he was now in, but she would not receive him, so angry was she with him for the trouble he had occasioned. Pei Ching began to be very impatient, and finally declared that everything must be settled one way or the other by a given date. Ning Wu Chih and Chu were at their wits' end to know what to do, but at last the former cried "I have it! This young fellow never cared an atom for Chao Hua's cleverness; all he wanted was a pretty wife, so suppose you marry him. When he finds out his mistake, you can break off the marriage on the ground of informality in the ceremony, and we will return him his presents, and he will be too much amused to be angry."

Chu was rather frightened, but finally allowed herself to be persuaded, so at the appointed time she went to Pei Ching's house, and told him that his bride was waiting for him at Ning Wu Chih's place, but that everything was to be done very quietly. Pei Ching sent her back with another sedan chair to fetch Chao Hua, but as soon as she got to Ning Wu Chih's house she went into the inner rooms, and dressed herself as a bride, and put a thick silk veil over her face and head. Her confederate then led her out, and told the chair bearers that the marriage broker had been taken ill suddenly, but that she would follow directly she felt better. They supposed this to be the fact; the lady got into the chair, and they carried her away to the bridegroom's house. Pei Ching was in his

best clothes, and had given orders for the hall to be illuminated, and when the bride arrived, the maid-servants took every care of her. The usual devotions to heaven and earth were duly performed, and then the other ceremonies were concluded.

On the following morning Chu removed her veil, and said to Pei Ching. "I am your old friend. Don't you know me? Remember how you used to tell me that you were very fond of me."

"Why have you played me this trick?" cried the bridegroom.

"I will tell you the whole truth" answered Chu. "The President's wife really did want you to marry her daughter, but just as your presents were being brought to her, her husband arrived with the news of his future son in law's success, and I came in for rough treatment I can tell you. I was afraid to tell you the truth then, and I had some hopes of managing the matter after all, but when I found that there was no chance I determined to break the news to you in this way. Your presents are all right, you can get them back from Ning Wu Chih's house whenever you wish."

"Who is to marry Chao Hua then?" asked Pei Ching.

"Young Lien Ching" answered the woman "He is the senior M. A. this year, and has too many powerful friends to allow us to meddle with him. But never mind I will find you another wife, there are more pretty girls than one in the world."

Pei Ching said that he would take his time about marrying. But we must now return to Lien Ching and his friends.

We left our hero on the way to the entertainment given to the successful candidates by the High Provincial Authorities. The Imperial Commissioner and all the great mandarins treated him with much kindness, and sent him back to his lodging with an escort and a band of music. Lien Ching next went to pay his thanks to his friend the Provincial Examiner, and shortly afterwards he and Yin Lu returned home.

All this time nothing had been heard of Chao Hua, though the strictest search had been made. The President alternately lamented and abused his wife, who, poor lady, was most repentant for the mischief which she had done. She sent presents of money and clothing to old Lien, and was anxious to build him a house, but the old man declined the offer with thanks, and bade Ning's servants tell their mistress that he had already everything he wished for. "My younger son" said he "is already provided for by the President's kindness. My cottage keeps the wind and rain out, my clothes are coarse, but they keep me warm, my trade brings me in meat and drink, and my eldest son is here to comfort my old age. What more have I to wish for?"

Hsiu was much struck by the high mindedness of the old man, and his wife was sorry she could do nothing for him.

A few days after this Yün Lu and Lien Ching arrived from Wu Chang and the latter was received most kindly by both his future parents-in-law, but not a word was said about Chao Hua. The following morning Lien Ching set out to visit his father and mother, who were of course delighted to see him. They all proceeded to worship the ancestral tablet, and then old Lien led him to the other blank tablet which he had set up in the house, and bade him worship there also.

Lien Ching asked in whose honour it was erected. His father then told him all the circumstances connected with the visits of the mysterious stranger. "When he was going away," said he, "I asked him his name, but he refused to tell it, but wrote it on a piece of paper and gave it to me. I could not understand it, so he said "Keep it till your son has taken his second degree, and then give it him to read, he will understand it. Here is the paper, can you make it out."

Lien Ching took it, and reading it carefully through, cried joyfully, "The stranger was Ko the Genius!"

"How do you make that out?" said his father. "From what he has written," replied Lien Ching. "He says that his body is under the grass, and though he dies of thirst no drop of water enters his lips. The character 渴 (thirsty) without 氵 (water) makes 曷, and this with grass 艹 at the top forms the name 葛. He then says that his second name is that of a mountaineer. This must be mountain 山, man 亻, making together 仙. His rank is higher than that of an earl or marquis. This must be 公 a duke. He cannot fly because his wings are pressed down. The character formed of wings 羽 under 公 (duke) is 翁. These three words therefore are Ko Hsien Wêng, or Ko the old Genius."

Old Lien was much impressed, and the whole house performed solemn devotions before the tablet of their benefactor. The following day was spent in making offerings at the family graves, after which Lien Ching returned to the President's house.

After our hero had remained at home for some weeks, during which time all the officials and scholars in the neighbourhood had come to compliment him on his success, the President's wife remarked to her husband "No word has been heard of Chao Hua, and news of her loss must reach Lien Ching if he stays here any longer. Now the examination for the third degree will be held at Peking next spring, so why don't you send him away at once to prepare for his examinations there!"

The President said that this was capital advice, and sent for Lien Ching and broached the subject to him. The youth was very well pleased at the notion of seeing Peking, although he would have been glad to make his adieu in person to Chao Hua; but not thinking it proper to suggest such a step he merely expressed his thankfulness, and was sent on his way under the escort of an old servant of the President's.

Not to quite lose sight of our heroine we will mention that she arrived safely at Pe-

king, and that Mao Yü got more and more fond of her, and more and more anxious to marry his daughter to her. Chao Hua was by this time extremely anxious to return home, and hinted her desires to Mao Yü

on several occasions, but he always succeeded in putting her off. In the next chapter we propose to give a fuller account of her adventures.

*(To be continued)*

## NOTES ON CHINESE COMMERCIAL LAW.

The subject of Chinese commercial law has from time to time attracted attention on the part both of sinologues and of commercial men; but hitherto very little definite information has been elicited with regard to it. One of the chief motives for endeavouring to find out how far there was anything in the form of mercantile law in China, was the idea, for some years entertained—and we believe not yet abandoned—of, if possible, establishing at the treaty ports, where, in consequence of the extraterritorial jurisdiction, there is often much difficulty in the legal settlement of commercial disputes—a code which should form a common basis of transactions between Chinese and foreigners. The information, however, which it was possible to elicit upon the subject was far from encouraging, and we believe that, to the present day, the best authorities are inclined to the opinion that in order to attain the end above noticed it would be better to adopt the Code Napoleon, which is in force in Turkey, where extraterritoriality also exists, and where it is said to work satisfactorily.

Mr. Alabaster of H.B.M. Consular service, who was the first to act as assessor in the Mixed Court for the settlement of cases in which Chinese were defendants and British subjects plaintiffs, and who might, therefore, be considered a good authority, wrote a memorandum on the subject as far back as 1867, but came to the conclusion that there was so much confusion that it was impossible to say there was anything in

China worthy the name of commercial law. Mr. Forrest, also of H.B.M. Consular service, who wrote upon the same subject in 1870, likewise gave it as his opinion that there was no such thing as recognised commercial law in China, that trade is conducted almost entirely under rules arbitrarily issued by the native Guilds and that these rules even are not always regarded; and he adds—what is of much importance as showing the difficulty of obtaining any accurate information on the subject—that the attempts to obtain such information from the Guilds as to the rules concerning Bargain Money, and other trade customs, met with no success, as not one of the questions addressed to the Guilds was answered by them.

In the face of the fact that two gentlemen so well qualified to speak on the subject have come to the conclusion that it is impossible to ascertain what Chinese commercial law is, if any such thing exists, it may appear almost a presumption to reopen the subject. But we are disposed to think that the idea that there is no commercial law in China has been adopted somewhat hastily. The science of Law in China, like that pertaining to most other branches of knowledge in that country has stopped short at a certain point, and there are, therefore, no treatises carefully setting forth the main principles of law and the deductions to be made from them, such as we find in other places; nor does there appear to be any code of civil law similar to

the well known Chinese Criminal Code. The commercial law of all countries has been in a great measure nothing more than the result of systematising what in their origin were merely trade customs, and to the present day cases constantly arise in which we are forced to fall back upon custom alone as the basis for their decision. *Usus et consuetudo vincunt legem* is a maxim carefully impressed upon all legal students; and it requires but little practical acquaintance with legal matters to find out how necessary it is at all times to qualify general principles by local rules. If a Chinaman were endeavouring to discover whether there was anything worthy of the name of civil law in England, and, having got so far as to master the law of primogeniture, came upon the custom of Gavelkind which, in Kent and some other places, precisely reverses the ordinary rule, he might well give up his studies in despair; and we suspect if he applied to the Attorney General for explanations he would get little more information than Mr. Forrest obtained from the Chinese Guilds, unless he sent a bumping fee for the work of elucidating these intricate questions.

If in a country so comparatively small as Great Britain we find constant variations in custom, we may expect them much more in a large empire like China, and if it were only possible to obtain thorough information on the subject, there seems, as will be seen by the sequel, good reason to believe that we should find ground for astonishment rather at the uniformity with which certain broad principles of commercial law are applied, than at the diversity which is to be found in trade customs in China in common with every other country in the world.

Considering the difficulty which most foreigners must necessarily experience in discovering principles of Chinese commercial law from their own observation, the fact that even a few clearly defined principles can be traced goes strongly in favour

of the conclusion that more intimate acquaintance with the Chinese and their modes of dealing among themselves, would discover a system of commercial law at least deserving of attention, if not such as, with a few necessary reforms, would compare with the commercial law of other countries, which (and especially that of England) is founded much more upon custom and the necessities of individual cases than upon abstract logical principles. The writer is able from an experience extending over some years to speak with a fair amount of certainty upon the existence in China of the following general principles of law, which he has found either acted upon in commercial transactions, or relied upon by the Chinese in cases which have been brought before the Mixed Court at Shanghai.

The principle of *caveat emptor* applies in China in very much the same way as in England, but with the Chinese, the inspection of a sample is considered final, and the seller is bound only to give goods similar to the sample seen, and, according to the Chinese Custom, impliedly accepted with all faults. The law at home was considered to stand very much in the same position up to the time of the ruling of Baron Bramwell in the case of *Mody v. Gregson*, in which a claim was made for damage resulting from shirtings being finished with size designed to add to their weight, and in which, that learned judge laid it down that the rule of *caveat emptor* does not apply, even when a sample has been inspected, when the fault is one of a character which cannot be discovered by inspection.

The Chinese have a precisely analogous rule with respect to the sale of goods as the English law under the Statute of Frauds. No contract is considered by Chinese custom binding, even if reduced to writing, unless earnest money be paid. This principle was announced very distinctly by the Chinese Magistrate at the Mixed Court at Shanghai shortly after that tribunal was established, and it caused considerable

stir at the time, as a large number of transactions had been concluded by foreign firms with Chinese in respect to which bargain money had not been paid. On the representations of Mr. Alabaster, then Consular Assessor at the Mixed Court, the Chinese Magistrate relaxed the principle in regard to the case actually under consideration, but declared that he would undoubtedly be bound by it for the future. The idea with the Chinese underlying this principle seems to be one of rest, similar to that which inspired the statute of limitations under the English Law, it being the ordinary practice in China to consider the retention of the bargain money as a settlement of the transaction.

The laws in China with respect to Broker and Principal are little understood by foreigners, although there have been several cases which have set them forth in a clear light. As far back as 1867, in a case which was heard in the Supreme Court at Shanghai and attracted considerable attention,—that, namely, of *Ching Paou Tsu v Jardine, Matheson & Co*—the position of middle man as understood by the Chinese was clearly set forth. The case turned upon whether one Chu Quai was treated by the Chinese silkmen as a principal or merely as a broker in the sale of certain silk, which the silkmen entrusted to him and which was bought *from* him as principal, as contended by one side, and *through* him from the Chinese, as maintained by the other. A Chinese witness, one Alee, who had acted as a silk dealer for many years mentioned in evidence, as showing the Chinese custom, an instance in which he sold silk to a foreign firm (Messrs Siller Bros) who failed, and he stated that, on the foreign firm not paying, the silkmen wanted him to pay and did not apply to the foreign firm, but took him before the Chinese authorities who said that the silk had been *delivered* to him and should be paid for by him. He gave further evidence to the effect that it was customary for Chinese sellers to look, in

the first instance, to the middleman and that as long as they trusted him, the name of the principal did not appear, but, if they could not obtain payment from him, they then held to their right to fall back upon the principal. It appeared that in the case with regard to which the witness had been taken into the City the Silk had not, in fact, been *delivered* to him, but the authorities decided that he was responsible for seeing that the sellers were paid on account of the goods having been *entrusted* to him for sale. This statement was borne out by the general facts of the case in which it was made; and the ordinary course of dealing shews that the custom as here set forth is actually that which obtains among Chinese. This rule is at first sight in antagonism to the recognised relations of principal and agent according to English law, but it curiously happens that the custom is not altogether unknown at home. It is identical with the usage existing at Lloyds in regard to the settlement of Insurance losses, which is set forth in Arnould's Marine Insurance as follows:—  
“By the general usage of the law mercantile, the *insurance broker* is considered as debtor to the *underwriter* for the premiums, while the *underwriter* is debtor to the *assured* for the loss: a custom however, has long prevailed at Lloyd's, and is well known to all who transact business there, that the insurance brokers settle with the underwriters according to the state of their accounts with them, in which accounts the *broker* is made the debtor to the underwriter, for all premiums on any policies effected by him with such underwriter, no matter on whose account; and the underwriter, in the same way, is made *debtor to the broker for all losses*, as between the underwriter and the broker;—such settlement on account is considered as payment according to the custom of Lloyd's; whether it is also to be so considered as between the underwriter and the assured, depends upon the question whether the

assured can fairly be presumed, from all the circumstances of the case, to have been cognisant of the usage." As between two Chinamen there is never any doubt as to both parties in a transaction being cognizant of this custom, but, as may easily be conceived, it has been a fruitful source of dispute and litigation in transactions between foreigners and Chinese.

There is a well established custom in China with regard to master and servant that the master may dispense with the servant at a moment's notice and that the latter may leave in the same manner. Chinese employed by foreigners, if unaware of the difference in foreign law, never raise an objection to being sent away at any moment and being paid only up to the time of leaving. Even in Hongkong, where the natives have a general knowledge of the English rule in the matter, Chinese servants seldom object to being sent away without the customary month's notice.

There is an important difference in the Chinese law with reference to guarantees as compared with the English law on the same subject. It is well established that a verbal guarantee is binding in China, the system of mutual responsibility being largely incorporated into all business and social relations. This point was never disputed by Chinese until they discovered from the lawyers that the English rule differed from their own.

With respect to the laws of partnership in China, considerable obscurity exists, probably on account of there being in China, as in other places, a variety of arrangements which may be made between partners themselves. The commonest form of commercial partnership however seems to be that one man, often a very small partner or at times even not an actual partner, is deputed to represent the firm to the outside world, and the authority of a man so held out to bind the concern is seldom questioned. In the event of a failure a similar plan seems to be generally resorted

to, to that with regard to middle men. The man immediately trusted is at first held to be responsible and he is looked to to induce the firm to pay whatever may be due from it; but, failing to obtain redress from him, the creditors still hold the right to proceed against the others who are active partners—but there seems to be an arrangement by which there may be sleeping partners who are not held responsible to the outside world. The rules, however, on this subject have not been ascertained, so far as the writer is aware with any degree of precision. So much inconvenience has resulted from this cause that Mr Smale, chief Justice of Hongkong, recently called attention to the subject and it is understood that an attempt will be made in that colony to introduce an ordinance providing for the registration of the partners in Chinese firms, under some system analogous to that which exists in France at the present day.

The above facts are sufficient to show that certain broad principles of commercial law are very generally established among the Chinese and in addition to the points cursorily noticed there have been from time to time indications of well defined rules existing in respect to other branches of commerce, such for example as promissory notes, title deeds of land and the like. The mode in which business has hitherto been conducted in China by the foreigners, that is through the medium of Compradores or other Chinese who have the immediate dealing with their own countrymen, has prevented men practically engaged in business from obtaining direct knowledge of these customs and it is probably due to this in no small degree that the idea has got abroad that there is absolutely no commercial law in China. In the cases too where foreigners have had recourse to Chinese law through the Authorities, the latter have for the most part been anxious to shield their countrymen and have consequently been unwilling to give forth any principles which

might bind them in future cases. As between Chinese themselves, however, there appear to be, in regard to most important commercial points, tolerably well defined rules. For the most part, however, Chinese trade disputes are left by the officials to be settled by the Headmen of the Guilds, who are recognised as a species of commercial tribunal, and the aid of the Mandarins is more frequently called in to enforce the decisions arrived at by the Guilds than to decide cases in the first instance.

This peculiarity has doubtless in no small degree prevented commercial law in China from attaining anything like a scientific standing. The absence of a well arranged system may also be accounted for by two prominent causes, first the contempt with which the literary classes in China have always regarded all matters relating to trade and secondly, the conspicuous want of power in the Chinese mind to adapt abstract principles to the practical affairs of life. That any Chinese scholar should think of neglecting the "Great Learning" and the "Little Learning" for the sake of being able the better to do justice between Wong and Ting who may have had a dispute in the course of their commercial dealings, would be entirely contrary to all the instincts of the officials and Literati in China. On the other hand, the peculiar subtlety of the Chinese mind is such, that any attempts on the part of the trading classes themselves to raise a scientific superstructure on the basis of their trade customs would be likely to fail by running to waste in *quasi* scholastic pedantry. The Chinese mind, though eminently acute and logical, lacks the practical drift which western nations have acquired through the influence of inductive philosophy and would be especially liable, in attempting to lay down general principles of commercial law, to fail by endeavouring to carry those principles further than

would be consonant with the common sense, which, in the conduct of the ordinary affairs of life, strongly underlies a great deal of pedantry and affectation, in the Chinese character. Thus the official classes have apparently abstained from an attempt to form a system of Chinese Commercial Law from contempt for trade; and the trading classes from an equal contempt of the only kind of reasoning, which, according to Chinese ideas, would be considered worthy of anything pretending to be in the nature of a learned or philosophical treatise—a logic so inexorable as to carry principles to extremes which all must recognize as absurd when applied to every day business. When it is remembered that, even in regard to a system of law so carefully elaborated by centuries of thought as that of England, the highest power of the lawyer is shown rather in a nice appreciation of the limits beyond which individual general principles will not apply, than a mere knowledge of the principles themselves, the difficulties which have stood in the way of the formation of such a system in China will be readily appreciated. Because, therefore, China has hitherto fallen short of this, we think it would be too much to assume, in the face of the well defined rules which have been ascertained to exist in regard to many of the more important branches of commercial law, that the Chinese have not, even now, trading customs as well defined as was the Common Law of England in the early days when we were without commentators, text writers, the public press, and above all, our system of inductive philosophy, which has tempered even reasoning of an abstract and otherwise deductive character, all which elements have worked powerfully together to raise up a scientific system upon the basis of what at first were mere customs for the convenience of those engaged in trade.

A. C. D.

## THE PENINSULA OF LEI-CHOU.

## A STUDY IN CHINESE GEOGRAPHY.

In compiling the notes forming the subject of this article, the writer has had a twofold aim before him, viz., to give the reader some information of Lei-chou, and to show, by doing so, what kind of information may be obtained from certain Chinese geographical works. He has, therefore, to apologize for allowing himself to be occasionally led away from the subject proposed in the heading by inserting notes which do not so much bear upon the description of Lei-chou as that of the works from which part of his statements have been derived.

The Peninsula of Lei-chou extends from about 20°15' to 21°30' N. lat., with an average length of 75 nautical miles. It is half as broad as it is long, and its direction, like that of the greater part of the peninsulas on the globe, is from North to South.

Lei-chou forms the Southern point of the Chinese continent, and the fact of its having an island, though a comparatively big one, opposite to its Southern end, strongly reminds one of the "*similitudines physicae in configuratione mundi*" mentioned by the author of "*Kosmos*," whose attention was first drawn to the strange similarity in the shape of all the Southern extremities of our great continents. Whilst the Northern coasts, he argues, have, as a rule, no characteristic formation, the South is full of peninsulas, each of which is generally accompanied by an island. Witness Italy with Sicily, the East Indian Peninsula with Ceylon, Corea with Quelpaert, and, I may add, Lei-chou-fu with Hainan. But when compared with the former examples, this is only a miniature copy of the general formation; it is the somewhat misshapen repetition of the other peninsulas of Asia, the short and scanty tail of the elephant-like body of China.

If the meagre accounts we possess about this part of the Kuang-tung Province are correct, the general features of the country are quite different from those of the neighbouring departments. Carl Ritter\* compares the Peninsula to Florida or Jutland, but considers it far more fertile, more populous and better cultivated; indeed similar to the Northern Netherlands. Ritter's knowledge of Lei-chou was chiefly founded on the narrative of a journey, which for this and also for other parts of the Kuang-tung Province has long been the only source of information, viz. the "*Diary of a Journey from Manchao on the South Coast of Hainan to Canton*," first published by Capt. Purefoy in the "*Asiatic Journal*" Vol. XX. 1825, pp. 521 to 536, and 621 to 627. The same article appeared with slight alterations under the title: "*Journal of a trip overland from Hainan to Canton in 1819 by J. R., the supercargo of the English ship 'Friendship,' Captain Ross*." It was printed in pamphlet form and intended to be circulated among the writer's friends.† Parts of

\* *Erkunde von Asien*, III., p. 821

† A separate copy of the Journey may be found in the City Hall Library, Hongkong.



it have been reprinted and accompanied by remarks by Dr. S. Wells Williams in the *Chinese Repository*, Vol. XVIII, No. 5 p. 225 to 253. The two articles derive their origin obviously from one common source, though they are published by different authors. It is hard to say, who was the original writer. The Diary was probably kept in common by Capt. Purefoy, who was a passenger on board the *Friendship*, and Mr. J. R. the supercargo. According to the article in the *Asiatic Journal*, the journey was commenced on the 11th November 1804, and concluded on the 16th February 1805, while the article of J. R. contains the same dates, but with the years 1819 and 1820, which shows that either one of the two articles is not genuine, or one of the two writers, who both profess to have been of the party, had rather a bad chronological memory in regard to the events of his life.

The "*Friendship*" was bound from Macao to Taron in Cochin China, and shipwrecked near Wan-chow (Man-chow) in Hainan, whence the expedition overland to Canton took place. The Diary kept during this involuntary journey is, to use Ritter's expression, the "first rapid glance at that maritime province (Lei-chou) hitherto almost unknown to Europeans;" still it is only a glance, and a hasty one, the diary of an educated shipmaster, kept with the regularity of a log-book, not without merit for its vivid sketches of nature and life, but not quite beyond suspicion as a book of doubtful origin and not free from exaggerations and errors. This "Diary" such as it is, is the only authority as regards the interior of Lei-chou from which we may gather an idea of the impression it makes on the foreign traveller.

According to this account, the Southern part of the Peninsula is plain and level, without any remarkable hill; the more one comes North, the country becomes gradually more hilly, and the more its aspect approaches to that of the adjoining Northern departments. The soil is a dark reddish clay in the South, where sugar and paddy plantations inter-

change with fields of pasturage; endless rice-fields were seen North of the city of Lei-chou-fu; farther North gardens with all kinds of fruits. The remarks of the "Diary" make one infer that the Peninsula is a blessed region, and confirm what the Jesuit writers say of it, viz. that "the territory of its city is the finest and most fertile of all the Western cities of the province."

I shall, in the course of these notes, speak again about the agricultural character of Lei-chou and show how well this description of Capt. Purefoy's journal agrees with that contained in the various Chinese records referring to it.

Lei-chou is now a department of the Kwang-tung province, governed by a *Chih-fu*, or Prefect, who again receives orders from the *Tao-t'ai* of Hainan, or the "Viceroy," as he is called in Captain Purefoy's Diary, not very correctly, though the *Tao-t'ai* of Lei-ch'uang, residing at Ch'uang-chou-fu, Hainan, is supposed to hold a more independent position than any of the other *Tao-t'ai* in the province.

Pending a verification of the correctness of the coast as given in the latest Admiralty chart the area of Lei-chou may be calculated at 640 geographical, or German square miles, equal to 13,600 English square miles.\*

As compared with other peninsulas of the Globe that of Lei-chou ranks very low in size. I give the area, in geographical, or German square miles, of some of the better known:—

Corea,.....	geogr. square miles,	4,100
Florida,.....	" "	1,100
Jutland,.....	" "	915
Crimea,.....	" "	476
Gujerat,.....	" "	300
Lei-chou,....	" "	160

\* In calculating this area, as well as that of Hainan, as given below, I have used Klügel's Tables for the Calculation of Areas (*v Klöden, Handb. d. phys. Geogr. p. 61*), dividing the space of one degree of latitude and longitude into 36 trapeziums, to each of which I allotted the proportion found for the respective latitudes by Klügel. One geographical, or German square mile = 21.28 Engl. sq. miles.

Hainan is very nearly four times the size of the Peninsula. I calculate its area at 640 geographical, or German sq. miles, or 13,600 English sq. miles. This figure may be compared with the following areas:

Borneo,.....	geogr. sq. miles	13,600
Madagascar,...	" " "	10,926
Java,.....	" " "	2,326
Cuba,.....	" " "	1,960
Iceland,.....	" " "	1,864
Haiti,.....	" " "	1,868
Ceylon,.....	" " "	1,200
Hainan,.....	" " "	640
Sicily,.....	" " "	464
Jamaica,.....	" " "	278
Porto Rico,.....	" " "	185
Banca & Biliton, ..	" " "	330

The whole circuit of Lei-ch'ung (i.e. Hainan and Lei-chou) thus occupies an area of 800 geogr. or German sq. miles, or 17,000 English sq. miles.

As a department, Lei-chou is divided into three districts or hsien, viz. 'Hai-k'ang hsien, 海康, the capital of which is identical with the city of Lei-chou-fu, and which occupies the middle part of the Peninsula; Hsü-wên hsien, 徐聞, in the South; and Sui-ch'i hsien, 遂溪, in the North.

All I have said so far on the Peninsula may be easily derived from foreign works, and so was the sketch given by Ritter, who when speaking on the Canton Province justly regrets knowing nothing but the title of the *Kuang-tung t'ung chih* and remarks, how much more complete our knowledge of Kuang-tung would be, "were we in possession of that work." I shall now attempt to compile some notes of native origin, chiefly through the medium of the *Kuang-tung t'u shuo*, 廣東圖說, i.e. "Text of the Map of Kuang-tung," which itself is a Chinese compilation from other native works like the different local records of departments and districts, the *Ta ching yi t'ung chih*, *Kuang-tung t'ung-chih* and others; and which, being of modern date (1862 to 1869) and pervaded by a certain tendency to completeness, may be at present considered the most exhaustive Chinese topographical work on the Province of Kuang-tung.

The *Kuang-tung t'u shuo* reviews, according to a uniform plan and with great regularity every district of Kuang-tung. Each sketch is preceded by a note on its general position, in which the distance in *li* from the capital of the *Fu* plays a principal part. The columns which follow are historical, but do not give more than the names of the countries and subdivisions of which the respective districts formed parts at certain periods. Then follows the inevitable note on the circuit and height in *chang* (cubits) and *chih* (feet) of the city wall, and the breadth and depth of the ditch, if there is any to be described.

The next chapter is dedicated to the mountains and heights, and these are, I dare say, registered with the most conscientious accuracy; but the foreign geographer looks in vain for remarks on the height or geological features of the elevations of the country,\* and the multitude of

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\* The *Kuang-tung t'ung-chih*, from which the greater part of the hydrographical and orographical notes contained in the *Kuang-tung t'u shuo* are borrowed, gives, in the chapter entitled Shan-ch'uan 山川, i.e. Mountains and Rivers, in most cases the circuit in *li* of the basis and the height in *chang* (=11½ feet), sometimes in *jen* (=5 to 8 cubits?) of small and middle sized mountains. But this is apparently not the absolute height above the level of the sea, but an estimate founded on a rough calculation as far as this may be done without the aid of logarithms and trigonometrical formulas. The Lo-yang shan 羅陽山 in Ling-shan hsien (Lien-chou-fu) is given as being a thousand *chang* (=about 11,750 feet) high; of the same mountain Father Martini states, that it takes two days to ascend it. These two statements are about of the same value to the foreign geographer; all they say is, that the Lo-yang shan is a comparatively high mountain, and probably a great deal higher than certain other mountains the height of which is estimated at only 200, 500, 300 etc. *chang*. From a European point of view these figures are certainly erroneous, and it may perhaps be called a coincidence if the Chinese and foreign estimates of a mountain agree with each other, as in the case of the Lo-fou-shan, which, in the *Kuang-tung*

names given, together with the explanation of their origin, is little adapted to produce even an approximate idea of its orographical character. Even hints as to the importance of certain mountains or ranges are very scarce. Small islands are generally mentioned amongst the mountains, with the only addition that they are "Hai-chung," within the sea, and so many *li* distant from the capital of the district. The distance from the latter, and the direction of the compass in which each of the mountains or hills is situated, are never omitted.

The chapter on the mountains is generally followed by an enumeration of all the rivers and streams watering the district. "The river *so* and *so* rises in *this*

*t'ung chih* is given as measuring 360 *chang* (=4,280 feet). (Another authority gives 3,600 *chang*, 丈; but this is obviously an error of the board-cutter's, and was probably intended to be 3,600 *chih*, 尺, which is equal to 360 *chang*). Moreover, the height of high mountains is, unlike that of the Lo-fou-shan, generally given in round figures, as 100, 200, 500, 1,000 etc. *chung*, and often in doubtful expressions as 1,000 *jén*, 仟, or "several hundred *chang*" (*shu pai chang*), or "several hundred *jén*" (*shu pai jén*), etc. All this proves, that, with the exception of a few instances, the Chinese, although according to Father Martini "*Montium scrutatores nimii*," are not very particular about the estimates of the height of their *Shan* and *Ling*, but it does by no means say that they are altogether useless. For, as the collections of names of thousands of *Shan*, *Lin*, *Chung*, *Shih*, etc., contained in the different records of the Empire, as well as even the better class of native maps, leave us entirely in doubt as to their importance, so that in a single case we would never know whether the *so* and *so Shan* may be called a hillock, a hill, a middle sized mountain, or one of respectable height, every hint respecting the size of mountains must be welcome. I have thought it worth while to prepare a comparative list of the height and circuit at the basis of the principal mountains of Kuang-tung, by picking out from the thousands of heights given in the Kuang-tung *t'ung chih* all those which exceed 300 *Chang* (3,525 English feet) and

or *that* part of the district called *so* and *so*; it enters the territory of the *Hsien* on *this* and *this* point of the boundary, flows in *this* or *that* direction, passes *this* or *that* mountain, rock, bridge, town, etc., bends to *this* or *that* direction of the compass, receives *this* or *that* tributary and"—after being carefully but dryly recorded with every noticeable curve or deviation from the general direction of its course,—“disembogues into the sea at *so* and *so* bay, anchorage, or fort.” This is the stereotype form for every hydrographic statement about rivers contained in the *Kuang-tung t'u shuo*, which, in the strictest sense of the word, is a topographical work and avoids every reflection on the scenery, geological nature, etc., of the localities described.

give now from my manuscript, which contains some eighty names, the principal items representing what I may safely call *the highest peaks of Kuang-tung according to native estimate*.—(See Tables on pages 153-4.)

The height of certain mountains in the interior of Hainan, which one would expect to find amongst the prominent items, is omitted in the *Kuang-tung T'ung-chih*, no doubt, because being occupied by savage tribes of mountaineers they were not accessible to a quiet survey; the same might be said of mountains in the Miao-tzu Districts of Lien-chou, Lien-shan, etc., about which we remain likewise in doubt even as to the native estimate of their height.

A comparison of the figures given with the general impression foreign travellers received of the height of some of these "highest" mountains, shows that we have to deduct a fair percentage amounting to more than a half, as an allowance for error and exaggeration. For while in the case of hills and hillocks we may take the Chinese data with more confidence, there being less impediments to finding their approximate height, it appears that the orographers who directed the surveys, the result of which is represented in the *Kuang-tung-t'ung-chih*, were especially prone to exaggeration in the case of mountains famous for some other reason than height. As the name of the "Mei-ling" is known throughout China, it must necessarily be an enormous elevation; hence the 1,350 *chang*, of which we might safely cancel a thousand, as even the estimate of 3,000 feet given in the quarto account of Mcartney's Embassy seems to be overrated.

<i>Name in the Peking Dialect.</i>	<i>Chinese Characters.</i>	<i>Position given in the Kuang-tung-t'ung-chih.</i>	<i>Approximate position as given in the Kuang-tung-t'ung.</i>		<i>Height in C. (=Chang) J. (=Jên.)</i>	<i>Height in English feet.</i>	<i>Circuit of basis in Li.</i>
			<i>N. Lat.</i>	<i>W. or E. Peking.</i>			
Chin-lien-shan,.....	九連山	80 Li E. Lien-p'ing-chou.....	24°28'	W. 1°47'	2,000 C.	23,500	500 to 800
Shih-ya-shan,.....	石亞山	80 Li W. do. ....	?	?	2,000 C.	23,500	...
Mei-ling,.....	梅嶺	80 Li (N.) Nan-hsiung.....	25°25'	W. 2°21'	1,850 C.	15,862	...
'Hung-ai-shan,.....	洪崖山	90 Li E. do. ....	25°20'	W. 2°08'	Several thou- sand Jên.	{ 10 to 20,000	50
Lien-'hua-shan,.....	蓮花山	80 Li N. 'Hai-feng .....	23°10'	W. 1°57'	1,000 C.	11,750	50
Ch'i-t'ou-ch'ang,.....	旗頭嶂	100 Li N. Lu-feng .....	23°23'	W. 0°56'	1,000 C.	11,750	...
Hsieh-t'ung-shan,.....	雪洞山	60 Li N. Chang-ning .....	24°19'	W. 2°28'	1,000 C.	11,750	...
Ko-lo-shan,.....	戈羅山	80 Li S.E. do. ....	...	...	1,000 C.	11,750	...
'Hou-t'ò-ling,.....	猴子嶺	25 Li S.E. Lien-p'ing-chou.	24°17'	W. 1°57'	1,000 C.	11,750	...
Shih-érh-p'ai-shan,.....	十二排山	30 Li E. do. ....	?	?	1,000 C.	11,750	80
Pu-lu-shan,.....	扶盧山	40 Li E. Sst-'hui.....	23°26'	W. 4°02'	1,000 C.	11,750	...
San-kuet-shan,.....	三貴山	50 Li N. do. ....	?	?	1,000 C.	11,750	80
Lo-yang-shan,.....	羅陽山	30 Li E. Ling-shan .....	22°26'	W. 7°22'	1,000 C.	11,750	...
Ch'i-mu-ch'ang,.....	漆木嶂	40 Li W. Chang-lo.....	23°47'	W. 1°09'	1,000 C.	11,750	...
Ming-shan,.....	明山	40 Li S.E. Chia-ying.....	?	?	900 C.	10,575	80
T'ung-ku-shan,.....	銅鼓山	80 Li S.E. do. ....	?	?	900 C.	10,575	100
Wang-shou-shan,.....	王壽山	180 Li N.E. do. ....	24°37'	E. 0°02'	890 C.	10,457	200

Name in the Peking Dialect.	Chinese Characters.	Position given in the Kuang-tung-t'ung-chih.	Approximate position as given in the Kuang-tung-t'ung.		Height in C. (=Chang) J. (=Jên.)	Height in English feet.	Circuit of basis in Li.
			N. Lat.	W. or E. Peking.			
Ta-ch'ang-shan, .....	大樟山	20 Li E. 'Hai-fêng.....	?	?	700 C.	8,225	...
Shuang-kuei-shan, .....	雙桂山	50 Li S. do. ....	22°48'	W. 1°10'	700 C.	8,225	7
Ming-shan, .....	明山	150 Li W. Ch'ieh-yang.....	23°33'	W. 0°37'	700 C.	8,225	40
Ta-tung-shan, .....	大隆山	120 Li S.W. Hsin-ning.....	22°	W. 4°15'	600 C.	7,050	20
Tu-shan, .....	獨山	140 Li W. Ch'ieh-yang.....	23°35'	W. 0°38'	650 C.	7,637	30
Fêng-'huang-shan, .....	鳳凰山	50 Li W.N.W. Jao-p'ing....	23°54'	E. 0°18'	600 C.	7,050	100
Hsi-yüan-shan, .....	西源山	60 Li E. Tè-ch'ing.....	?	?	600 C.	7,050	80
Shuang-'hao-ling, .....	雙鶴嶺	130 Li N.E. do. ....	23°17'	W. 4°38'	600 C.	7,050	80
T'ien-ling-shan, .....	天嶺山	60 Li S.E. Lung-mên.....	?	?	1,000 J.	...	...
Pao-shan, .....	寶山	25 Li N. Wáng-yüan.....	24°49'	W. 3°09'	1,000 J.	...	...
Chan-ch'i-shan, .....	展旂山	170 Li N.E. do. ....	?	?	1,000 J.	...	...
Wéng-shan, .....	翁山	Wéng-yüan-hsien.....	?	?	1,000 J.	...	...
Tieh-shan, .....	疊山	{ Chao-ch'ing-fu, on the } { boundary Sst.'hui.... }	?	?	1,000 J.	...	100
Kao-chia-shan, .....	高峽山	30 Li E. Chao-ch'ing.....	23°10'	W. 4°19'	1,000 J.	...	30
T'ung-ku-shan, .....	銅鼓山	30 Li S.W. do. ....	23°04'	W. 4°24'	1,000 J.	...	30
Ting-'hu-shan, .....	頂湖山	40 Li N.W. do. ....	23°18'	W. 4°18'	1,000 J.	...	100
Pai-shih-ling, .....	白石嶺	40 Li W. Lo-'hui.....	19°11'	W. 6°39'	1,000 J.	...	...

A rough sketch of the outline of the coast is added to this chapter in all the maritime districts, which, imperfect as it is, may yet prove of some little use to mariners in those parts of the China coast which are utterly unknown. The information given on this subject is likewise uniform in all the districts. It may here be remarked that in Lei-chou, as well as in certain other parts of the Province, anchorages are termed *Chiang*, Canton Dialect *Kong* 港. Some of these "*Chiang*" are mentioned with the addition, that "*sea going vessels (junks) may lie at anchor there,*" or that they are "*difficult of approach on account of hidden rocks,*" or that the sea in that part of the coast is "*shallow and sandy,*" etc. Where we are able to identify the part of the coast thus described, with a certain point which is marked on our sea-chart and the position of which is not doubtful, the Chinese notice may certainly become of practical use to him who understands the hint and has occasion to take advantage of it.\*

\* As the coast West of *Tien-pai* is comparatively little known, I shall in the following note give an abstract from the *Kuang-tung t'u shuo*, of the China Coast from the boundary of Annan to *Tien-pai*. The positions added to the names of some of the localities mentioned are, if not otherwise stated, those in which they are given in the Chinese map "*Kuang-tung-t'u*" and may, at the best, be called approximate.

According to that map, the Western boundary of the China Coast is about 15 miles West of Cape *Pak-lung*, the position of which is given in every sea-chart, and eight miles West of *Choukshan* (竹山埠). In the Chinese map Cape *Pak-lung* is represented as a small island in  $21^{\circ}43'$  N. lat., and  $8^{\circ}33'$  W. of Peking, and is called *Pai-lung-wei* (C. D. *Pak-lung-mi*), i.e. White Dragons' Tail. (The character 尾, *wei*, tail, is very commonly applied to prominent parts of the coast.) About five miles to the E. S. E. is a bank called *Hsi-hsien-sha*, 西蜆沙. West of the Cape, on the boundary of Annan, a dangerous pass is recorded as forming the maritime frontier. The City of *Ch'in-chou*, (C. D. *Yam-chau* 欽州) lies at the head of a bay, the ent-

These hydrographic notes are followed by what we might call the Administrative Chapter. It commences by giving the title of the highest civil mandarin having his *yamèn* in the capital of the district described. This is in most cases a *Chih-hsien*, but in the *Fu* cities, of course, a *Chih-fu*, or if it happens to be the capital of a circuit, a *Tao-t'ai*. It may here be remarked, that the average area in *Kuang-tung* of a district (*Chou-T'ing*, or *Hsien*) is 878 English sq. miles, i.e. about the size of Warwickshire, England, and exceeding that of the Duchy of Coburg-Gotha. The average area of a county in England is 1278 Engl. sq. miles. That of a *Fu* or Department may be fixed at 7,860 Engl. sq. miles, i.e. about the size of the kingdom of Wurtemberg; that of a *Tao* or Circuit, the territory governed by a *Tao-t'ai* may be given as of about twice that size; the *Tao-t'ai* residing at *Ch'ao-chou fu* commands over about 18,300 Engl. sq. miles, i.e. an area nearly equal to that of Greece.

rance of which is guarded by an island called *Lung-mun* or Dragon's Door; another island in that neighbourhood is called *Chiang-sha-wan* (C. D. *Kong-sha-wan*, 江沙灣  $21^{\circ}48'$  N. lat. and  $8^{\circ}9'$  W. of Peking); it is described as being "difficult of approach on account of rocks." The coast of *Ho-pu-hsien*, the district adjoining *Ch'in-chou* is remarkable for the port of *Pei-thai* (Canton Dialect *Pak-hoi* 北海).

*Pak-hoi* is the emporium for the trade in all the articles of the "West Coast," and the chief port of the Gulf of Tonquin. Our sea charts appear to be rather incorrect in that neighbourhood, less so the Chinese map of the *Kuang-tung-t'u*, bearing a greater resemblance to a sketch handed to me by Capt. Cocker, Chinese Rev. Str. *Ling-feng*. According to this sketch, the anchorage of *Pak-hoi* forms the Southern part of a bay, at the head of which (according to the Jesuits in  $21^{\circ}38'54''$  N. lat.) the city of *Lien-chou-fu* is situated. On the South, this bay is protected by a neck of land running out of the continent from the NE. and rising into a promontory called *Kuan-t'ou shan*, 冠頭山 (according to the *Kuang-tung t'u* in  $21^{\circ}35'$  N. lat. and  $74^{\circ}6'$  W. of Peking, but Capt. Cocker's

The next subordinates of the *Chih-hsien*, *Chih-chou*, etc., are the magistrates of a number of subdivisions of the district. In the country these magistrates are generally styled *Hsün-chien* 巡檢, or "Township Magistrates," as the term is explained by Mr. T. T. Meadows, but if the sub-district contains the capital of the district itself, it is governed by a *Tien-shih* 典史, who besides his administrative functions, is in charge of the gaols and prisons of the dis-

trict magistrate. (Meadows, *Desultory notes on the Government and People of China*, p. 96.) Each of these subdistricts is again divided into so many *Ta-hsiang*, 大鄉, or parishes with so many *Hsiao-ts'un*, 小村, or villages, each. The *Ta-hsiang* or parishes are in *Lei-chou fu* called *Shé* 社, as *Hsin-an shé*, the parish *Hsin-an*, *Tung-ch'ang shé*, the parish *Tung-ch'ang*. This designation is, however, comparatively rare, so that in the text of the *Kuang-*

sketch has it 5 miles farther South). The anchorage is described as containing sandbanks to the extent of several *li*. The North Eastern corner of the Gulf is remarkable for the port of *An-pu* (Canton Dial. *Om-pò*, 暗舖港) which here marks the boundary between *Kao-chou fu* and *Lei-chou fu*. In about 21° N. lat. and 109° 0'45" long. East of Greenwich (on sea-charts farther to the West, but according to a communication of Capt. Cocker almost due South of the highland of Pak-hoi) is the Island of *Wei-chou*, 潤州 (on sea charts *Guie-chow Isl.*) a perpendicular cliff of about 400 feet in height, said to possess a good harbour. The *Kuang-tung t'u shuo* describes *Wei-chou ling* amongst the mountains of *Sui-ch'i hsien* as being above 70 *li* in circuit. Its old name is *Ta-péng lai*, (Martini, *Ta-fung-lai*) 大蓬萊. It contains eight villages, the inhabitants of which gain their livelihood by the production of vegetables and medicinal drugs. The neighbourhood is supposed to produce pearls. A smaller island South-East of the last is called *Shé-yang-shan* (Snake-sea Island, on charts *Cha-yung-Isl.*) and is stated to be ten *li* in circuit. Two peaks (500 feet high) staring at each other like snakes, which they resemble in shape, have given rise to the name. This island is also called *Hsiao-péng-lai*, 小蓬萊.

The West Coast of *Lei-chou-fu*, it has been remarked, commences at the port of *An-pu*. About 6 miles South of this place, at an anchorage called *Hsia-lu-chiang* (C. D. *Há-lok-kong*, 下落港) hidden rocks make the approach difficult. At *Lo-min* (C. D. *Lok-man*) Anchorage, 樂民港 (21°13' lat. and 7°3' W. of Peking) "sea going vessels may lie at anchor." At *Po-li-chiang* (C. D. *Pok-li-kong*, 博里港) about 15 miles further South, the coast becomes rocky and dangerous again; the same is

recorded of '*Hung-pai* anchorage, 洪排港, in 2° 53' N. lat., and '*Hai-k'ang* (C. D. *Hoi-kong*) anchorage 海康港, 12 miles further South. In 20° 35' the Anchorage of *Wu-shik* (C. D. *U-shek*, 烏石港), the region bearing on charts (20° 33' N. lat.) the name *Mt. Woshek*, is mentioned as being shallow and very sandy. At *Liu-sha-chiang* (C. D. *Lau-sha-kong*, 流沙港) in 20° 30' N. lat., and at *Put-téng-chiang* (C. D. *Put-tung-kong*, 八登港) 4 miles South of it, sea-going junks may lie at anchor. *Lau-sha* may be found here in some charts.

The South Western corner of the Peninsula, the *Cape Cami* of foreign charts, is remarkable for the anchorage '*Hai-chu-chiang*, or Sea Pearl anchorage. The name "*Cape Cami*" appears to be derived from a village lying in that neighbourhood, which is called *Chio wei ts'un* (Canton Dialect *Kok mei-ts'un*, 角尾村), i.e. Horn's End village, the Cape standing out prominently into the sea, and being of a pointed shape, much more so than it is represented on our charts I am told by captains navigating in those waters.

The Northern coast of Hainan Strait has many small anchorages, but all the traffic, particularly between Hainan and the continent is concentrated at the port of *Hai-an* (C. D. *Hoi-on* 海安), almost opposite to that of '*Hai-k'ou* on Hainan. Ten miles East is *Pai-sha* (C. D. *Pák-shá*, i.e. White Sand) Anchorage, with a fort. The South Western corner or *Lei-chou* appears likewise to be dangerous on account of rocks, which are mentioned as existing in the small bay of *Ch'ing-wan tun*, 青灣墩 (in 20° 17' N. lat. and 6° 30' W. of Peking, which point is however rather distant from the coast on our sea-charts). Rocks are, it appears, a great impediment to navigation from that point up to *Nan-shao*

*tung-t'u* I have besides those in *Lei-chou-fu*, met with only one parish called *shé*, viz. that of *San-ho-shé* in *'a-pu-hsien*. Parishes are oftener called *tu*, 都, or *pao*, 堡; but there is no restriction as to the local use of several other terms of the kind. Thus the character *yo*, 約, is in use throughout the districts adjoining the upper course of the East River to the N.E. and S.W., viz. *'Ho-yüan*, *Lien-p'ing-chou*, *Chang-ning*, *Lung-mên*, *Yung-an* and *Chang-*

*lo*,—*Lung-ch'uan* and *'Ho-p'ing* being excepted. The same character is also applied to "neighbourhoods" comprising several *Hsiao-ts'un*, and forming subdivisions of parishes again. The character *tung*, 峒 (or 崗), is used for parishes in alpine regions, as in the mountainous part of *Lien-p'ing-chou* on the boundary of *Chiang-hsi*, of *Chin-chou* on the boundary of *An-nan*, and the whole interior of *Hainan*, where the sub-districts occupied by the *Li* moun-

*wan* (C. D. *Nám-shiu wan* 南昭灣) in lat. 20° 22'. North of that bay, a village with the name *Ch'ih-k'an* (C. D. *Ch'ik-hom*, Chuck hum, 赤坎) appears on the Chinese map, and is called an anchorage on the corresponding map of the *Kuang-tung t'ung-chih*. Another place of the same name lies on the Northern part of this coast, viz. in lat. 21° 14'. A place of that name is said to possess some traffic with junks to *Ch'ao-chou fu* and *Fu-chien*. (See *Chinese Repository* Vol. V. p. 843, where R. Morrison, in an article on the Coast of China, places it on the S. W. Corner of the Peninsula, and *Swatow Customs Trade Report* for 1868, p. 95.) When first searching for this place, I was in doubt, whether the Northern or Southern one of the two *Ch'ih-k'an* was meant, but as the Northern one is called *fou* 埠, i.e. "port," while on the latest and best Chinese map the Southern one is merely represented as a village on the coast, which, moreover, is described as dangerous of approach, I am now inclined to place the "Port" of *Ch'ih-k'an* or *Ch'ik-hom*, in about 21° 19' N. lat. and 110° 30' 30" E. long. of our latest Admiralty Chart. The trade of *Ch'ih-k'an* is guarded by a native custom-house.

*Chün-nang Chiang* (C. D. *Kom-nong kong* 錦囊港), the harbour of the city of *Chün nang so*, in *Hsü-wên hsien* in lat. 20° 28', and *Pan-chiu wan* (C. D. *Pau kan wan* 班鳩灣, in lat. 20° 38', are both anchorages for sea going junks.

Between five and fifteen miles North of *Pan kau wan* there are, about three miles distant from the coast, two small islands. The Northern one is called *Pei-li fou* (C. D. *Pak-li fou*, 北莉埠), the Southern one *Hsin-ya fou* (C. D. *San-á fou* 新芋埠). The entrance to the city and port of *Lei-shou fu* can only be a few miles to the N.W. of *Pak-li* Island.

North-west of those two islands is the

Island of *Now-chow* (硃州) not quite unknown to foreigners and sometimes called at on trips from Canton or Hong-kong, to Hainan. The Northern part of the Island is intersected by the 21st degree of latitude. The late Capt. Vasallo, then commanding the Chinese rev. str. *Péng-chou-hai*, placed the extreme West point of the Island in 20° 53' 10" N. lat. and 110° 36' 57" E. of Greenwich. The *Kuang-tung-t'u-shuo* describes *Now-chow* as follows. "Two peaks being shaped like a horse's saddle form the *Ma-an shan*" (i.e. "Saddle Hill," a very common name for hills) in the South Western part of the island; the South, East and North coasts present the aspect of black rocks, high and lofty, and "tender like the petals of the lotus flower"; only the West coast has a place where sea-going vessels may lie at anchor; junks ply between it and *Pu ch'en* (Canton Dialect *P'ó-s'in*, a market town of the *Wen-ch'ang* District, Hainan), the journey being performed within one day and night with a favourable wind. The S. W. coast of the Island is barred with sand banks." As a political subdivision *Now-chow* forms a township and belongs to *Wu-ch'üan-hsien* in *Kao-chou-fu*. The population is estimated at 20,000 inhabitants, the most of whom obtain a living by fishing, the soil being not so productive as that of the opposite peninsula. Its exports consist of small quantities of sugar. The coast is said to be infested by pirates. According to the *Kuang-tu-g-t'u-shuo* the Island is defended by five forts, but these are, I am told by an eye-witness, in a most dilapidated condition.

Between *Now chow* and the Continent is another island of about twice the size of the former. It is not given in earlier sea-charts, but the latest Admiralty chart gives it together with the coast of the Peninsula in that neighbourhood. This is the Island of *Tung-shan*, 東山海島, or *Tung-hai* (C. D. *Tung-hoi*, 東海) as it is called



taineers are especially styled *Li-tung*, 黎洞, while parishes occupied by Chinese settlers are here called *T'u*, 圖, or *Tu*, 都. The following characters are in use as suffixes of the names of parishes (i.e. subdivisions of town-ships).

*Tu* 都, *pao* 堡, *t'u* 圖, *chia* 甲, *p'u* 舖, *she* 社, *tung* 洞, *lien* 練, *hsiang* 鄉, *li* 里, *fang* 坊, *yo* 約, *t'ung* 洞, and *wei* 圍.

in the *Kuang-tung t'ung thih*. It is separated from the coast of *Sui-ch'i hsien*, of which it forms a subdivision, by a rather narrow passage, said to be navigable for small craft only; its area may be estimated at 280 sq. miles. The N. E. point contains the *Yü-tsui ling* (C. D. *Wai-tsui ling*, 蔚萃嶺), the *Jaiquetin Hill* of charts, "a perpendicular mass of rock, full of dangerous precipices, over a thousand fathoms high." (The original has *ch'ien jén*, 千仞, a thousand *Jén*. The *Jén* is an old measure of doubtful length and appears to be especially applied to measuring heights. "The wall of my master is several fathoms (*Jén*) high." [*Confucian Analects*, Legge, XIX. 23, 3.] "Halls several times eight cubits (*shu jén*) high." [*Mencius*, Legge, VII. 下 34, 2.] Its length may be compared to the French "toise," but in this case *ch'ien jén* is apparently a general phrase meaning nothing else but "very high.") To sailors navigating in that neighbourhood the *Yü tsui* hill serves as a land-mark. The inhabitants of *Tung-shan* are occupied with fishing and the production of bay-salt, in which there is a large trade carried on between these parts of the China coast, and the whole of *Kuang-tung*, *Kuang-hsi* and the Southern departments of 'Hu-nan and *Chiang-hsi*. Two anchorages on the West coast of the Island are recorded as being accessible to sea-going junks, viz. *Ma-tan-chiang*, 麻丹港, and *Kou-wei-tsao-chiang* (C. D. *Kau-mi-tso-kong*, 絢尾草港) the latter lying two or three miles North of the former. A smaller island on the N.W. of *Tung-shan* is *Tung-t'ou-shan*. 東頭山, and has an anchorage for junks. The neighbourhood of *Tung-shan* is dangerous to navigators on account of its sand banks amongst which the *An-sha*, 暗沙, or Hidden Bank (*An-sha* is also a general name for banks below the surface of the water),

*Tu* and *t'u* are also used to distinguish between two or more parishes of the same name, as for instance W. of the Port of *Hai-k'ou*, *Hainan*: *Hai-k'ou yi t'u*, *Hai-k'ou erh t'u*, etc., i.e. *Hai-k'ou* parish No. 1,—*Hai-k'ou* Parish No. 2, etc.

The general term for all these subdivisions of a township is *Ta-hsiang* 大鄉, i.e. "Community in the wider sense," and *Hsiang* may in this case not be translated by "a village," it being always

the *Mo-tao-sha*, or Knife Grinding Bank, and the *Lu-kén-sha* 鹿根沙, are especially mentioned. The *Yü-tsui* Hill marks the entrance to the bay formed by an indentation of the coast opposite the North of *Tung-shan* Island, called *Kuang-chün-wan*, 廣州灣. The entrance (21° 12' N. lat. and 6° 14' W. of Peking) is said to be dangerous. The above mentioned port of *Ch'ih-k'an* and another native Customs' Station, that of *Liáng-chia-t'an* (C. D. *Leung-kai-t'an*, 兩家灘) are accessible through the Bay.

In 21° 17' N. latitude and 6° 13' West of Peking is the mouth of a river, on the banks of which *Wu-chüan hsien*, and farther North the cities of *Hua-chou* and *Kao-chau fu* are situated. The entrance called *Hsien-mén-chiang* (C. D. *Hán-mún kong*, 限門港) is barred by sandbanks "like hills raised by a whirlwind." *Wu-ch'üan hsien*, 吳川, which lies about five miles above *Hán-mún kong*, on the left shore, is said to possess a small, but good harbour. (*Chinese Repository*, Vol. V, p. 334.) The tide in this river is said by du Halde to reach as far as *Kao-chau fu*. From *Hán-mún kong* Eastward to *Na-lu-chiang* (C. D. *Ná-luk kong*, 那來港, 21° 25' N. lat. and 6° 1' W. of Peking), for about eighteen miles, the coast is barred by a continuous sand-bank, the "Girdle Bank," as we might translate the Chinese *Yi-tai an-sha* (一帶暗沙). *Na-luk* anchorage marks the boundary between the *Wu-ch'üan* and *Tien-pai* districts. Six miles East the Chinese map shows "hidden rocks" near the coast. The approximate position of *Shui-tung* anchorage was given to me by Captain Vasallo as 21° 32' 30" N. lat. and 111° E. of Greenwich, five miles North of the position given in the *Kuang-tung t'u*, that of the inner anchorage of *Tin-pak* as 21° 28' 30" N. lat., and 111° 11' E. of Greenwich.

"a district comprising a number of villages."\*

The number of villages contained in each parish is not limited. 'Huang pu pao (the parish of Whampoa near Canton) has only four villages, while the largest *Ta-hsiang* in the Province, *Ch'ien-ju tu*, 虔儒都, in *Tai-p'ing ssü* (*Yang-chiang hsien*) consists of not less than 718 villages. The text of the *Kuang-tung t'u* contains the names of all the *Hsiao-ts'un* in the Province and is, in this respect, as complete as possible; the map itself, though drawn up on a comparatively large scale (1 degree of latitude=22½ inches), is not equally complete in all the districts, but sufficiently detailed to show the positions of the different parishes, and the more important of the villages.

The register of the *Hsiao-ts'un* belonging to each parish is concluded by a note stating that such and such market towns (*hsü*, 墟, or *shih* 市,) military stations (*hsin*, 汛), customs stations (*hai-kuan* 海關) and other localities not fitting into the topographical frame prescribed by the "Instructions," belong to the same parish.

The chapter following these registers of villages is dedicated to military affairs. Those who have studied Mr. Wade's work on "*The Army of the Chinese Empire*" (in the *Chinese Repository*, Vol. XX., p. 375) will be aware that the distribution of military bodies in China does in no way coincide with its territorial division into *Tao*, *Fu*, *Chou*, *Hsien*, etc., and a military map of a Chinese province would look very different from a sketch of its administrative territories. To those who take interest in this

"military" topography of *Kuang-tung*, the *Kuang-tung t'u shuo* gives most satisfactory details. We learn nothing about the functions of the different high and low officers, it is true, but the residence assigned to each of them with their garrisons, be it a walled city, fort, military station or encampment, is duly recorded, together with the strength of each garrison, and various other notes which must be of great interest to native military men.

The last two or four columns of the topographical sketch of each district contain a list of the official post stations (*T'ang-p'u*, 塘鋪) on the roads leading from the capital of the district described to those of the neighbouring districts, or some important non-official place, as for instance, *Fu-shan* in *Nan-hai-hsien*. The distance from *P'u* to *P'u* is given in *Li*. Like the great capitals in Europe, Canton has its *Shêng-ch'êng-tung-p'u*, 省城總鋪, the general terminus for the distances of all the principal places in the neighbourhood. These distances are only of relative value. For, neither are they taken as the crow flies, in a straight direction, nor do they even give the correct length of the road winding between the different stations, but in accordance with the Chinese method of surveying run "close along the surface of the ground, up hill and down dale."†

Travellers in hilly regions might find this mode of fixing distances, if applied with accuracy, of even greater practical use than the absolute distance as laid down on a correct map. It is, to draw a parallel from my own experience, similar to the principle adopted by the villagers inhabiting the Thuringian Forest, who are no more familiar with the idea of a league, or a mile, geographical or nautical, German or English, than most of my readers would be with the terms of the answer given to them when asking for the length of a route in that

\* The Imperial instructions preceding the *Kuang-tung t'u shuo* contain the following explanation of the term *Ta-hsiang*: "Each of the different districts of the Province contains a great many villages, and of these any number may form what is called a 'Ta-hsiang;' whether there be ten or a hundred of them, the general name should always be 'Ta-hsiang,' and this name is to be adopted for all the parishes, whatever their local designation may be, *Tu*, *T'u Pao*, *Chia* or *Wei*, *Yu*, *Shê*, *P'u*."

† Meadows, *Desultory Notes*, etc., p. 72.

part of Germany, viz. "*So many hours.*" This means simply. "If you go at a common pace, neither too fast nor too slow, as a healthy man of our village generally does, you will perform the route in *so many hours.*" And hereby all the incalculable deviations occasioned by the meandering course of a mountain stream, or the toilsome climbing of a steep, and rocky path, are at once taken into account, while the number of "miles," measured and circled on the map you carry with you, is sure to lead you wrong at least

with respect to the "chronological" length of the route to be performed. Thus "chronological" truth may be expected in those distances in *li*, but, of course, no geometrical correctness.

The *P'u* or Post-stations, as we might translate the term, are used for the forwarding of official dispatches, and are, according to the importance of the official traffic carried on between them, guarded by two or more soldiers.

F. HIRTH.

(*To be continued.*)

## AN OUTLINE HISTORY OF THE HAKKAS.\*

It is but quite lately, through the famous Tai-ping rebellion, that the Hakkas have obtained a place in the annals of the Middle Kingdom. Before that time no historian ever mentioned them as far as I am aware. Neither is there among the popular literature of the Hakkas any record of the previous history of their race. There remains however, beside the few items which oral tradition handed down from generation to generation, a source of information, though a very scanty one, from which I propose to construct a short sketch of the early history of this remarkable race.

Every clan among the Hakkas has its genealogical records or family registers, and in many of these registers are found short notes giving the names of the respective emperors under whose reign the clan migrated from one place to another. A careful investigation and comparative study of a large number of such family registers enabled me to trace the history of the

people, now called Hakkas, from the third century before Christ to the present day.

Both oral tradition and these genealogical records agree in pointing to the North of China as the original home of the Hakkas, where, it is said, they were located at the close of the Chow dynasty (B.C. 255). Most family chronicles, which I examined, mention the province of Shantung as the original dwelling-place of their forefathers. A few refer to the borders of Shansi, a very few also to the frontiers of Ngan-hwuy. All of which goes to show, that the ancestors of the Hakkas must have been living at the beginning of the third century before Christ in the border regions south and south west of Shantung. This is confirmed by the fact, that many popular ballads, which are current among the Hakkas and form their peculiar property, contain allusions to localities situated in those same regions.

Again, tradition as well as most of those family records mention the period during which the Ts'in dynasty (B. C. 249-209) reigned as a time when all the different clans of Hakkas were subjected to a general bloody persecution. This seems to have

\* This article was written some years ago to supplement a series of "Ethnographical Sketches of the Hakka Chinese" published in the different volumes of *Notes and Queries on China and Japan*.—[Ed. CH. R.]

been the first cause that cut the ancestors of the Hakkas adrift from their ancient quarters in the North of China, and started them on that long continued course of erratic wanderings which carried them, after the lapse of a thousand years, to the extreme South and imbued their descendants of the present day with the restless spirit of vagabonds and rovers. It is not known what brought upon the Hakkas the wrath and vengeance of the first emperor of the Ts'in dynasty. But so merciless was the blow that fell upon them that it is said some of their clans became quite extinct, and with a few exceptions all the remaining clans fled southward, taking refuge in the mountains of Honan, Ngnan hwuy and Kiangsi. The dread under which they must have been shows itself in the fact that some of their clans, in order to avoid recognition, altered their names. With the fall of the Ts'in dynasty, however, their fortunes mended and in the course of the succeeding dynasties they enjoyed not only peace but imperial protection, individuals of their number being even raised to high official appointments, especially under the Han dynasties (B. C. 202-A. D. 223) and during the reign of the Ts'in dynasty (A. D. 265-419).

But this very thing probably brought on the Hakkas the wrath of the dynasty immediately succeeding. For most of their family records mention further shifting of quarters and renewed migration at the time of the down-fall of the Ts'in dynasty (A. D. 419). Even the few tribes of Hakkas that had, in spite of persecution, faithfully clung to their native mountains in Shantung had to flee now to the South of Honan. There seems to have been about this time a general stampede among the different Hakka clans which carried some of them even into the mountainous regions in the south-east of Kiangsi and to the very borders of the Fokien province.

The rise of the T'ang dynasty (A. D. 618) compelled the Hakkas again to strike their tents. This time, it would seem, a

separation took place; the majority of their clans taking refuge in the mountains of Fokien, whilst a few hovered on the high mountain chains which separate the Kiangsi and Kwangtung (Canton) provinces.

Under the two Sung dynasties (A. D. 960-1278) the Hakkas are reported to have enlisted in very large number as volunteers in the imperial armies. They became now, what their previous history and their inborn bravery eminently fitted them for, the *lansquenets* of China, and tradition records the heroic death which thousands of them suffered at Yai-shan (West of Macao) together with Tien-tsung the last prince of the Southern Sung dynasty (A. D. 1279).

Since the rise of the Mongol dynasty (A. D. 1280-1333) the Hakkas seem to have made their first appearance within the borders of the Canton province. But they do not appear to have settled down there permanently or in large numbers till the beginning of the Ming dynasty (A. D. 1368) when disturbances in the Fokien province compelled those Hakkas, whose ancestors had peaceably been settled there for centuries, to take refuge in the Canton province. So overwhelming were the numbers of Hakkas issuing from Fokien into the Kia-ying-chow prefecture, that they drove every thing before them and took exclusive possession of the whole of Kia-ying-chow, which to the present day forms the headquarters of the Hakka people. About the same time when the Hakkas entered the Canton province from Fokien, an influx of Hakka clans from Kiangsi took place into the districts northwest of Kia-ying-chow.

The Hakkas found pleasant quarters in the Canton province. But the roving spirit that possessed their ancestors would not let them rest. Besides, the Hakkas, being not only an industrious but also an exceedingly prolific race, soon found their quarters in Kia-ying-chow and in the neighbouring districts of the Hwuy-chow and Chau-chow prefectures too narrow. Numbers of them pushed farther into the heart

of the Canton province, either wandering about on the tramp as stone-cutters, barbers or blacksmiths, or settling down here and there, first on uncultivated land and tilling that, then recruited by fresh contingents from Kia-ying-chow encroaching upon the fields of the Puntis, and gradually gaining ground by continual feuds with them. The outbreak of political disturbances at the beginning of the seventeenth century gave a new impetus to this movement, and about the year 1730 A. D. hordes of Hakkas poured into districts even to the west and south-west of Canton, settling down especially in the Fa-yuen, Hoh-shan and Sin-ning districts. Since the reign of the emperor K'ang hi (A. D. 1662-1723) the native authorities in the Canton province began to employ Hakkas wherever they could not trust Puntis or Hoklos, and Hakkas were now largely engaged to cultivate the fields belonging to the military establishments. In the time of Kien-lung (A. D. 1736-1796) large numbers of Hakkas were enlisted even under the favourite "eight banners," a Tatar division, in which the Hakkas have ever since been retained in considerable force, being passed off and by many mistaken for veritable Tatars. In consequence of such services rendered to the government, the Hakkas obtained admission to the lower ranks of the government service and even to the competitive examinations for literary and military degrees. Individual Hakkas were thenceforth occasionally entrusted with official posts as district magistrates or prefects. The Puntis however resisted this intrusion so vehemently that the Hakkas only succeeded in retaining this privilege by sending a deputation to Peking and laying their grievances at the foot of the throne.

But the most important epoch in the history of the Hakkas opened with the rise of the Taiping rebellion. I do not propose here to follow the fortunes and misfortunes of these rebels, whose exploits have become a matter of history. Suffice it here to

state that the whole Taiping rebellion, from its first faint beginning in Kwangsi to its suppression through the fall of Nanking, was started, sustained and controlled to the end, by Hakkas from the Canton province. The rebel Emperor, his ministers or kings as they were styled, his generals and administrators, were all Hakkas, though thousands of Chinese of other than Hakka extraction swelled the ranks of the Taiping rebels. The fact that a handful of Hakkas contrived to raise such a powerful rebellion which but for the ill-advised and thankless interference of the foreign powers would most certainly have resulted in the downfall of the Manchu dynasty, and the equally astonishing fact that, through all the vicissitudes of their march from Kwangsi to Nanking, they succeeded in retaining the supremacy among the ill-assorted cohorts of rebels from all the eighteen provinces,—these facts, I say, speak volumes for the power there is in these rough sons of the soil. It is well-known that both the English and French commanders came, during the last war with China, to the conclusion that there is better material for good soldiers in these simple-minded, but stalwart, Hakkas than in any other tribe of Chinese who contributed contingents to the so-called "Bamboo Rifle Corps."

A sad episode in the latest history of the Hakka race is the internecine war carried on more recently in the southwestern districts of the Canton province between Puntis and Hakkas. The following notes placed at my disposal by a gentleman (Mr. W. F. Mayers,) who through his position in the Consular service and his intimate acquaintance with some of the highest native officials was enabled to collect trustworthy information, are a valuable contribution to the history of the Hakkas. I subjoin these notes literally as they were written down in November, 1868.

"The original influx of Hakka immigrants into the Districts West of the Canton River and South of the West River is

said to have taken place during the reign of the Emperor Yung-chêng (A. D. 1723-1735), since which period, by their industry and thrift, they have become possessed of much of the land formerly owned by the Punti clans, to whom the original immigrants became hired labourers. For very many years clan fights have been common between the two races, but the mutual antipathy grew to a climax after 1854, in which year the Hakka clans located there remained for the most part faithful to the Government, during the rebellion which was largely joined by the Puntis until suppressed by the Viceroy Yeh. At this time, Hakka and Punti clans dwelt interspersed over all the S. W. districts, notably Sun-hing, Sun-wui, Yan-p'ing, Hoi-p'ing, Hoi-ming and Hok-shan, after the suppression of the Hung-t'ow rebellion, the ill-feeling between the two races took the shape of an internecine warfare, in which the authorities were powerless to interfere. Up to the year 1860 little was heard by Europeans of this obscure contest, although attention was drawn from time to time to its existence through the discovery of shipments of arms and even the despatch of armed steamers from Hongkong to assist one or other of the belligerent parties. The Hakkas, greatly outnumbered by their foes, were gradually driven from their homes and villages, and formed wandering bands of from a few hundred to many thousands in number. During 1862 the contest in the Western districts was at its height, and Imperial authority was entirely suspended in several districts. Towards the end of that year large bodies of the Hakkas were driven towards the coast, and fell upon the fortified town of Kwang-hai, westward from Macao, which they stormed and occupied for a considerable length of time, until driven out by an Imperial force cooperating with the Punti clans. This was the first overt act of official interference in the contest.

"The number of wandering Hakkas was at this time estimated at full 200,000, but

famine and pestilence rapidly thinned their numbers, whilst thousands were carried off by Punti incursions and sold to the crimps for "exportation." During 1864 the remnants of these wandering outcasts, who had become half-banditti, half-refugees, were collected at various points in the mountains of the Western Districts, such as No Fu, Kum Kai, Ng Hang, and Chek Shui. Here, amid the security of mountain fastnesses, they established little Republics, in which they tilled the ground, built habitations, and defended themselves as best they could against the incursions of their Punti enemies, who beleaguered every pass. Numberless officials, of high and low degree, were sent to seek a means for reconciling the conflicting parties; but, whereas the Hakkas demanded only liberty to live, whilst the Puntis steadfastly refused to 'be sheltered by the same heaven with them,' no result could be achieved. Up to the summer of 1866 matters stood in this posture, the principal points of assembly being Ng Hang, in the Sun Hing district, No Ki, in the Yan P'ing district, and Tsao Chung on the sea coast beyond Kwanghai, where the more lawless bands had established themselves and maintained relations with the coast pirates.

"On the arrival of the new Governor of Kwangtung, measures were resolved upon for bringing this difficult question to a settlement either by force or by persuasion, and in September 1866 a body of 8,000 troops was despatched to the Western Districts under the superintendence of the Grain Intendant of Canton, for the purpose of compelling the Hakkas to give up their arms and to disperse, with which end in view a sum of 200,000 Taels. was set aside to be distributed in the proportion of Taels 8 to each adult and Taels 4 to children and youths, with passes and protection to enable them to reach Kwang-si, Hainan and other parts of the country where waste lands exist on which it is hoped that they will settle."

"In October, the Hakkas at No Ki, to the number of some 7,000, accepted these conditions, and dispersed. The band at Ng Hung, which is very much more numerous, than that at Ts'ao Chung will be taken in turn. The Puntí clans will then remain in complete possession of the Country; whilst, if the intentions of the Chinese authorities are carried out, Hakka colonies

will be formed in remote districts. It is estimated that at least 150,000 have perished within the last four or five years. A very large number of Hakkas will undoubtedly still remain throughout the western districts, but wherever their clans have been intermingled with a Puntí population they have been ousted and overwhelmed."

E. J. EITEL.

## CHARMS AND SPELLS IN USE AMONGST THE CHINESE.

A belief in the power of charms, spells, and incantations to ward off, or dispel, evil influences, to bring calamities upon enemies, or to secure coveted good for oneself, is not peculiar to any one nation or people in ancient or modern times. On this point no age or country can lay claim to a monopoly. The Egyptians, Jews, Greeks and Romans of antiquity, and all modern unevangelized nations, whatever their state of civilization, bear witness to the supposed power of such things to produce very remarkable phenomena.

The charms in use amongst the Chinese admit of different modes of classification. They may be divided into those which are found inside their houses, on the roofs, and about the doors and eaves; and such as are worn on their persons. Then there are charms which are always in use, and such as are resorted to on special occasions only. Some are employed to ward off, or drive away, evil spirits; and others to secure longed-for blessings. Some are used with the direct object of deluding and bewildering people, and others to wreak vengeance on enemies.

Those found inside and outside their houses are the following:—

Money swords are hung about their beds to frighten away demons and hobgoblins;

old brass mirrors are suspended over the idols in their shrines. These mirrors are kept bright by frequent polishing, and are believed to have the power of reflecting the image of any evil spirits who may have gained access into the house, as when they have once seen their own ugly figures they will be scared away immediately. In confirmation of this theory it is said that Tsun Che Wong who centralised the Chinese Empire in the second century B.C., had in his possession a square brass mirror by which men's vicious hearts could be reflected. Much more, the conclusion is, may such mirrors be used to frighten evil spirits by giving them a sight of their utter ugliness. On the birthdays of their gods the more superstitious amongst the people purchase their pictures, and for the payment of four cash the temple keeper stamps these pictures with the seal of the god; and thus made into charms they are suspended from nails against the wall, to be renewed the following year. In some cases the temple keeper will prepare a number of slips of yellow paper, and stamp them with the seal of the god with red ink. These slips of paper,—sheets would be a better word for some of them—vary in quality, in size, in ornateness, and of course in price, the more elegant ones selling for a dollar, and the less

so for as small a sum as twenty copper cash. These, like the pictures spoken of above, are also suspended from nails against the wall. The more valuable of them are also mounted as we mount our maps.

When building a new house and the ridge pole is raised, (a lucky day having been chosen for this undertaking), a sieve containing a brazen mirror, a pair of scissors, a knife, money scales, a foot-measure and chop sticks, must be placed immediately under it. On the third day the sieve and its contents may be removed.

In the centre of the ridge of the roof, on the outside, are sometimes seen red earthenware chickens and black imps. The latter are made without legs and in their right hand they hold a trident made of iron. In the same spot are to be seen three or five rolls of black earthenware, and a three-cornered red flat brick, or rather a square one with one corner imbedded in a vessel containing lime. In country villages superstitious observances are mixed up with the pulling down of houses; when this is about to take place a notice thereof is posted on the door a few days previously, so as to give the neighbours time enough to take precautions against any evil minded ghosts or sprites that may have secreted themselves in the house, and who on the pulling down of the house will seek an asylum elsewhere. Immediately before the demolition commences a gong must be beaten three times, and the responsibility of the landlord thereupon ceases as to any evil that may accrue to his neighbours. The precautions taken by them are of two kinds; a basin of clean water, with a bamboo leaf and a brazen mirror placed in it, is deposited just above the eaves of the open court, or in case there is no such court, near the skylight on the outside. The second precaution observed is that of removing with their families to the temple or for gossip with their neighbours, until the workmen beat a gong to signify that the house is down, and then they will return

home, as when this is done it is supposed that all the evil spirits have taken their departure, and are dispersed in mid air. Above the door of many dwelling houses, and exactly in the middle is seen a piece of wood about five inches square with the divining lines of Fuh-he engraven on it, or the characters 一善 written on it. Or perhaps instead of, or in addition to it, a flower-pot with the flower 玉麒麟\* in it, is placed on the roof, in the centre of the ridge pole. When a house door happens to be opposite the end of a street there will be delineated above it the figure of a tiger's head, with a likeness of the god Un tan, having a bludgeon in his hand, over it, as if astride upon its body. Or instead of the tiger's head there will the divining lines of Fuh-he with a small looking glass in the centre, or an imitation of a hill and river with the characters 山海鎮 upon it. Wherever in front of a house there is another one higher than it, or a hill or a large tree, steps are to be taken to ward off calamities which otherwise would result from this circumstance. These consist in a flower-pot placed on the ridge of the roof, or a basin of water changed on the first and fifteenth of each month, or an earthenware rooster or an image of the same material, known as the Nga Kwei i.e. Earthenware Imp. Whenever a house, with these articles on the roof, is raised so as to be as high as the neighbouring ones, these articles are treated very decorously. A Taouist priest is engaged and, after a farewell feast of thanksgiving in honour of the imp or rooster has been given, the priest carries the thing to the altar of Ceres in the neighbourhood and leaves it there.

On the day for worshipping the tombs, in the spring, a willow leaf is placed above the door, and on the 5th day of the 5th month, the Dragon-boat festival, a portion of the grass called the "phoenix tail" is placed about the front door: these are regarded

\* "Pearly unicorn." Its botanical name I am not acquainted with.



as a protection against the entrance of sprites.

It is said that a famous general of former times had a device for bringing demons of all kinds under control. And so people that are much afraid of ghosts, etc., will write on a slip of red paper the five words, *Keang Tse Kung Tsae Tsz*, i.e. "The Great Duke Keang is here," and paste them up near where they sleep. These words are sometimes seen on the bridal chair when the bride is carried to her future home. About the eaves, and lintels of doors, is to be seen a figure of the god called 'Tsz Me, (literally, crape myrtle) as a protection against malaria. Again, on the fifth day of the fifth month a number of sprigs of the *Cheung-poo*, or sweet flag, are nailed up on each side of the doorway. On the same day a quantity of the mugwort plant is burned inside the house about noon. Near the same hour each family writes, or requests some one to write for them, some ten or twelve copies of the following charm:—

"Written at midday on the fifth day of the fifth month:—may all unrighteous litigation and wrangling; all calamities and injuries, all diseases, with snakes, insects, rats and ants be kept away from us." This charm is always written on yellow paper with red ink. When written, copies are pasted up in different parts of the house, and one on the front door. A Chinese friend has informed me that in his neighbourhood only bachelor students were employed in writing them, because they would not be effectual if written by any one else.

Among the charms worn on the person may be mentioned what is called "The hundred family lock." This is worn suspended from the necks of children." The reason why it is called "the hundred family lock" is that it is bought by cash subscribed for this purpose by a number of friendly families. A present of betel-nut is made to them, with an intimation that two or three cash are requested towards

the purchase of such a lock. Those who contribute this cash become thereby in some sort *security for the child's life*. Another charm worn by children is called *U lô* or bottle gourd. It is said that gourd bottles were formerly carried by old men on their backs, and therefore models of them, made either of copper, or of the wood of old men's coffins, are worn as charms for longevity; those made of copper, round the neck, those of wood, round the waist.

On the third day after a boy is born, application is made to a fortune-teller to calculate its destiny. If the eight horary characters as they are called (two of them representing the year, two the month, two the day, and two the hour of birth) do not form a fortunate conjunction the fortune-teller says so, and affirms that there is only one way in which the child can be reared, or during his life escape calamities of all kinds; and that is the lower soft part of one of his ears must be pierced, and a little silver medal suspended therefrom. The advice given is of course followed, and the little fellow in due time, say two or three months,—a fortunate day having been chosen for the purpose,—has his ear pierced for the lucky medal. The characters for "long life," are engraven on one side, and those for "riches and honour," on the other. The medal is often not removed until the child attains manhood, and is married.

What are called the "Peach Charm," "Longevity Peach," "Tiger's Claws" (the latter is a charm against fright) and a few others may perhaps exhaust the list of charms worn about the person. One of these is known as the "Stone-Seal," on which are cut short sentences, such as *fuk-ü-tung-hoi* "(may) happiness like the east sea (be yours)," and is worn by children on their foreheads or wrists. This suppresses fright, and shows whether a child is ill or well, by a clear appearance in the one case, and by a dark appearance in the other. There is a charm of the Taoist sect, consisting of a small knife, a sword

and triangle, worn chiefly by females. Bracelets made of a sort of dark rattan from the province of Sz Chüan are worn to prevent rheumatism. In addition to this may be named the custom of wearing little sacred books called "Girdle Classics." The most famous amongst these are the *Kin kong king* and the *Ta pe chow* of the Buddhists. We must not omit to mention that while western people make presents of silver spoons and cups to young children, a Chinaman will present to his friend's child a silver model of an unicorn:—this model being presented because the fabulous animal itself is regarded as an omen of good.

The number of *written* spells or charms is simply legion, and the purposes for which they are made, together with the effects they are believed to produce, exceed all imagination. They are composed of two or three characters, fancifully combined, specimens of which can be seen any day in almost any street of Canton. Some charms are to be written on a bamboo or mulberry leaf, and after being reduced to ashes and mixed with tea must be drunk as a medicine. This is the case, too, with many charms written with red ink on yellow paper. It is important, moreover, that the writer of the charm should sit or stand with his face to the South-East, and repeat an incantation. Before the writing commences the scribe must turn his face to the East, and having inhaled a mouth-full of fresh air must breathe upon paper and pen, and ink and inkstone. Incantations suitable for repetition over these various articles are minutely prescribed. The writing of charms is always preceded by some incantation, and the latter is always followed by the former, for they are alike powerless except in combination. Some spells are to be made into a paste with tea or water and rubbed on the part affected with disease; or they may be braided into the girdle, or the combination of characters forming the charm may be written on the place affected, as on boils for instance.

In reference to these last troublers of humanity it is important to determine whether they belong to the *yin* or *yang* principle. If to the former, the ink with which to write the charm must be prepared with the juice of ginger; if to the latter the ink must be prepared with good vinegar. When the ink is dry the boil must be rubbed over with pig's gall, as by this means the effects will be more speedy. There are charms to be burned immediately before the face of the sick man. Cooks, again, and others when attending to the duties belonging to the kitchen are apt to offend the god of the furnace by making too big a noise, or scolding people, or using dirty wood when cooking. In such cases a charm or spell must be burned, confession must be made of the mistake, and a request urged that the god will overlook the inadvertence and not bear them a grudge for it.

There are charms which are said to have been first used by a genie of some importance in the mythology of the Chinese. One of them consists of nine characters. The first is regarded as giving rest to the head, one to the eyes, another to the neck, the fourth to the heart, the next to the shoulders, another to the legs etc., and the last to the feet. There are charms to be written and prayers to be repeated for complaints which occur in the upper, middle, and nether parts of the body. These are described, moreover, with a particularity of detail not at all complimentary to the delicacy of the parties who propagate such delusive vanities. There are charms for the cure of all complaints, whether serious or otherwise. All swellings and pains in the throat, by which eating and drinking are impeded, are to be treated in this way. Weakness in the limbs through excessive labour can be relieved in this manner. The bites of dogs are healed by writing a certain given form of two or three characters on the wound, as also are the stings of insects. When stung by a serpent it is not enough to write a given

spell on the wound, though this must be done, but a copy must be written on paper and, after being mixed with wine, taken by the patient. One charm is given for the girdle by which all mad dogs, wolves, and tigers, will be kept at bay. Necessities sometimes arise by which people are kept from home after nightfall. When this is the case the writing of nine fancifully combined characters on the palm of the hand will suffice to ward off all harmful influences. The same effect results from repeating the first five characters of the *Yik King*. When eating, one is apt now and then to be troubled with bones sticking in the throat, especially fish bones; at such times the writing and reducing to ashes of four characters, and then drinking them with water or tea will be sure to relieve the inconvenience. Remedies of the same nature are prescribed for colds, vomiting, various eye diseases, and pain in the loins and legs. A special one is given for the healing of wounds caused by the bite of a woman! others are specified which have the effect of curing ague, fever, head-ache and gout. A book of charms in my possession teaches how remedies of the same nature are found for ague, hotness of the eyes, colic, wounds from falling, tooth-ache, measles, and small-pox; defence against epidemics is also secured in the same way. There are forms to be written for the suppression of white ants, and for the curing of children when crying in the night!

Forms of prayer and spells are given which may be recited and written by soldiers when attacking a city, while others are intended for the use of those who are defending it. The stamp of a seal, or the seal itself, of certain military gods must by all means be had in possession, at least at certain times. The seal should be made of the wood of a date tree splintered by lightning. (The people set a great value on wood from a tree destroyed by electricity, and in some cases obtain portions of it for the purpose of making models

of leaves, to be worn by young children in order to protect them from maleficent influences.) Its size must be about one foot two inches square. If such wood cannot be procured, aloes wood will answer. It is important moreover that the engraver of the seal should be a man of few words. Before commencing his work he must burn incense in the open air, and repeat the spell or incantation of the god whose seal he is about to make, three times.

Among the class of miscellaneous objects for which spells are used may be named the following:—the preventing a man of a quarrelsome disposition from annoying you; the preventing a well from having any one drowned in it (this is to be done by throwing a spell into the well when it is first dug;) and the turning aside the sword of an enemy.

We have said that some spells are used for the direct purpose of deluding and bewildering people, and others to wreak vengeance on enemies. Courtesans adopt this plan still further to entangle their visitors; and it is said that they succeed therein to their hearts' content. In order to take vengeance on enemies the name and surname of the foe, with the year, the month, the day, and the hour in which he was born, are written on paper and placed under the bark of a plaintain tree, or pasted on the bottom of a coffin in the dead house; or sometimes undertakers are entrusted with such a slip of paper and are directed to place it under a corpse on the day when it is encoffined. Again, supposing a man well nigh all through life has wished his enemy's downfall, but it has not come, he at last instructs his family, that when he is dead they must place the name, surname, etc. of such a one, either under him in his coffin, or on his breast, or in his hand, that so he may accomplish when dead what he was unable to do when alive. This mode of revenge is believed to be more effective than when recourse is had to the corpse of a stranger. Sometimes an

effigy of the man whom it is desired to injure is made of straw. A slip of paper like the one just mentioned is placed about the region of the heart, and for forty-nine days in succession, at the fifth watch of the night, the maker of it, with dishevelled hair, shoots an arrow direct at the heart; and when this is done, although he may not die, heavy affliction will inevitably befall him. I am told that intelligent men are firm believers in this mode of gratifying revenge.

Again, the Chinese mind is filled with the fear of elves and ghosts, fairies and demons. They have not only been brought up in the belief that millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep, but believe that these are, for the most part, malignant and misanthropic, roaming, unchecked, at their own wild will over the fair face of creation, and dealing out pain and misery in all directions. They are taught in their almanacs that if on any given day and hour of any month they feel head-ache, or pain in their bones, or lassitude in their limbs, or fever, or heart-ache, or any other of the numerous ills that flesh is heir to, it is because they have un-

wittingly come in contact, at some corner of their house within or without, with the ghosts of men or women who have committed suicide by drowning or hanging or poison. In consequence of this impolite approach to the spirits, the god of the furnace is ill at ease, or the ancestors of the man are disturbed. Or the sickness may have been caused by his neglect to redeem vows which he made long ago in a temple when asking aid of the idol. But whatever may have been the cause of the pain, the only way to get rid of it, to give rest to the god of the furnace and to his ancestors, is to make an apology to the ghost so rudely offended, and to present a propitiatory offering consisting of two or five hundred paper cash, a paper horse on which the ghost is requested to ride away, and a bowl of water and rice as an inducement to commence the journey requested.

The writer closes this paper with two observations: viz., that he does not profess to have at all exhausted the topic under discussion; nor does he set forth the opinions, or the customs here referred to, as general to the Chinese in all localities. Some of them obtain in one neighbourhood, and some in another.

JOHN PRESTON.

## IS SINOLOGY A SCIENCE?

*"Wherein thou judgest another, thou condemnest thyself."*

Is Sinology a science, as most of the other "ologies," are? Or is it still, like Phrenology, on the debatable ground between science and promiscuous conjectural knowledge? This question has been suggested to me by several cleverly written articles which have appeared in the *China Review* since its commencement, and more especially by two entitled *Amateur Sinology* and *The Supposed Difficulty of Chinese*. These two articles deal with the subject at

its opposite poles; the former referring to the most advanced philological questions, and the latter to the acquisition of just so much of a single dialect as may be sufficient for ordinary conversation. The former writer seems to deplore the prevailing want of philosophical accuracy and thoroughness in nearly all Sinologues, himself included. Almost the only hopeful sign of the times which he can discover is the word "Quellen," in the title of the

German brochure he is reviewing. This word, when written with three additional syllables, as "Quellenstudium," we are assured, is the best safe-guard against any attack of "Amateur Sinology." Why did it not save the author of the brochure? Perhaps because he failed to write it long, the virtue being chiefly in *studium*. The latter writer, however viewing the subject from a different stand-point has come to an opposite conclusion, in which he finds more and more satisfaction as his experience widens, and this conclusion is, that all foreigners, except missionaries, learn Chinese best "by rule of thumb;" and that the theory of *tones*, as opposed to the rule of thumb, was "almost, if not altogether, invented by ourselves," or rather by missionaries; who certainly have a great deal to answer for.

Of course we recognise in contrasting these two views the two different, and equally legitimate ends which students of Chinese may have in view; and if those who are content with a fair practical knowledge of a colloquial dialect will confine themselves to their own sphere, they must be left undisturbed. I address, however, at present those who desire to be scientific, and who have perhaps hitherto aimed too high in this respect and missed the mark. Some of us have been rather disturbed by the imputation of want of science in the article on Sinology. There is too much truth in the charge. The foundations of a scientific study of Chinese have never been firmly laid. Such men as Mr Edkins have, perhaps, laid these foundations in their studies for themselves, but the public have only been favoured with vague hints of the kind of work done and asked to take the results on faith. Division of labour is an excellent thing in its way, but with all deference to the judgment of those who commend it to Sinologues of the present day, I cannot but think that the thing most urgently wanted is unity of purpose. I think it will be found that in the de-

velopment of what, in modern times, are dignified with the name of sciences, there has been, before the attainment of satisfactory generalisations and accurate knowledge, the formation of conflicting schools. The votaries of a particular study have ranged themselves in groups, and each group has for a time formed a compact phalanx for the defence of a particular theory or method, all its members agreeing to help each other to the uttermost, until a decisive victory on the one side or the other ended contention, and unanimity, at least on fundamental principles, was attained. But it seems to me that Sinologues have been hitherto like so many anglers going out for a day's sport. One man "on his own hook" brings out something, which he holds up for admiration, upon which his fellows say in their hearts "It is naught," while each holds up something else. For the most part each man of any mark works by himself, perhaps partly despising and partly dreading an alliance with his contemporaries. Every Sinologue has his own way of "romansing" sounds, invents his own expressions in Chinese for foreign ideas, quotes authorities indeed, but with a reservation, and more or less suspects everybody. He condescends to use dictionaries and books of reference made by others but thinks he could make them much better if he had time. There are as yet no schools of Sinologues.

That singular publication of Mr. Doolittle's entitled *A Vocabulary and Handbook of the Chinese Language* affords a striking exemplification of the want of system and cooperation which prevails among us. Volume II of the *Handbook* represents at once the glory and the shame of Sinologues. Glory in the amount of work done, and shame in the medley which their collected labours would present if bound up together. The editor, as if to illustrate the existing state of things, has done his work in the most confused manner possible.

The synopsis of Callery's *Systema Phonetium* introduced into this Volume in conjunction with lists of Proverbs and Shop Signs, &c., &c. painfully exemplifies the inadequate recognition which a Sinologue has to expect, who propounds a really scientific idea. Poor Callery! He must have worked hard at that *system* in his day, but it is so long ago, that he should be grateful, perhaps, that in the hurry-scurry of modern Sinology he is not forgotten altogether. For my part if I could by any means induce students of the language to concentrate their attention on this system, I feel that I should be doing them the greatest possible service. The present method of counting strokes in order to discover a character in Kanghi, is something like searching for a needle in a bundle of hay; and as for science it is as if a botanist, after determining the genera of his plants, should distribute them into species by measuring the length of his specimens or the thickness of their stems. The Chinese have done very well so far in arranging their characters under 214 radicals, or parts of characters, which regulate their sense but they have stopped short half way; and the idea of phonetics, or parts which determine more or less the sound of characters, is but vaguely apprehended by even the educated among them. The fact that there are such parts in the great majority of characters cannot be denied, but its importance in facilitating the acquisition of the language is not felt; perhaps partly owing to the number of anomalies and exceptions which occur chiefly among the more common characters. But the larger the number of characters taken into account the less the proportion of irregularity becomes; and in taking in hand Kanghi's Dictionary with its 44,000, which the scientific Sinologue must do, his only hope of reducing them to tolerable order lies in the phonetics.

Callery's list is very imperfect. It contains 下 "below," and 大 "great," but

not 上 "above," or 小 "small." Characters which he did not find to have any phonetic use, or to contain any phonetic element he naturally overlooked. But it is possible without swelling the list of primary forms beyond 1,000 or 1,100, to assign a place to every word in Kanghi. The secondary or derived forms ought to be ranged under their primaries, as 廉 under 兼. Thus also 小 is primary, and 少, one of Callery's phonetics, secondary; 古 is primary, and 辜, 固, 胡 and 居 are secondary. Under 胡 there are 88 characters which all follow its sound without any exception. Similar cases of uniformity are not uncommon; and cases of a like number of characters with one or two exceptions only, are frequent.

In order to attain a correct knowledge of the form of Chinese characters this system is indispensable. From the want of it the Chinese themselves are continually at a loss, even with such common characters as 貌 "appearance," and 緞 "silk." Even in Kanghi the latter character is confounded with another; and in the font of type in common use in Hongkong they are both made wrong; so also are 冢, 歷, 摩, 觀, 害, 絲, and many others. I doubt if even the printers of the *China Review* have the means at hand of printing these characters correctly.

Callery's arrangement of 1,040 phonetics according to the number of strokes is open to the same objection, which is brought against Kanghi's Dictionary, there being far too many under one number. But the 214 radicals are conveniently arranged in this way; and the phonetics which occur in Kanghi under each radical might retain the order in which they are there found. I have already rearranged on this plan the 44,000 characters of Kanghi, with their 切音, or pronunciations, for my own satisfaction, and if the Committee, which was proposed lately in the *China Mail*, to make a Standard Dictionary co-extensive

with Kanghi, should ever be appointed, I would earnestly recommend this arrangement to their attention. It is not in the power of one man to do this work satisfactorily but the hearty co-operation of many might achieve it in such a manner that it would be an invaluable boon to all future students of the language.

But still another difficulty arises the moment we think of co-operation. The spelling or "romanizing" has to be agreed upon. Whose system is to be adopted? This is a question which needs to be ventilated. I will venture to propound a theory, which is perhaps new, and may seem strange and impracticable to most readers who have followed me thus far. *The old pronunciation given in Kanghi ought to be rigorously followed in any Standard Dictionary that may be made.* No modern dialect has a right to this honour, least of all the Pekinese. The pronunciation of the Dictionary may be approximately ascertained. Probably Mr Edkins has already determined with all but certainty the pronunciation which prevailed when this method of spelling with initials and finals was introduced some 1,000 years ago. It was much more like the Southern Mandarin than the Northern, and had distinctions of finals which have disappeared in both these, but remain in the South of China. Part of the characters now pronounced with an initial *Ch* or *Ch'* had an initial *T* or *T'*, which remains in Fu-keen and some other dialects. At all events characters like 知 (*Ti*?) and 之 (*Chi*) were different in their initial sound, though now generally pronounced alike. What we in the south distinguish as upper and lower tones were never confounded together. There was a difference of some kind for instance, between 癡 (*Ch'i*) and 池 (*Ch'i*) in the initial, in consequence of which a Cantonese can at once determine the upper from the lower tone in the Dictionary, if he understands the spelling, which, however, few natives do understand. These distinctions of course

are a mystery to those who give exclusive attention to a dialect in which they do not exist, but to those who study a dialect in which they still remain, they are of great importance. In philology they are all-important.

The Chinese themselves have never been so unscientific as to make a modern dialect the standard of pronunciation of their classic writings. The standard for two hundred years past has been the 佩文韻府 or *Treasury of Rhymes*, which does not certainly represent any living dialect, least of all the Pekinese. And yet any departure from that standard at a literary examination would be counted a *maximus error*. You say, this is only an example of their absurd reverence for antiquity. So it is, and viewed in this light, considering that the unfortunate youths know generally no dialect but their own, and cannot possibly discern the rhythm of the characters they put into the form of poetry according to rule, it does seem very absurd and useless. But it so happens that this extremely conservative spirit of the Chinese coincides in its operation with the scientific spirit, and subserves science. There is nothing more absurd in Chinese youths making verses according to the old pronunciation than in European youths making Latin verses, if the former were taught at the same time the pronunciation followed, as far as it is ascertainable, as the latter are taught the pronunciation of Latin. In the study of Chinese this old pronunciation holds the same place as Latin does in the study of the Romanic Languages, or as Sanskrit does in the study of the Languages of Northern India. Suppose some Japanese scholars were to go to France and originate a method of writing French as it is pronounced, with their own characters. That would be much like what is now done with Pekinese. Of course such a proceeding might be extremely natural and excusable on the part of the Japanese; but would they be thereby justified

in taking to themselves some such high-sounding title as Romanologues or scientific students of the Romanic languages? Obviously from a philological point of view they could not do a more foolish thing, or a thing more directly tending to obliterate all the features which connect the French with the Latin and with the other members of that family of speech. Phonetic spelling in English is bad enough. We know it has been tried and utterly failed except for the purpose of short-hand reporting. Phonetic spelling in French would be far worse. As with the French so with the Pekinese dialect; its deviations in pronunciation and tones from the *Treasury of Rhymes* are most eccentric and capricious, and exclusive attention to romanized Pekinese is, as far as Chinese articulate speech is concerned, the least hopeful of all courses for scientific purposes.

A philological friend tells me, that the

process of change and disintegration, going on in the Pekinese more rapidly than in any other dialect, is just the same sort of process which has been observed in western languages. Perhaps it is, but in order to understand this law of change you must surely keep sight of the older forms. Otherwise your teachers on whom you look down as narrow-minded and unscientific, will continue to occupy the vantage ground, for they must know, if they are only aspirants to a degree, that words like 街, 結, 接 (*chieh*), which they tell you to pronounce exactly alike, or which you in listening to them judge to be alike in Pekinese, are almost as different as three monosyllables can be, in the Pronouncing Dictionary, and in classic Chinese. We are degenerating. It is time that we were going back to take up the study of Chinese where Callery and Morrison left it. Throw aside your Syllabary and turn to your Kanghi!

J. C.

## ON THE EXECUTION OF STATE CRIMINALS.

The modes of criminal punishment and torture used by the Chinese are so well known among foreigners they need little or no explanation. There are however some curious details connected with the trial and execution of state criminals which can hardly fail to interest any thoughtful observer of men and manners.

In the first place when a man is apprehended on the charge of treason or rebellion he is immediately fettered, perhaps handcuffed, and put in a 囚籠 "ch'iu-lung," criminals' cage, and thus conveyed to the place of trial, which, if the prisoner be a high official, is the Supreme Court or Board of Punishment at Pekin,—but if only one of the people, his first trial is generally before the Chi-hien of the yamen nearest to the place of his apprehension.

In the mean time, as may be supposed, his sufferings in the cage can be mitigated or increased at the will of those who have the prisoner in charge; i. e. he may be left with or without handcuffs, and if no resistance be made to his captors, he may be allowed wholesome food and drink, may change his position by lying down, reclining, or sitting up. But if his crimes have been aggravated, or if he prove obstreperous, his hands as well as his feet are chained, and he is only allowed sufficient nourishment to keep him alive and sensitive to future torture.

It is rare that a pardon is ever granted to one who is once brought before a Criminal Court in a "ch'iu-lung,"—yet a prisoner's reception at the Yamen is always such as to awaken or keep alive the hope



that a pardon is not impossible. When arrived at this stage of his destiny,—i. e. the gates of the Yamen—the officers who have him in charge deliver him over to those under the Chi-hien, by whose orders he is released from the cage, and led to an inner court or hall where a table is spread with well cooked meats and supplied with wines. Attendants enter to serve him, he is seated at the table, and invited to partake once more of a comfortable meal. The officer who acts as his janitor congratulates him upon his safe arrival, enquires after his health, and begs him to refresh himself and make a good meal after the fatigues of his journey! If the prisoner be addicted to good cheer, and indulge a hope of pardon, he may take a hearty meal—or even in brave despair, may perhaps apply himself to what proves his last well-ordered repast. Often, however, the weary hopeless man seeks only to rest his aching limbs, and refusing all nourishment, stretches himself on the floor for an hour's repose. After some hours are either thus passed, or in eating and drinking—it matters not to the attendants,—the same officer who congratulated him on his safe arrival again enters, with his attendants bearing handcuffs, cords, or chains, with which his hands are securely bound. He is then led to the hall of justice and arraigned at the bar for his first trial, perhaps, before a District Magistrate, as in time of peace, no sentence of death can be executed, except after three separate trials; viz., first before the Chi-hien, second by the Che-fu, and third before the provincial Criminal Judge or the Viceroy over the province to which the prisoner belongs. When sentence of death is pronounced for the third time by the third and highest judge at the third and last trial, he is remanded to the prison, and chained to the floor until the day of his execution. The number of days, weeks or months ere that happens, depends upon the season of the year that the last sentence is pronounced; as, according to

Chinese law, in time of peace criminals can only be executed during the third autumnal month. Hence if a man is sentenced to death in September, he will be executed before the 30th November; if in November he will be executed immediately; but if he receives the sentence in December he may remain in prison till the ensuing autumn; and if during that time an Imperial marriage occur, or a decennial anniversary on account of which the Emperor proclaims a general amnesty pardoning all offences against the government, he shares the Imperial clemency, is immediately set free, and thus escapes the executioner's axe. But if the law take its course and justice has its dues, the criminal continues in prison after sentence of death is passed until the day of his execution. When that day arrives, he is visited by the presiding officer, who orders the chains to be unloosed from his neck and feet. Another meal is set before him, more costly and delicate than the first on his arrival at the Chi-hien's office, with good wines of which he is invited cordially to partake. It is said, this last repast has a two-fold signification; 1st, to assure the prisoner that the executioner has "no ill will against him," that he is merely an instrument in the hands of higher powers in the state; 2nd, as the last words of the executioner to him are, "Eat your fill that you may appear a well fed spirit in Hades," it seems a sort of *viaticum* to facilitate the entrance of the spirit into the unseen world, and prevent its return to this, according to Chinese ideas, a hungry ghost! The last cup of wine offered and received, is said to be heavily drugged in order to produce stupor that shall make the prisoner somewhat insensible to the pains of death. His hands are then bound behind him with chains or cords that pass around his body—a white flag on which is printed in red or black letters the name and crime of the condemned man, is fastened to a staff eight or ten feet long, and run down his

back, secured by the chains that bind the hands, in such a way as just to float over head. And thus bearing the flag, on his own back, that proclaims his shame, he is led to the place of execution—which is generally a large open space without the walls of a city, and as near the north gate as convenient or possible.

When the procession arrives at the spot, the prisoner is placed in the centre; the guards and attendants surround him at a little distance, and he is ordered to sit down on the ground. The executioner approaches him from behind, removes the flag, and strikes the fatal blow that severs the head from the body. The officers then disperse, and in cases where the crimes of the decapitated man were *not* against the state, his wife or any member of his family may then claim the head and body. In such cases a shoemaker is ready with thread and awl to reunite the head and body,

which he does by dexterously stitching them together. As the officials leave, the friends of the deceased draw around him, and if he happen to be a man of wealth, he is carried to his own home and buried with all the honours due to his former position in society. But this grace of a "home burial" is never extended to state criminals. Their bodies are cast into a ditch, moat, or pit, to rot or be eaten by birds of prey, and their reeking bloody heads are thrown into a basket which the headsman, as he leaves the execution ground, assigns to some menial officer, who carries it to a conspicuous place near the city wall, or over the north or west gates, where the heads are stuck on high poles, to serve as a warning to all passers by, teaching them, that in like manner will perish all those who dare to revolt against the mild rule of the "Son of Heaven."

Shanghai.

L. M. FAY.

## A CHINESE WEBSTER.

### A STUDY IN CHINESE LEXICOGRAPHY.

**六書故** Lü-shu-ku, or The six classes of Characters and their Substantiation, by  
**戴侗** Tae-tung; 13th century.

#### ARTICLE I.

We might take the liberty of calling the author of the above named Hand-book a forerunner of Dr Samuel Johnson, the founder of English Lexicography; or a first-born brother of the German Brothers Grimm, the famous editors of the not yet completed *Deutsche Wörterbuch*. But we prefer to give him the title of cousin to the famous American, Dr. Noah Webster, whose dictionary of the English Language, despite of all invectives hurled at its Americanisms, has attained to be a guide in,

and a book of reference for, the Anglo-Saxon idiom of speech.

As with many a man of renown in ancient times we neither know the date of Tae Tung's birth nor can we exactly give the year of his death. He was a native of Yung-kia, **永嘉**, a member of a learned family, and he himself became a Tsin sze, or graduate of the third literary degree, A.D. 1237. He adopted the literary designation of Chung tah, **仲達**, and was shortly afterwards, by the Emperor Li tsung **理宗** (A. D. 1225-1265) of the *Sung* Dynasty, promoted

to the governorship of T'ai chow 台州. He rose to several higher appointments, until after an active life he retired in the year 1275. Those were hard times; the Mongols ruled in Asia, they made successful attacks upon China, and it was only five years after Tae Tung's retirement that the Sung Dynasty was overthrown, A. D. 1280; and the Mongolian Yuen Dynasty, under Kublai Khan, established its throne in Kam-balu—Peking.

It was in his native place that Tai Tung, with the assistance of several members of his family, compiled his book, the Lü-shu-ku, from materials gathered and prepared during many years. But the "protracted Augustan age of Chinese literature," was gone, and in the times of warfare that followed there was little demand even for the splendid and labourious productions of the scholars of the Sung dynasty, far less were there funds for the printing of a new book. So Tae Tung, in the early years of the Yuen dynasty, was gathered to his ancestors. He died in old age and left his manuscript treasure to his sons and heirs.

During the reign of the fourth emperor of the Yuen dynasty, Jin tsung 仁宗 (A. D. 1312-1321) a grandson of Tae Tung brought forth the family heirloom to have it inspected by Chao fung yi 趙鳳儀, a literate and an official. He and the learned of the town thought it a good book for riper scholars, and he would not allow the young man to conceal it any longer. He wrote a preface to it, and, with the assistance of others, provided funds, and had the work cut on blocks. This was in A.D. 1319.\*

The copy of the Lü-chu-ku in our possession has a short introduction by Li Ting-yuen 李鼎元. He states therein that, being a member of the Hanlin college, in arranging the Imperial library in Peking, he one day found the original of the work under review. He himself copied it care-

\* As to the history of those times, and the data given above, compare the Annals of the Sung and Yuen dynasties, 宋 and 元史本紀.

fully and had it printed in the forty-ninth year of the emperor Kien-lung of the present dynasty, A.D. 1785.

Having become acquainted with the author as well as with the origin of the Lü-chu-ku, we will now look at the introduction and preface of the book, noticing the most important points.

The Study of Language and especially of the written element of the Chinese language, is highly praised by Tae Tung. He maintains that this study 學書之道, is far superior to the investigation of things 格物之道, and to philosophy. A thorough knowledge of characters and their meaning is nothing less than being in possession of every branch of science.

The Origin of Language, a question much discussed by western philosophers, is thoughtfully dealt with by Tae Tung. It will be at once conceded, he says, that the early representatives of the human race had little to think about and less to investigate. They were naked until they learned with bow and arrow to kill beasts, to use their skin as clothing, their flesh as nourishment. They allowed their hair to grow wildly, and their nature was unrestrained. Their understanding was undeveloped, like children; they merely knew how to call one to another and they were able only by inarticulate sounds to express joy or sorrow, love or hatred. By and by their understanding became developed, and they learned to give names to things. This was at the time of Hwang ti, 2,600 B.C., of whom the Li ki says that he gave proper names to every thing, and so a hundred things were intelligible to all. "If names be not correct, language is not in accordance with the truth of things," Lün Yu XIII. 3. This sentence of Confucius is quoted by Tae Tung to show that those are entirely wrong who nowadays look at characters as if they were the original thing, and as if their meaning as well as their pronunciation could be readily perceived. The characters grew out of the appellation 文生於聲. After the appel-

lation had been fixed, the representation for the eye was formed by characters 有聲 而後形之以文. The name 名 was first, the character (letter for the name) 文 came next. Breath brings forth a tone; the tone articulated is speech or language, and language is visibly represented by letters.

This leads us to consider the Origin of the Characters. On this head Tai Tung is rather diffident and cautious. And rightly so, because the accounts of a divine origin of letters, or the imitation of the marks on a tortoise shell, and the print of a horse's shoe by Tsang-kee at the time of Hwang ti, or the developement of the eight diagrams of Fuh he, must be all consigned to the province of fabulous tradition. He mentions that in ancient times knotted cords 契, (something like the *quipos* of the Peruvians) were in use, but he does not substantiate it. The difficult question as to the origin of Chinese characters will not be solved until the cuneiform letters of Assyria and the hieroglyphs of Egypt are more investigated, and until the connection of the early emigrants into the East of Thibet with the old civilisation in the valley of the Euphrates is more clearly traced. It will, then, be our task, though we but aspire to amateur Sinology (see Vol. II. p. 1.), to search the early writings of the Chinese and lay the results before our Assyriologues and Egyptologues (amateur or otherwise) in the west, and exchange their results for ours. There are already many controversies as to the origin of the black-haired race 黎民 in vogue, which, in my opinion, cannot be settled except by comparative philology.

The means of communication other than verbal, though ever so primitive, once supplied, was sure to become more complete and efficient in time. One 一, says Tae Tung, is the origin of all characters, and counting must have been one of the first faculties of man. One 一, denotes heaven; two 二, denotes earth etc. The simple putting together of strokes is called a letter 文

wan; the putting together of wan become characters 字 *tsze*. A character is not something sterile; on the contrary it is productive, increasing 孳 *tsze*; 字者孳也. A letter if once bound to another gives birth to what we might call a son; and if this again be joined by another, the character born by this process stands in the relation of a grandson to the first one. These are alliances of the third and fourth degrees. Thus the formation of characters is arranged. 文一索而生子, 子再而生孫, 至於三索三索, 而書之制作備矣.

Our author speaks in several places very strongly on this subject, and upon the whole he seems to favour the tradition of the developement of the eight diagrams of Fuh-he. In this he follows the repeated affirmations of native scholars; but it is difficult to see how the mysterious symbols of the *Yih-king* could have been the nucleus of any system of ideographic writing: (Comp. Wylie, *Notes on Ch. Literature*; Introduction). And, indeed, Tae Tung has not overlooked this difficulty. He solves it by assigning to the formation of the so-called hieroglyphic characters a nearly contemporaneous date of origin. But he does not blindly follow those bald assertions which are thoughtlessly handed down, and which would fain make us believe that, at some early time, China at once possessed hundreds of hieroglyphs; nor does he teach, as our English-Chinese grammars in their introductions generally give one the impression, that the ancient form of writing, like a *Deus ex machina*, had sprung from somebody's brains.

The subject at issue is broached philosophically by Tae Tung. He points out first that "the designations for the ten thousand things under heaven are unlimited, whilst the characters, i.e. the written representations for them, cannot be otherwise but limited. On the other hand the doctrine, the meaning of a thing, may

be deep and manifold, whilst this only generally and superficially can be reproduced in a character. But every substance underlies an immaterial principle 有物則有則, and the latter cannot be separated from the former, 則非離物. Thus, for instance, a censer is a vessel which has its special destination 道, *tao*; this *tao* necessarily belongs to the vessel. The vessel, like every (concrete) thing, has its distinct form and, yet, it will often be very difficult to indicate its exact destination or *tao*. The form remains, nevertheless. But take the form away and speak only of its *tao*—what have you then? Try to represent it, and you will be merely drawing a picture in the air. Of what use could that be? Therefore our wise men of old, in order to represent any given thing they saw, restricted themselves to its simplest form and copied this, as it were, by a character. This class we now call hieroglyphs. As things and objects are liable to changes, variations and multiplications, so it is with characters; they develop and become more defined and perfected as time wears on and as necessity requires."

We did not intend to make the investigation into the origin of characters of this length. We beg to state clearly that the reasons given by Tae Tung, and briefly summarised as above, have convinced us that it is not to be maintained that *hieroglyphics constitute the only original groundwork* of the present system of Chinese characters. We submit the foregoing remarks to earnest study, and propose to advert to them again afterwards by reviewing the first book of the lexicon Lu-shu-ku which treats of numbers.

The Development of the Characters is the next subject which engages our attention. If we remember that the great dictionary of Kang-hi contains some 40,000 characters, and learn that the hieroglyphs among them amount only to some six hundred, we would like to know how the original stock increased, and at what time this took place.

The Chinese have been compelled by the very nature of their original system of writing to choose means of developing their characters similar to those used by nations who had a similar system. Thus, the hieroglyphic signs of the Egyptians became employed in three classes of signification: viz. 1. pictorially, 2. symbolically, and 3. phonetically\*. The Assyro-Babylonian cuneiform letters have lately been investigated and it has been proved that most of them are ideographic, polyphonic and syllabic†

Tae Tung is of the opinion that after the first steps in writing had been made, thinking people in all parts of the land naturally were led to improve on it. To indicate dawn, they wrote a sun above the horizon 旦, etc; this class of characters is now called *Significative*. To describe brightness, they put sun and moon together 明; to see 見 is "a man with a large eye," etc. This class is now called *ideographic*. There are two more classes pointed out by the Chinese, and then we have to notice the last i.e. the *phonetic*. The invention of this is the most important occurrence in the history of writing, and but for it the Chinese language would be a dead one, practically, and the black haired race would most probably be extinct. It is to be ascribed to the development of the original single strokes and hieroglyphs into phonetics that the China of to-day is what it is. Of the characters under this class one part gives its own sound to the whole figure, and thus acts as a symbol of sound merely. This part does sometimes convey also its symbolic meaning as well as its sound. For instance, 已 *ki self* is a common part of 記 *ki to remember*, 起 *ki, to rise up*, 忌 *ki to fear*, 紀 *ki to record*, etc.

We must confine ourselves in this place to the above remarks as to the 六書, or six classes of characters. For further in-

\* Trevor; Ancient Egypt, p. 88.

† B. Schrader; Die assyrisch-babylonischen Keilschriften. Leipzig, 1872.

formation on this subject we may refer readers to the grammars of Schott and Endlicher, and to Williams' *Middle King-*

*dom*, chapter X. We give below the tabular form of the *Lu shu*, taken from Summers' *Hand-book I.* p. 15 :—

No.	Name.	Meaning of Name.	Technical Name.	No. in each.
1...	像形 <i>siang-hing</i> .....	Similar-figure.....	Hieroglyphic.....	608
2...	指事 <i>chi-sz</i> .....	Indicating-thing.....	Significative.....	107
3...	會意 <i>hwui-i</i> .....	Combining-ideas.....	Ideographic.....	740
4...	轉註 <i>chuen-chu</i> .....	Inverting-signification	Antithetic.....	372
5...	假借 <i>kia-tsie</i> .....	False-borrowed.....	Metaphorical .....	598
6...	諧聲 <i>kiai-shing</i> .....	Uniting-sound.....	Phonetic.....	21,810

Our author does not say at what time this classification under six heads has taken place; nor have we any means of ascertaining it. The Chinese confess that their characters were not formed according to fixed rules; they have been invented by different people, at different places, during many ages, and they underwent many changes until the powerful emperors of the Chow dynasty united the kingdom and called together the learned from all parts of it. Different characters were found to represent one meaning, different meanings were expressed by one character, and pronunciations varied in the feudal states. The masters of ceremonies and music had to determine the pronunciation and the tone of a character, whilst it was the duty of the appointed librarians and secretaries to attend to its form and to classify it. Our author quotes several passages from the *Chow-li* which prove, that the first canon of Chinese writing reaches up to about 1000 B.C. "Then everything had but one name, for every name there was but one character, and within the four seas there was but one language." "The rulers considered and decided how things were to be called and to be written; the subjects followed them in all their arrangements."—At the time of Confucius (about 500 B.C.) the canon of characters was pretty firmly established. Both the Sage and Mencius are praised

by Tac Tung for their strict adherence to the officially fixed characters, whilst Sz-ma-t sien, the Herodotus of China, who lived about 100 B. C. during the Han dynasty, comes in for a share of severe criticism for using many obscure characters.

Our author joins in the general lamentation of Chi Hwangti's burning the books. This "bibliothecal catastrophe," which followed closely upon the fall of the Chow dynasty, seriously interrupted the philological progress just then going on. These studies were indeed, taken up again by highly talented literati of the Han, "but in order to ascertain the true meaning of our language, we have to investigate what has been regarded as canonical before the Tsin dynasty," (say about 200 B. C.)

Before concluding this chapter we must call attention to the old classic *Chung Yung*, Ch. XXVIII, 2: To no one but the Emperor does it belong to order ceremonies, to fix the measures, and to determine the characters. 3: Now, over all the Empire carriages have all wheels of the same size; all writing is with the same characters." The Emperor is, then, for China what l'Académie Française is for France, whilst the English language has Anglicisms and Americanisms; and our German philosophers are not slow in coining new words in order to express their ideas. Now, it must be

admitted that with the introduction of new ideas into China from the West a want of appropriate characters, to express these, is sadly felt. But we must decidedly dispute, the right of those foreigners who have in their publications coined and adopted new characters. There is no doubt, that the Chinese characters can be, and will be, further developed; but any such proceeding ought to be submitted to imperial sanction before publishing it abroad. As soon as China shall be *willing* to come into the comity of nations, the Emperor will be *willing* to sanction the necessary development of the characters.\*

As regards the different styles of writing, they were, in the first place, dependent upon the material used. So long as leaves and reeds or pieces of bamboo pared thin were used, the characters cut into them by a style or a knife must necessarily have been stiff. Such were those cut by Confucius. When the law for the suppression of literary works was repealed by the dynasty of Han in the year 190 B.C., the hidden treasures of the sage and his scholars were taken out of the walls of buildings and mountain crevices, the durable character of the material having preserved them from destruction. About the third century before Christ, silk and cloth

\* That time will come when the excellent scheme of an "Imperial Chinese English Dictionary," proposed by the editor of the *China Mail*, September 5th, 1873, has become a reality.

It may not be uninteresting to compare the position which the cousins of the Chinese in the Land of the Rising Sun have taken in the matter. At one of the sittings of the International Congress of Orientalists in Paris, on the 2nd September, 1873, the Japanese Ambassador said in French: "I beg to draw your attention to a question, the solving of which might be very useful to you. The Japanese mode of writing has ceased to be a purely alphabetic one, it has for the most part become ideographic. In this mixed form it has met all our wants, as long as we had to express Japanese words only. But we have commenced to introduce European ideas and European words, and we find it nearly impossible to write them. We are, therefore, obliged to alter our system, and we have commenced to make studies in this respect. I call your attention to our requirements in the hope that you will assist us....."

were employed, and hair pencils made for writing upon them. When Ts'ae invented the manufacture of paper from the inner bark of trees and ends of hemp, he (in 106 A.D.) laid his project before the emperor, who commended his ability; and from that time it came into universal use. The present mode of printing upon blocks was adopted from the discovery of Tung-tan in the tenth century, of taking impressions from engraved stones.\*

The facility of writing with pencil and Indian ink has introduced many changes into the forms of the characters. The original *Chuen* or *Chow* form gave way to the *Li*, and they were succeeded by the *Kiai*, *Hing*, *Tsau*, *Lung* and different other forms. They are described by Williams I. 471, and Callery, *Systema Phonicum*, caput VI., where specimens are given. We, therefore, refrain from going into details here. Our author says, in concluding this subject, that every writer aimed at simplification; some strokes were contracted, others were added; wrongly written characters became worse by copying them in course of time, so that now the original form is completely drowned as it were, and investigation has become a difficult task.

The signification of the characters was a very simple and limited one originally; by and by it expanded, as knowledge deepened and as science increased. The dictionaries contain many words in explanation of the characters; but the most important is often lost sight of; that is the original signification of a word and the meanings derived from it. The next important items to know are the synonyms. Our author has borne in mind both these points, and the arrangement of his book favours, in a measure, the grouping together of synonyms, which are most closely related to each other. "As we are speaking of this doctrine—says he—we need only point to the

\* Compare Wylie, *Notes etc. Intr.*, III., and Williams, *Middle Kingdom*, I, 476.

two characters which in common use, either single or united (monosyllabic and dissyllabic), denote the word 'doctrine.' *Tuo* 道 has risen out of *ch'o* 走 motion (now radical 162) and its original meaning is, a man going. *Li* 理 originally means the crystal form of a gem. The first expands to path, road; (*Lehrweg*), doctrine, reason; the other becomes refined, as the polisher follows the crystal veins in working a gem, and its meaning accordingly, is, rule, principle, doctrine. These examples, which could be multiplied indefinitely, may serve to prove that the study of language is the foundation of all wisdom, and that it opens up the depths of knowledge."

The Dictionaries which existed before his time are briefly reviewed by Tac Tung. There is first the *Urh ya* 爾雅, the venerable classic by Tsze-hia, about 500 B.C. It is a dictionary of terms used in the classical writings, and is of great importance in elucidating the meaning of such words. Next comes the *Shwo wan* 說文, composed by Hū shin 許慎, and published at about the beginning of our Christian era, under the Han dynasty. This is a standard work up to the present day. Our author is full of praise as regards this book. "But for Hū shin, and his diligent labours to ascertain what was right and what was wrong in his times, it would to-day be difficult, nay impossible, to arrive at a satisfactory explanation of our characters." He has, on the other hand, to criticise him. "If we look at the original characters on vases or censers, we often can at once recognise their meaning. But the author of the *Shwo wan*, in order to beautify them, has omitted or changed strokes and dots of the old *chuen* characters. By this the meaning has in many places become obscured. We shall note them in the course of our work." Another item of criticism is the irregular arrangement which renders the book difficult to use.

The *Shwo wan* is divided into 540 radical

sections. The same arrangement is followed in the *Yuh pien* 玉篇, published 523 A. D., and in the *Lui pien* 類篇, which appeared in the Sung dynasty; both dictionaries being arranged under 542 and 544 radicals, respectively. These three books are arranged according to the form of the characters. I may here add, that long after Tac Tung was gone, this system became more developed. During the Ming dynasty the radicals were reduced to 360; the renowned dictionary of the present dynasty, *K'ang hi tsze tin* 康熙字典 which is in daily use all over the empire, is classed under 214 radicals.

In opposition to the above mentioned dictionaries, arranged according to the form 以文 of characters, are those arranged according to the pronunciation, 以聲. There are two in this division, the *T'ang yun* 唐韻, a production of the T'ang dynasty, and the *Tsch yun* 集韻, a celebrated work of the Sung dynasty. The introduction of Buddhism into China necessitated the writing of Indian works with Chinese characters; this was done by choosing a character for a Sanscrit syllable which sounded somewhat like it. By the continued intercourse of China with India and the Western regions, tones (shing 聲 or yin 音) became distinguished, and a system of spelling words came up which is called *fan ts'e* 反切. The principle of this is, to join the initial of the first syllable to the final of a second, and from thence to derive a third syllable e.g. from 定 *t-ing* and 飢 *k-e*, they form *t-e*. This system of Initials and Finals, or syllabic spelling, has been adopted by our author. It is a poor affair altogether, and one cannot help wishing the Chinese had adopted the Sanscrit spelling of which K'ang-hi's dictionary says: "In the western regions, the books of the Po-lo-mun (Brahmin) can combine all sounds by fourteen Letters." At present nearly every Sinologue has a romanized spelling of his own; this is rather awk-



ward; may the time not be far off when a universal system of writing Chinese with Roman characters will be adopted by imperial sanction.

In his lexicon our author has not taken up either of the two arrangements; he divides it into nine books or categories, fixed upon with regard to affinity of subjects. This is convenient for any one

who wants to read the book right through; but in order to use it far reference, one has to write out an index of all the characters, and arrange them according to the 214 radicals of K'ang-hi's.

Taking leave, now, of Tao Tung and the various introductions to his work, we shall proceed with a brief review of the latter in a second article.

J. NACKEN.

## A THOUSAND CHARACTER ESSAY.

[The following is a translation of a primer for Chinese *Girls*, written in the reign of Tao Kuang in imitation of the well-known "Thousand Character Essay," and based on what is commonly entitled the "Preceptor."]

H. A. GILES.

Hear, every girl and future wife  
The leading principles in life!  
'Bove all be gentle and refined:  
Four virtues and three duties mind:  
Hearken to what your parents say,  
And then with promptitude obey.  
At morn, at eve, at meal-times stand  
Respectfully with downcast hand.  
Discourse with grave and serious tact,  
And with deliberation act.  
Let no bad words your lips pollute,  
For gossip and for scandal mute.  
Your disposition free from guile,  
Upon your countenance a smile;  
Then if your petticoats are clean,  
In silk and satin why be seen?  
Arrange your hair with modest grace:  
With rouge but lightly touch your face:  
And when you wander out at night  
Be sure and always take a light;  
For only by these quiet ways  
Can women earn their neighbours' praise.

Abstain from flattery and pride,  
And put extravagance aside;  
Nor ever let your actions wear  
A hasty, careless, flippant air.

By chance offending any one,  
Apologize for what you've done;  
For if the proof against you's strong,  
'Tis foolish not to own you're wrong.

A meaning should not be inferred  
From orders indistinctly heard,  
Occasions to advantage turn,  
For many things you have to learn.  
Reading and duties must be taught,  
And versatility of thought  
Go gather sticks and light the fire:  
Do what religious rites require,  
Learn fancy work, and learn as well  
To wash and starch and gore and fell.  
In sewing mind what you're about:  
Take care and thought in cutting out.  
The charms of idleness are few,  
And much there is for you to do  
Your work should show no carelessness,  
Yourself the pink of cleanliness,  
No unkempt locks or tangled hair,  
No doltish look or flurried air.

Don't always gadding go about  
Up street, down street, or in and out,  
Talking of people as you please,  
Slandering those and praising these;

Cheating, or bullying weak and small,  
Caring for parents not at all,  
Anything but a sweet-tempered guest;  
Always trying to come off best;  
Now uproariously mirthful and gay,  
Now in a passion storming away;  
Disregarding all you've been taught;  
Treating every one else as nought:  
Discontented with trousseau and dower,  
Banishing shame from your maiden bower.

There is a set of girls may be classed  
As those who try to be loud and fast;  
In dress outstripping the worst grisettes,  
With their fancy tuckers and gay chemisettes.  
They play with their waistbands, they show  
their teeth,  
Or place their fingers their chins beneath.  
Foxes and bogies frighten them so—  
They laugh at every one else's woe:  
They know how to cough, they know how  
to cry,  
Look scared or whimper with moistening  
eye;  
Stealing a glance where they oughtn't to  
see:  
In everything different from what they  
should be:  
Such disregard of etiquette  
Is only fit for a vulgar coquette.

At fifteen years when the knot is tied  
And life begins for the youthful bride,—  
Bride elect in a former state,  
Now united again by fate,—  
List to your new made parents' voice,  
And make the old people's hearts rejoice;  
Give them an arm wherever they go:  
Wait on them, mend for them, stitch and  
sew;  
Go and bring them their shoes and hose,  
Fan them, or make them wear thicker  
clothes;  
See that their food is sweet and nice,  
Serve them yourself with soup and rico;  
Pay attention to what they say,  
And don't abuse them when they're away;

Revere these new made parents more  
Than you revered your own before.

Marriage is not a trifling thing—  
The Book and the Vermilion String!  
On ice by moonlight may be seen  
The wedded couple's go-between.  
Husband and wife are Heaven and Earth,  
And each should know the other's worth.  
Then try to regulate your life  
That you may be a pattern wife.  
Regard your lord with loving air,  
And all his joys and troubles share.  
By censure just, by well-timed praise  
The standard of his actions raise.  
Your beauty, usefulness, and health,  
Position, poverty, or wealth,  
Are fixed at birth what each shall be  
By fate's immutable decree.  
At cold and hunger never grieve:  
Kind words and hard alike receive;  
For when a hen begins to crow,  
Her evil fame begins to grow;  
And ancestors long dead, for shame  
Blush at their now dishonoured name.  
But hear my words and yours will be  
A harp and lute-like harmony.

At length when comes the dreaded shock—  
Your mate-bird passes from the flock;  
All thought in lamentation drown,  
By constant weeping steep your gown.  
Then with a hero's courage think  
The jade is cracked, the pearl should sink;  
Let nought the nuptial tie dis sever,  
But nobly dying, live for ever.

All who the name of kinsfolk bear,  
Who deep or lighter mourning wear,  
And whom, like straggling plants, we see  
On kindred's ramifying tree,  
Without distinguishing their claim,  
Distant or near, treat all the same,  
Chât gaily when your turn it be  
To show them hospitality.

Your slaves and servants to you bind  
By treatment just—be firm but kind,  
To all their faults indulgence show,  
Rewards and punishments bestow.

Bad practices by good replace ;  
 Precautions take in every case.  
 Mark every one's ability ;  
 Distribute work accordingly ;  
 And all will laud you to the skies,  
 Be man in feeble woman's guise.  
 No cruel whip, no tough bamboo  
 Should ever be employed by you.  
 Indulge no spite or wanton hate  
 Towards any in a menial state.

The wealthy son of Han reclines  
 Surrounded by his concubines :  
 Be liberal-minded on this score,  
 And make allowances the more.  
 If for your rights you're over zealous,  
 And quarrel just because you're jealous,  
 You'll soon acquire an evil name,  
 Enough to make you blush with shame.

In large establishments be sure  
 To be agreeable and demure  
 See after all the things in store,  
 The paddy-fields, the threshing-floor.  
 Of all the animals take care ;  
 The stables and the walls repair.  
 Then send the cattle out to graze  
 Feed them on husks of rice and maize  
 Send dinner to the labouring swain,  
 And fill your granaries with grain ;  
 But let your private store-room hold  
 Your silk and satin and your gold.  
 Ribbons and crapes keep under locks,  
 Packed up in wardrobe or in box.  
 Your oil and salt and vinegar  
 Keep well closed up in pot or jar.  
 Put all your books and papers by,  
 Or place them in the sun to dry ;  
 Thus loss and trouble you'll avoid  
 And books by rats or worms destroyed.  
 Each balcony and portico,  
 The rooms above, the halls below,  
 Sprinkle and sweep and dust and clean,  
 Let not a scrap of dirt be seen.  
 Then plants a foremost care should be,  
 The silkworm and the mulberry tree ;  
 For cloth and silk that many buy  
 You ought yourself to weave and dye.

All wasteful notions lay aside,  
 And make economy your pride.  
 Take thought beforehand and refrain  
 From making purchases in vain.  
 Thus daily save and yearly store ;  
 Increase your riches more and more.  
 To be a housewife you were wed,  
 Early to rise and late to bed ;  
 And every misspent moment past  
 Will cause you deep regrets at last.

Welcome your guests and, as is right,  
 Be ceremonious and polite.  
 Custom demands that you should show  
 At weddings, joy, at funerals, woe.  
 Arrange your crockery with care,  
 And for the banquet hour prepare.  
 Prepare abundant meat and rice,  
 The vegetables fresh and nice ;  
 Ply every guest with generous wine,  
 And let your board with plenty shine.  
 Meanness, for parsimonious ends,  
 Will never make you any friends.

Of all things most important, shun  
 The subtle priest, the wily nun,  
 Wizards and witches who go about  
 Pretending to cast devils out ;  
 For Nemesis, who kills all joy,  
 Whose thunders wicked men destroy,  
 Is only dangerous to those  
 Who are themselves their fiercest foes.  
 But frauds and cheats against the law,  
 Or want of due religious awe,  
 Misuse of drugs and such like tricks,  
 An everlasting stain will fix.

Next, when you play a mother's part,  
 And sons and daughters share your heart,  
 See that they're washed, and clothed and  
     fed,  
 The baby sleeping in your bed.  
 Watch over them from day to day,  
 And gnats and insects drive away.  
 Fever, and childhood's little ills  
 Require a doctor and some pills.

When reason first begins to dawn,  
 Your boy, towards erudition drawn,

Should learn to yield and be polite,  
 And be both loyal and upright.  
 Then let a dominie be found,  
 And, what is difficult, expound.  
 Your boy must read the sages' words.  
 And all that Poetry affords;  
 Bid him remember by-gone deeds,  
 Who broke the web, who wrote with reeds,  
 And he perhaps may some day come  
 To rule his country and his home.

A mother for her children strives  
 To get good husbands and good wives;

But let not difference be shown  
 Between *her* children and your own.  
 The others are your husband's too,  
 And should not meet with scorn from you.

One thousand characters comprise  
 The learning which this book supplies;  
 The duties of a girl and wife  
 Which influence and adorn her life.  
 I hope this little work will be  
 Assistance to posterity.  
 Ye girls! the goal before you lies  
 A green old age your certain prize.

## HAWAIIAN AND MALAY DIALECTS.

I find the following in *Trübner's American and Oriental Literary Record*, No. 49, 1869, and though not new, it may perhaps still possess some interest for those studying the affinity of races:—

A correspondent of the *Pacific Commercial Advertiser* in a letter to the editor of that newspaper, revives the theory that the Hawaiian language is a branch of the Malay. We believe that Mr. Marsden, the compiler of the *Malayan Dictionary*, was of opinion that the whole of the languages of Oceanica were derived from the Malay. The correspondent we before alluded to gives a short vocabulary of words similar in both languages, and says:—"Many of the Malay words are, in the different languages, entirely dissimilar to those in Hawaiian. I have run over the list and selected those alike, or similar. For instance, in the Ratahan dialect Fire is 'Putong'—in the dialect of Mysol 'Lap,' and that of Teto, 'Hai,' which last I have used in my list. I would like to hear the subject treated at length by a learned Hawaiian scholar like the Rev. Artemas Bishop, and I think he would clearly prove that a portion at least of the aboriginal Hawaiians descended from the people of the Malay group."

Eng.	Malay.	Hawaiian.
Fire .....	Hahi	Ahi
Nose .....	Inu	Ihu
Small .....	Kutu	Uuku
Tongue .....	Lila	Alelo
Tooth .....	Nihi	Niho
Water .....	Wai	Wai
Banana .....	Fia	Maia
Box .....	Barua	Pahu
Bird .....	Manu	Manu
Boat .....	Wau	Waapa
Cocoanut .....	Nyu	Niu

Eng.	Malay.	Hawaiian.
Come .....	Mai	Mai
Eye .....	Mata	Maka
Feather .....	Bulu	Hulu
Finger .....	Lima hato	Lima
Hand .....	Lima	Lima
Head .....	Poi	Poo
Good .....	Mai	Maikai
House .....	Bali	Hale
Hot .....	Pelah	Wela
Rain .....	Hura	Ua
Road .....	Lalani	Atanui
Two .....	Rua	Elua
Three .....	Tolu	Ekolu
Four .....	Ha	Eha
Five .....	Lima	Elima
Six .....	Noh	Eono
Seven .....	Hita	Ehiku
Eight .....	Walu	Ewalu
Nine .....	Siwa	Eiwa

It is not my intention to discuss the theory of the Hawaiian language being a branch of the Malay, but merely to review the vocabulary; for if vocabularies are made for purposes of comparison, sufficient pains cannot be taken to render them correct, faulty comparisons lead to false theories and if the similarity between the Hawaiian and Malay languages, as above, is but small, the similarity becomes smaller still after the latter is stripped of its inaccuracies. Judging from the Hawaiian words above given, there appears to exist a greater similarity between that language

and the whole combination of languages spoken in the Malayala and Polynesia, than between Hawaiian and Malay alone.

Of the above thirty words forming the vocabulary, four only are pure Malay words, of three of which only the correct meaning is given, and these are:—*mata*, eye; *bulu*, feather, and *lima*, five. *Kutu*, is the fourth Malay word, but its meaning is not “small” as above; this word in Malay as well as in Javanese and Sundanese, means louse or *pulex*. Water in Malay is *ayer*, but in Dusun, one of the languages spoken in Borneo, it is *waik*. *Fia*, banana, as above, cannot belong to either of the three principal languages of the Malayala—Malay, Javanese, and Sundanese—as the letters *f* and *v* are unknown in them, their substitute being the letter *p*. Bird in Malay is *burong*, in Javanese and Sundanese *manuk*, not *manu* as above. *Lima*, though not used in this sense in either Java or Sumatra, means “hand” in the Bali and Bugis languages; it is *limei* in the Aroo Isles, and *liman* in Kissa, one of the Serwalty group to the Eastward of Timor. *Poi*, is not the Malay equivalent for head, but in Sundanese means “day,” “dantinu = 24 hours,” and is also sometimes used for the sun.

*Mai*, good, may be an idiomatic expression for *bai*. *Bali*, properly spelled *balé*, is not a house in a general sense, but is a public building in every village, that serves for a mosque, or place of worship; it is there also that all strangers unknown to the inhabitants are lodged and fed. *Rua*

is probably the etymon of *dua*, two, implying parity, similarity; in Tahitian it is *aru*. *Tolu*, *telu*, *talu*, is “three” in many of the Polynesian languages, *telu* in Javanese, *tolu* in Sundanese and Nias, and is probably derived from *to-ru*, not of one appearance, disparity, as two was expressed by *rua*=parity; in Tahitian it is *atoru*, in Malay *tiga*. The numerals four, six, and seven in Malay are *empat*, *anam*, and *tujuh*, not *ha*, *noh*, and *hitu*, but in Tahitian *ama-ha*, *aono*, and *ahitu*. Eight and nine in Malay are *delapan* and *sembilan*, in Javanese *wolu*, and *siwa*, in Nias *walu* and *siwa*.

The following is the pure Malay for the English words in the vocabulary referred to:—

English	Malay	English	Malay
Fire	Api	Hand	Tangan
Nose	Idong	Head	Kapala
Small	Kitchil	Good	Bai
Tongue	Ledah	House	Rumah
Tooth	Gigi	Hot	Panas
Water	Ayer	Rain	Ujan
Banana	Pitang	Road	Galan
Rod	Peti	Two	Dua
Bird	Burong	Three	Tigu
Boat	Sampan	Four	Amprat
Cocconut	Klappe	Five	Lima
Come	Mari	Six	Anam
Eye	Mata	Seven	Tujuh
Feather	Bulu	Eight	Dilapan
Finger	Jari	Nine	Sembilan

It might be an interesting study for philologists to find out what the following words really are:—*hapi*, *inu*, *lila*, *nihi*, *fia*, *barua*, *waa*, *nyu*, *mai*, *lima hato*, *pelah*, *hura*, and *lalani*, as they remain still unaccounted for.

Hongkong.

J. H. GROOS.

## SHORT NOTICES OF NEW BOOKS. AND LITERARY INTELLIGENCE.

"*A Dictionary of Colloquial Idioms in the Mandarin Dialect*, by Herbert A. Giles of H.B.M. Consular Service." Shanghai A. H. de Carvalho: 1873."

This work is one of the most useful which has yet appeared in Mandarin, and supplies an acknowledged want. The principal words in each idiomatic sentence are arranged, for convenience, in alphabetical order, and though some few might have been omitted, the execution of the work, taken as a whole, is very creditable. We trust that it will be rendered even more comprehensive in a second edition.

—  
*The principles and practice of Photography* by J. Dudgeon M.D. Peking, 1873.

A Chinese work of which the above is the translated title has been issued by this able and popular writer whose name is so well known in connection with literary research at Peking. The volume is well adapted to give the Chinese a correct idea of the processes by which photographs are produced, and will doubtless be welcomed by those who have any curiosity on the subject.

—  
*English and Chinese Lessons.* By Rev. W. A. Loomis, San Francisco 1873.

We are sorry that we cannot commend this attempt to smooth the difficult way of those who essay to learn Chinese, or of those Chinese who desire to acquire English. The pages are padded with wood-cuts suitable to children of six, while

the author gravely assures his readers that, as those who use his work will *not* be mere children, it deals with more serious subjects than would otherwise be touched on. Adam, a pig, a hatchet, &c., are duly represented, but any evidence of the author's understanding the want he essays to supply is painfully absent.

—  
We have received advance sheets of Mr. G. C. Stent's *Chinese Pocket Dictionary*, and find that it literally fulfils its promise of being a book that can conveniently be carried on the person. As a handy work of reference to beginners it will be most useful. We reserve any extended notice until the work is completed.

—  
*Alphabetical Dictionary in the Foochow Dialect* by Rev. Dr. Maclay and Rev. C. C. Baldwin. Shanghai, Lane, Crawford & Co., 1873.

We record the issue of this work as an addition to the numerous aids to acquiring the Chinese vernaculars, but our review copy having miscarried are unable to notice its contents in this issue.

—  
We are glad to note that the Asiatic Society of Japan is making good progress.

—  
We understand that Mr. P. von Möllendorff of the Chinese Customs Service is translating the works of the great commentator and philosopher Chow-foo-tsü (60 volumes) and hopes to complete the

task in three or four years. His "Bibliography of Works on China" is already in the press at Shanghai. We believe he meditates translating Mr. Faber's "Lehrbegriff des Confucius" as his next effort.

The Rev. J. MacGowan of Amoy is engaged in a work which promises to be of much value to Chinese Christians, and which may not unreasonably be expected to interest other native readers. This is a translation of Dr. Eadie's *Bible Cyclopædia*, which will appear in 2 volumes of 200 pages each. The specimen pamphlet before us is well printed, and the author seems to be most creditably carrying out his design.

A *Chinese Telegraphic Code* has been prepared by Mr. S. A. Viguier of the I. M. Customs in which each character is represented by figures, which for native convenience are now printed in Chinese. It is said to answer its purpose extremely well.

There is, observes the *Friend of India*, much to be learned about the East India Company's early relations with China and especially Canton. The *North China Herald* recently asked for a chronological table of the leading incidents of this intercourse, and few more useful documents could lie on the table of our ministers in Peking. Since Captain Weddell first explored the Canton river, two hundred and forty years ago, and was sent back with promises which were broken an hour after his ship had departed, the tale has been ever the same. From the experience of the Company's ship *Surat*, whose supercargoes reported in 1664 that the Tartar conquerors were throwing every impediment in the way of trade, down to the recent occurrences in Formosa, there is the same story of a willing people and obstructive rulers. There is even a precedent for the Audience Question. In 1761 a Mr. Flint set out on an embassy to Peking with a view to opening up trade with the North. He was fa-

vourably received at Chusan but was, under the influence of the court officials, sent away from Ningpo. With the political death of the East India Company in 1858, its history in China as well as in India comes to a close. Many there are, however, who still retain a kindly recollection of the days when its supercargoes were great both in Canton and Calcutta.

[It may be interesting to state in connection with the above paragraph that the earliest volume of the East India Company's written archives relating to China is in the British Legation at Peking. Perhaps some of our Peking readers will favour the *China Review* with excerpts from that very interesting manuscript.—Ed.]

A very important enterprise in Oriental literature has recently been announced. Mr. Marsden's *Illustrative Plates* have, after half a century of neglect, become the property of Messrs. Trübner and Co., and their early publication is announced to the public. Much interest has been awakened in India by the resuscitation of these invaluable heirlooms of Oriental research. They embrace a wide range of Asiatic dynasties, and exhibit rare artistic fidelity. It is hoped that an adequate degree of support in Europe will render it possible at last to bring out a really international edition of Marsden's "Numismata Orientalia."

The *Shanghai Courier* states that the Chinese teacher, Liu, well-known to many of our younger sinologues, of the official section especially, has been engaged to proceed to Paris to draw up and classify a *catalogue raisonnée* of the Chinese Books and MSS. in the Library of the University of Paris.

The same journal notices a work entitled "*Aperçu de la situation en Chine 1873*,"—that is "A Sketch of the situation in China from 1861 to 1873." So far as a hasty glance over it enables it to judge it is an

able and dispassionate review of the experience of foreign diplomatists at Peking during the last twelve years. The pamphlet (printed at the Royal press of Brussels) seems faultless in point of typographical execution.

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At the last International Congress of Orientalists a paper was read by M. Iwano, a Japanese, "On the Introduction of the Chinese Characters into Japan." A paper by M. August Pfizmayer, "On the meanings of the Chinese particle *chi*," occupied the remainder of that sitting. The next afternoon's sitting opened with a discussion on the origin and the migrations of the Chinese. Mr. Douglas read a paper, "On the Importance of Translating the Annals of the Elder Han Dynasty," and of the formation of an International Commission for the purpose, which proposal was well received, and will be carried into effect. A discussion followed on the Chinese transcription of Sanskrit words, and the importance of ascertaining the ancient pronunciation of the Chinese characters by reference to the dialects of China. The Marquis d'Hervey Saint-Denys then gave a sketch of the ethnology of China, gathered from Ma Twan-lin's celebrated Encyclopædia, and describing the wars of invasion between the Chinese and the aborigines of China. A paper, by M. le Baron de Ravisi, "On the Belief in Virgin Mothers in China and the East generally," closed the sitting. On the following morning M. Rochet read a paper on Taoism, and a discussion followed on the correct translation of the Chinese character *Taou*, as used in Taoist and classical works of China.

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It having been determined by vote at the International Congress of Orientalists, recently held in Paris, that the Congress of 1874 should assemble in London, a Committee of Management, consisting of the following members has been formed to

make the necessary arrangements:—President: S. Birch LL.D.—Members: Joseph Bonomi, M. Ernst de Bunsen, Canon Calloway, M.A., R. Cull, F.S.A., M. Daly, Prof. Donaldson, PH.D., S. M. Drach, F.R.A.S., Dr. Eggeling, F.R.A.S., Col. Seton Guthrie, R.E., John Henderson, F.S.A., Sir H. Rawlinson, K.C.B., Rev. J. M. Rodwell, M.A., R. Rost, PH.D., W. Simpson, F.R.G.S., George Smith, E. Thomas, F.R.A.S., W. S. W. Vaux, F.R.S., and John Williams, F.R.A.S., Hon. Secretaries: Messrs. Robert K. Douglas, P. le Page Renouf and W. R. Cooper.

The Congress will meet in the course of next year, and the Subscription is fixed at twelve francs, or half a guinea.

The languages, archæology, ethnology, and the arts and sciences of the various Oriental countries will form the subjects for discussion.

It is proposed that the sittings should occupy six evenings; and that the mornings of the same days should be devoted to visiting the different national Institutions connected with Oriental literature and science.

The Statutes of the Congress are in course of preparation, and detailed programmes will shortly be issued.

All communications should be addressed to Robert K. Douglas, British Museum, London; and those interested in Oriental studies who may be desirous of joining the Congress, are requested to inform him of their intention as soon as possible.

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*Grammaire de la langue mandchou.* Par Lucien Adam. Paris: Maisonneuve et Cie. 1873.

"M. Lucien Adam's Grammar of the Mantchu Language may be named amongst the most valuable recent contributions to the science of language, and it forms a natural sequel to the works of the lamented M. Stanislas Julien. M. Adam remarks in his preface that critics who limit their studies to the Semitic and Aryan languages cannot be justified in deducing from these incom-



plete researches any general philological law. They may be compared to zoologists concentrating all their attention upon the vertebrated animals, or to botanists neglecting to inquire into the mysteries of cryptogamic plants. He even goes so far as to maintain that the materials supplied by the agglutinative and monosyllabic language are more important than those derived from the study of the flexional languages. This may or may not be true; at any rate it must be evident that no investigation of the philological ground can be looked upon as complete which neglects a single corner of it, be that corner ever so small. M. Adam's volume contains not only a grammar, but also a short vocabulary and a few passages or extracts analysed and translated."—*Saturday Review*.

The following are the eight foreign Oriental scholars who, in pursuance of the previous resolution of the Council, have been elected honorary members of the Royal Asiatic Society:—Dr. Otto Bothlingk (Sanskrit), of St. Petersburg; Dr. Rudolph Roth (Sanskrit); of Tübingen; M. DeSlane (Semitic) of Paris; Signor Gaspar Gorresio (Sanskrit), of Turin; Dr. Aloys Sprenger (Semitic), of Berne; Dr. H. L. Fleischer (Semitic), of Leipzig; M. Barbier de Meynard (Semitic), of Paris; and Dr. J. Olshausen (Pehlvi, Semitic), of Berlin. Among the other names proposed for election were those of Dr. H. J. Blochmann; M. Renan; M. Lenormant; M. Caussin de Perceval; Dr. Brockhaus; Dr. E. Ewald; Dr. T. Benfey; Dr. M. Haug; M. H. A. Jaeschke; Dr. Spiegel; and M. Rognier; but they were not elected.

In the last Journal of the Royal Asiatic Society Mr J. Fergusson discusses Hiouen Tshang's Journey from Patna to Ballabhi. The writer finds reason to distrust the principles of criticism hitherto adopted by those who have tried to trace the route of the Chinese pilgrim. In his opinion there

is no necessity for altering the text of those travels in a single instance, either for direction or distance; but, on the contrary, the indications are quite sufficient to determine, within very narrow limits of error, the position of the places mentioned. The discrepancies between his conclusions and the identifications of those who preceded him in this inquiry are so great that the question is evidently one of principle rather than of detail. The most interesting portions of the paper are those relating to the two stages, from *Hiranyapārvata* to *Kāmarūpa* and thence to *Kalinga*. The Pilgrim's *Kāñchipura* is here identified with *Nagapata*, not with *Conjevaram*.—*Friend of India*.

Japan. *Beiträge zur Kenntniss des Landes und seiner Bewohner*. Von W. Heine. In drei Abtheilungen. Royal folio. (Leipzig: Brockhaus; London: Trübner & Co.)

The first three numbers of the first division of this important work are just published. General Wilhelm Heine's name is sufficient guarantee of the accuracy, not only of the letterpress, but also of the art-photographs with which the work is illustrated, most of the sketches and photographs having been taken by himself during the American expedition to East Asia, under Commodore Perry, in 1851-56, and that of Prussia in 1860-61. Each number contains five large photographs, with descriptive letterpress, illustrative of, 1, the history; 2, the religion; 3, the ethnology; 4, the natural history; 5, the scenery. The historical subjects are artistically drawn; the religious ceremonies accurately portrayed; the ethnological studies taken from life; the natural history, full of life and character, from living specimens; and the scenery clear and distinct. The work will be comprised in thirty numbers, and when completed will represent: I. Japan from the thirteenth to the seventeenth century; II. Japan in its intercourse with Holland to the American exploration; and III. Japan

as it is. The price of each number is £2. 5s.—*Trübner's Oriental Review*.

Mr. R. C. Childers, the Pali scholar, and author of a Pali dictionary, has lately been appointed to a chair of Pali and Buddhist Literature which has been instituted in University College, London.

Mr. T. T. Cooper, is about to publish a narrative of the journey he made in 1869-70, with the object of finding a practicable route by which Assam tea might be taken to Bathang, the great mart of Eastern Tibet, and thus compete with the Chinese in their large and lucrative tea trade with the Tibetans.

We notice that two new books about Japan are announced as shortly to be issued. One of them is by Mr. S. Mossman, author of "China: its History, Inhabitants, &c.," and is called "New Japan, the Land of the

Rising Sun: Its annals during the past Twenty Years, recording the Remarkable Progress of the Japanese in Western Civilization." The other is a translation, by Mrs. Cashel Hoey, of "Japan and the Japanese," by M. Aimé Humbert, the Swiss Envoy. It is to be illustrated by drawings by Italian and French artists, and sketches from photographs.

Mr. Robert K. Douglas has, we are glad to note, been appointed Professor of Chinese at King's College, London.

"*Handwörterbuch der deutschen Sprache für Japaner*" Kwankozu, Tokei 1873.

This German dictionary for the Japanese is described as "a stout volume of one thousand and eighty pages, composed and printed entirely by native Japanese, in a type of about pica body, roman (probably American), and pica Japanese and Chinese, of native cutting and casting."

## NOTES AND QUERIES.

### NOTES.

CHINESE AND HINDOO MYTHOLOGY.—In the last number of the *China Review*, Dr. Eitel, I think, somewhat overstepped the usual limits of criticism in endeavouring to reduce to a jest the study of comparative philology and mythology. This is a matter, however, which may fairly be left to his own good judgment and taste. Criticism is criticism whatever form it may take, and as I neither desired nor anticipated that theories so subversive of the usually received tenets of Chinese philology as those put forward by myself, should escape the ordeal of public comment, I am not surprised that the criticism should assume

an unfavourable aspect. It would have been well however had Dr. Eitel, before attempting to criticise the labours of an Amateur Sinologue, taken more care to establish his own position as an exponent of Chinese lore; the more especially as many of the conclusions arrived at are to be found in the Chinese books themselves, which were certainly as open to Dr. Eitel's ken as to that of the Amateur himself.

It seems absurd to Dr. Eitel that Yaou should be Varuna; yet if there be anything ridiculous in the identification, we have not to thank the Amateur Sinologue for it, but the Shoo-king itself. Dr. Eitel need not to be told that Varuna comes from the root

Var, meaning; (1) to cover; (2) to surround; (3) to choose, from the latter of which (4) comes the adjective Vara, high, excellent. If Dr. Eitel will but look into his Chinese dictionary he will find under the sound Yaou such characters as (1) 邀, to cover, to screen; (2) 凹 hollow, a pit, a concave; 凹 a cavern; (3) 要 to desire, to want; and (4) 堯 high, eminent, the Emperor Yaou himself. The termination ou naturally representing the Sanscrit or Greek R. as T'eaou for *εὐα-ῶ*, T'ow for Sira, &c., and Y or W being the nearest equivalent to the Sanscrit V. So far there is nothing essentially ridiculous. If we look into the Shoo-king we shall, moreover, find that the word Varuna is in one place actually preserved. To quote Dr. Legge's translation, sufficiently accurate for the purpose in hand, the "Canon of Yaou" begins "Examining into antiquity we find that the emperor Yaou was called (放重) Fang-heun" I need scarcely say that the Chinese commentators have been hopelessly puzzled over these two characters, and have barked their shins sadly in the attempt to get over the philological stumbling block.\* The nearest approach to sense they have been able to make, being that it meant an "Imitator of the highest sages," an interpretation for which there exists not the slightest ground, philological or otherwise. Now Fang really means to reject, to dissipate, to extend to, agreeing with the Sanscrit Vri, another form of the root Var. A substitution of Ng for R especially when followed by a cerebral may be noticed in other cases, as T'ang for Saranyu, &c., so that in Fang-heun we have really nothing more or less than the ancient Chinese transcription of Varuna or Ouranos.

\* The ancient transcriber in representing Varuna by 放重 had still some traditional remembrance of its original meaning as the covering vault of heaven, the Greek *Ὀυρανός*; 放重 Fangheun is simply the Mist Dispeller, as Zeus is called *Νεφελωνοφύτης* the Cloud Compeller; the sinologues, having lost the key were driven to rely on their imaginations.

Nor do we find much greater difficulty in the identification of Shun. When presented to the emperor Yaou we find him called 虞舜 Yu Shun. The phonetic of the former character points to an initial W or HW, or in other words to a Sanscrit V, giving the original form as Vu-shun\* as near an approach as possible to Vishnu. The Chinese commentators, following their usual course, have dropped the first syllable and given us the Emperor's name as Shun of Yu, a state invented for the occasion, and moreover contradicting the word of the legend that Shun was one of the common people. Like Yaou, Shun was known to the ancients by another name 重華 Ch'ung-hwa. The identification here is not so simple as before: Ch' or T', for the word may be read with either initial, points to a Sanscrit S, so that apparently the word represents Vishnu as Sūrya.†

As I do not desire at present to enter into the mythological resemblances of the legends, I shall only allude to the connection of Yaou and Shun with the Sze-yok or Four mountains, or perhaps chief of the mountains, a title in Hindoo mythology of Vishnu himself.

So much for Yaou and Shun.

"Examining into antiquity" again says the Shoo king "we find the great Yü was called Wan-ming" 文, Wan as all Chinese students know, is pronounced in the older dialects Män in which form, as denoting literally to portray, it may be compared with the Greek root *μν* in *μνῆσις* to indicate. In another place‡ I have endeavoured to point out the connection

\* As instances of a similar transposition we have 淳 Shun to wash, prove, simple, representing Sanscrit Snā, to wash, to bathe; and 順 Shun, flowing by, harmonising with, connected with Snu to flow.

† It is startling in this connection with Sūrya to find Shun's brother plotting to deprive him of his shield and spear bow and lute. Vide Prolegomena to Dr. Legge's Shooking.

‡ A paper read before the N.C.B. Royal Asiatic Society, March, 26, 1873.

between the legends of Mǎn-wang, and the Indian Manu. The occurrence of the same name in connection with Yü does not seem to be accidental. In Hindoo mythology there are many Manus or rather many developments of the same Manu. He is not only in Minos of Crete, the law-giver and warrior, but he is Vaivasvata, the being miraculously preserved from the Flood and to whom was entrusted the regeneration of the earth. In this latter character we may recognize him as the Mǎn-ming\* of the text. The character 禹 Yü itself like the previous Shun seems to be only an abbreviation of his real name, which we may from the context rather believe to have been 文禹 Man-yü, unless we look for its connection with 魚 Yü a fish or 雨 Yü rain. As Manu by the assistance of Hari† (Vishnu), who had for the purpose assumed the form of a fish, recovers from the flood the Sacred books, so Yü meets at the Ho a tall man with a white face and fish's body who presents him with a chart to guide his future operations.

The above, it will be understood, are only the philological resemblances which have induced me to identify the three Emperors with the history of the Hindoo cosmogony. The mythological evidence on the subject is still stronger and more complete, but upon it at the present time I do not intend to enter, my only object being to show that there may be conclusions more ridiculous than those I have arrived at for the study of comparative philology. Men there are still who can see in the stories of Zeus and the Titans nothing but a king repres-

sing a sedition, to whom the Kyklopes were a race of metal working people from the East with sounder forces than their neighbours, who believe that Europe was burned off by a man of the name of Tauros &c. Ninety years ago would-be wise men saw in fossils nothing but the results of a "plastic virtue" inherent in certain rocks, and gravely tried to throw ridicule on the researches of a Wemer and a Hutton. It would be, probably, as useless to attempt to convince the one school as the other. Fortunately, however, the game would not be worth the candle. Yet those who see nothing in Chinese literature more than the historical development of Confucianism, or the differences between Mencius, Siu tsze, or Choo-hi stick to their last; they will do good service in the field. It is not necessary to make a study of Mr Odgers' political and social opinions in order to comprehend the Roman invasion of Great Britain.

THOS. W. KINGSMILL.

[We cannot hold ourselves responsible for misprints in this article, the m. s. having reached us in a nearly illegible state. Ed. C. R.]

GAMBLING FOR A DINNER.—During my rambles through the Canton streets, I have observed in several places a wooden frame about eight feet high, upon which are hung pieces of pork of various sizes, dried fowls, &c., &c., and round these frames a crowd of hungry Chinese regarding them with eager looks. The meat was evidently not for sale, as no one seemed in charge of it, and upon enquiry I found what the object of it was. It appears that towards the end of the year, a few speculative butchers and sellers of provisions start a species of lottery in the following manner. Every morning they hang up on a frame pieces of pork of various sizes, other provisions, such as dried ducks, &c., &c., and invite passers by to make bets upon the weight of the several pieces of meat. The intending speculator applies at a stand close by for a

\* It is not necessary to join the Mǎn representing Yü's name with Ming. The sentence can be read equally well, if not more grammatically "Examining into antiquity we find the great Yü was called Mǎn; his appointment reached to the Five Seas" &c.

† In connection with this legend, Hari, *gilvus*, Chinese 赭 Hia, a carnation colour, clouds crimsoned by the rising sun, rather than 夏 Hia, summer. The Sanscrit, *gharma heat*, probably afforded the name for Yü's presumed principality.

piece of paper, upon which he writes the weight of any piece of meat he fancies, paying a few cash in proportion to its size, and hands the paper to the proprietor, who gives him a ticket in return. At the end of the day the papers are opened, and the lucky guesser becomes the happy proprietor of the piece of meat.

#### OBSERVER.

—

SIMILARITIES BETWEEN THE CHINESE AND EGYPTIANS.—That these two nations show in many respects a striking resemblance to each other is a long known fact which may lead, after more thorough investigation, to some scientific results regarding the remotest history of mankind. The following comparison is abridged from the Universal History of Dr. G. Weber, and may interest many readers of the *Review*.

1. The Egyptians had a great aversion to mixing with foreigners, and looked with contempt on other nations as impure and barbarous.

2. They regarded their state organisation as from the Gods or from ancient sages, and as beyond any alteration.

3. The head of the state was to them the Son of Heaven, the representative of God, the only mediator between heaven and earth. He was the only owner of the ground.

4. They had privileged functionaries between the worshipped emperor and the working people; as in China there are mandarins, in Egypt there were priests and warriors, originally hereditary.

5. Intelligence and education were considered superior to military accomplishments and material possessions.

6. Agriculture was in high development.

7. Industry was applied to a great variety of materials, and they attained great technical skill.

8. There was an extensive commerce, but with foreign nations it was confined to a few emporiums.

9. Astronomical observations led them to Astrology.

10. The Egyptians had not sufficient productive power for the formation of myths, and were therefore without national epic poetry or a national drama; they cultivated only lyrics in connection with music, which was carefully attended to.

11. The tonal scale was the same,—the so-called lydic-music, which has the semitones 4-5 and 7-8.

12. Religion was a kind of naturalism.

13. The aim of religion was a virtuous life, but more negative than positive.

14. Matrimony (though polygamy was allowed,) appeared as a more tender relation than among other heathens.

15. They never defiled their altars with the blood of men.

16. Sculpture and painting had the same typical character.

17. The writing was hieroglyphic. The Egyptians going from the ideographic to the phonetic (also the Chinese) but not on to simple letters. (See also on this point Dr. Schlegel's able paper in *Notes and Queries on China and Japan*.)

All the above apply equally to the Chinese and the similarities between nations so remote are really striking. But there are also many important differences. We cannot assume that the ancient settlers on the Hwang river borrowed their ideas from the settlers on the Nile, or *vice versa*, but think it necessary to infer that they had been in connection somewhere before they separated East and West, which may have been near the Kuan-lun.

E. FABER.

—

WHERE IS THE KWAN-LUN SHAN?—(Vol. II. p. 63.) Dr. Legge's Shoo-king, the Chinese Classics Vol. III. contains the following passages.

P. 127. — "Hair-cloth and skins were brought from Kwan-lun, Seih-che and K'eu-sow." In the commentary Dr. Legge says: "Kwan-lun &c. are understood to be the names of mountains, giving name to the regions and tribes about them. We have

only to conceive of them as representing three tribes of what were called the western barbarians, and those three the greatest of them all."

P. 168.—"When the fire blazes over the ridge of Kwan, gems and stones are burned together." In the commentary Dr. Legge remarks: "Ts'ae says that 崑 is 'the name of a mountain, which produces gems.' Gan-kwo's account is substantially the same. It is best taken so. The dictionary would lead us to say that 崑崙 is meant, which is now referred to the 枯爾坤山 in the west of the Ko-ko-nor, where the Yellow river has its sources. But the text leads us to conceive of the Kwan as a volcanic mountain, which I have not read that the Kwan-lun is."

P. 671.—Dr. Legge says 崑; the name of a mountain in the west of the Ko-ko-nor. III. IV. 6. It *probably* is the same with the Kwan-lun.

From the above quotations Dr. Legge's opinion appears to be, that:

- 1.—The *Kwan* is a volcanic mountain producing gems.
- 2.—The *Kwan-lun* are mountains, giving name to a large state where *haircloth* and *skins* have been the most remarkable productions.
- 3.—Both names *probably* refer to the same place, but it may be that it is not so, as *Kwan-lun* is not volcanic and "haircloth and skin" are different from "gems."
- 4.—Though mountains do not change their position, yet the *names* of mountains may become changed.

Dr. Williams' *Middle Kingdom* p. 10 says: "Nearly parallel with the celestial mountains in part of its course is the Nan

Shan, Kwan-lun or Koukun range of mountains, of which less is known than of the other three great systems."

Two Germans, the brothers Schlaginweit investigated those regions some years ago (1857),\* and found among the Karokorum mountains the second of the highest summits of the earth 26,530 feet. This appears to be the Kwan-lun. But as I had no detailed account of Schlaginweit's researches at hand I thought it wiser to say no more than I have done. The reader will, however, not overlook the fact that the difference between Dr. Legge and Schlaginweit amounts to about 1200 miles.

To the ironical remarks of T. L. B., I shall only reply that in writing that note I intended to give Mr. Watters (*China Review* Vol. I. p. 57) and other writers, a hint that there are references to be found in Chinese authors pointing to a migration of the Chinese from the West. But I have neither the inclination nor any unoccupied time to enter largely into such investigations at present.

E. FABER.

Fumun, 16th October, 1878.

## QUERIES.

PISCICULTURE IN CHINA.—Can any one inform me in regard to native methods of scoring fish? It is said that the Chinese use artificial means but I have not seen any description of them.

ZELIS.

\* They returned in the year 1857 and published their investigations in 1860-1866 "Results of a scientific mission to India and High Asia."

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## ERRATA.

Vol. II. No. 1. Page 29, first Col. footnote. For character 黃 read 王.

Page 32, 1st Col. lines 22 and 23, read: "in districts North of the Yellow River, east of capital, &amp;c.

Page 32, 2nd Col. third line from bottom read: "It was repealed during the first year of Shon tsung's successor."

No. 2. Page 95. For Posterior Hiang read Posterior Liang.

Page 96. The Greek names on this page could not be set correctly on account of want of type; Greek scholars will easily make the necessary corrections themselves. For "of the Greek work" read "of the Greek word." After "and it seems, that this name" add the word "was."

Page 97. For "Heong-keong" read "Leong-keong."

Page 98. For "Te-tung-tze" read "Pe-tun-tze."

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# THE CHINA REVIEW.

## THE YOUNG PRODIGY.

(TRANSLATED FROM THE CHINESE.)

(Continued.)

### CHAPTER X.

A VERSE IS USED TO MAKE A MATCH BETWEEN CHAO HUA AND HSIAO YEN. CHAO HUA DEVISES A PLAN TO ESCAPE DETECTION EVEN THOUGH SHE BE MARRIED.

After Chu's departure, Ning Wu-chi went back into his inner room to have a look at the presents. He thought to himself. "Here am I, a man of no birth, official position nor talent, a mere dependent of my brother in law. What will become of me now that he has withdrawn his protection? Young Pei Ching too will very likely attack me to-morrow because of the trick I have played him. The best thing I can do is to pocket the money, go to Peking, and buy some small post with it, and then Pei Ching can't touch me, and I shall be independent." So he packed up the money, leaving the other presents untouched, and went off during the night.

The following morning Chu advised Pei Ching to go to Ning Wu-chih's house with her, and get the marriage gifts back. When they got there they found the house shut up. They knocked at the door, and a little girl opened it, and they walked in but not a soul was to be seen. They went into the inner rooms, nobody there either, they

even went into his bed room, where they found that his mattress and bedding had disappeared. Chu asked the maid-servant what had become of her master. "I don't know said the girl, I heard him walking about the house at midnight, but did not hear him afterwards."

They looked about everywhere, and found all the presents, except the money, whereof there was no trace. "Oh dear, Oh dear" cried Chu "the villain has run away with it."

"Never mind" said Pei Ching "I won't blame you. He can't have got very far, and I will go to the Magistrate and ask him to send the police after him."

They then went to the Magistrate's office, and laid an information against Ning Wu Chih, taking care at the same time not to mention how the money was stolen, through fear of the President and his followers. The Magistrate put out a hue and cry, but the offender was not caught. A short time after this Pei Ching's father returned, and set to work to get a wife for his son, who was afraid to mention what had happened in his father's absence. Pei Ching and Chu here drop out of our story, so we will change the subject.

Mao Yü having no office work to do one

day, was sitting talking with Pai his wife. He remarked to her. "We have long been thinking of making a match between young Hsiu and my daughter, but we have not yet broken it to him. We must do it cautiously, and a very good plan would be to propose a stanza, half to be written by Hsiu Yun Lu, and the other half by Hsiao Yen. When they have done one or two verses in this way, they will understand each others feelings, and an attachment will gradually spring up between them. Pai said she thought this would be a very good plan, and so they adjourned to a summer house in the garden, had some wine put out and sent to ask Chao Hua to join them. Our heroine was much pleased because she felt that this would be a capital opportunity to press her friend to send her home. When she got to the summer house, and had sat down Mao Yü addressed her. "I have been so busy with my official work that I have not had a moment to spare, but I have a holiday to-day, and so we intend to make merry."

"Don't think me ungrateful" said Chao Hua, but I have been thinking of my father and mother, and how it is a long time since I have been able to greet them, so excuse me if I am rather out of spirits."

"You need not be down-hearted" answered Mao Yü. "I will send you home as soon as the spring comes."

Chao Hua thanked him gratefully and they all three drank together. After a while Mao Yü observed "I remember an ode recommending people to be merry sometimes, and not to be always in bondage to books. However, talking of learning, it has always been my notion that it should be extended to women as well as to men. I have therefore taught my daughter to write poetry, and I am glad to say she is very clever at it. Now I should very much like a verse or two from you to shew to her."

Chao Hua was rather taken aback, but she did not like to refuse, and replied that

she would make an effort, and would amuse Mao Yü by her errors. Writing materials were then sent for, and it was decided that Chao Hua should write a verse and send it to Hsiao Yen, and that the latter should return a verse in answer. Chao Hua accordingly composed the following stanza on the subject of secret thoughts:—

"Behold the blossoms on the tree  
 "Shine like a sheet of living snow  
 "Throughout the garden, where is he,  
 "Can peach from almond truly know?  
 "When autumn comes, then all may see,  
 "'Tis by the fruit we know the tree."\*

Mao Yü read it, and was much pleased with the composition, and with the sentiment expressed. He told a maid to take the verse to Hsiao Yen and bid her compose another stanza in answer, with the same rhymes. The young lady read it through carefully and detecting the meaning, laughed, and then wrote a reply which she sent back to her father. It ran as follows:—

"I am a blossom as you see,  
 But why disturb your mind to know  
 If peach or almond. Let my tree  
 Remain untouched while flowers blow;  
 Till autumn comes, and then for thee,  
 My ripened fruit a joy shall be."

Chao Hua was much delighted, and said to Mao Yü, "I never expected your daughter to guess my meaning so quickly. She must be wonderfully clever and well-taught."

Mao Yü was pleased with the praises of Hsiao Yen and replied, "I don't at all like the thoughts of sending you home, and have therefore a proposition to make to you. My wife and I are, now both past fifty, and have no other child but this daughter of ours. She is named Hsiao Yen, (little swallow) because my wife dreamt of a swallow just before her birth. She is 16 years old, good, clever and pretty. I have hitherto been unable to find a son-in-law to my liking, but now that I know you, I would most gladly make a

\* The meaning is, "I know you are a flower, but whether you will hereafter be found to be the sweet peach or the bitter almond, I cannot tell until I know you intimately or marry you."

match, and marry her to you. I trust you will not refuse me."

The poor girl was horror struck at this proposal and stammered out. "You know, Sir, that I ran away from home in order to escape marriage, and if I were to take a wife here without my parents' knowledge, I should aggravate the guilt of my disobedience."

"Yes," rejoined Mao Yü, but then your intended was not a fit bride for you. But in this case the match would be an excellent one, and as soon as you are married I will send and let your parents know, and I assure you they will be delighted."

Pai added her persuasions to her husband's and Chao Hua had finally no resource but to beg for a little delay to think the matter over. The old people took this for consent and after another cup of wine they all went to their various rooms.

Chiu E seeing Chao Hua return with a smile on her face asked if they were going to be sent home.

"No" answer Chao Hua, "but Mao Yü is going to give me his daughter to wife. Won't that be fun?"

"This is no laughing matter," said the maid, "I trust you gave a firm refusal."

"No," said the mistress again, "all I did was to ask for time."

"But this is the same as consenting," said Chiu E, "they will be making their preparations, and it will be too late to draw back on the marriage day."

"Well," said Chao Hua, "if nothing turns up before then, we will run away again."

"That won't be so easy" objected the maid "we shan't meet the same luck twice, so I hope you will be deaf and dumb to every proposal, and insist on our being sent home. It is a thousand pities that you and Hsiao Yen should have fallen in love."

"Fallen in love" cried Chao Hua "have you forgotten that I am a woman?"

"That's all very well for you," said Chiu E, "but she does not know your sex, and you may depend upon it that she has fallen in love with you, from hearing her parents sing your praises. She will not give you up if she can help it."

"If the worst comes to the worst" said Chao Hua "when we are married I will let her know that I am a woman."

"In which case the marriage would be squashed" said Chiu E, "but suppose Mao Yü should refuse to protect you then, or marry you to the first suitor, who comes forward. There are plenty of youths about the Court every bit as bad as Pei Ching. On the other hand, if we run away in disguise, can we be sure not to be detected? You know that Peking is full of sharpers, and if one of those caught us we should be ruined for life."

Chao Hua got very grave as all these difficulties were presented to her, but after sitting quietly for some time shedding a few tears, she burst out laughing and said "I know what to do. I can manage in such a way that we shall be sent home, and even though I am married first, we shall not be found out." She then told her plan to Chiu E, who laughed and said it was most ingenious. But what it was will be seen in the following chapter.

## CHAPTER XI.

A TRICK IS PLAYED ON LIEN CHING. CHAO HUA PLANS AN INGENIOUS DEVICE TO ESCAPE DETECTION.

Lien Ching reached the capital under the escort of the President's servant, but, as the examinations did not take place for two or three months to come, they took lodgings outside Peking at a temple on the Jade Spring Hill near the Summer Palace. He spent much of his spare time in walking about admiring the scenery. The neighbours seeing him to be of aristocratic appearance made enquiries, and it was soon known that he was the senior M. A. of the Hukuang Provinces. On this all the

scholars there about, and all that class of men who hang about scholars in order to be thought learned themselves, came to call on him. He received them kindly and soon became very popular. Among the visitors was a Bachelor of Arts named Chien Wan Hsüan,\* a very rich man, but one who cared less for his money than for his reputation as a well-read man, which he certainly was not. But all his friends who really were scholars, finding him obliging and liberal with his money shut their eyes to his deficiencies and flattered him on his acquirements. This individual went to pay Lien Ching a visit, and after this had been duly returned, invited him to an entertainment to meet some other Masters of Arts. Lien Ching who knew nothing of his host's capabilities accepted the invitation. On the appointed day, when they were all in the midst of their feasting, some of the guests began to praise their host's cleverness, and Chien himself began to talk dictatorially and to speak of his own reputation as a scholar. Lien Ching, seeing no wit or talent in his host's conversation thought him a mere pretender and braggart and determined to put him to the test. He drank to his entertainer and said. "I am a stranger here, and there is a point on which I should be glad of your instruction."

"What is it?" returned Chien, proud of furnishing information to such a distinguished scholar.

"There is a place near this," said Lien Ching, "called The Field for Growing Jade, Who grew Jade there? Can any one do the same now? You are a native of the place and can probably explain this name."

Chien knew nothing whatever about it, but being ashamed to confess his ignorance answered. "The place is only an arable field, it is not like the Kuen Lun mountains in Thibet where jade is produced,

but its fertility has caused it to have this name. In many annals you will find curious names of places given without any reason assigned."

Lien Ching burst out laughing and answered. "If the ancients who gave these names were alive, I fear that they would contradict you. From the ten thousand cash that constitute your name I have scarcely made a good selection." He then made a low bow and left.

Chien coloured up, and felt that he could sink into the ground with confusion, and sat quite stupified for some time. His guests did not like to see him so distressed, and spoke up for him. One of them remarked. "It is no great error on your part not knowing the derivation of the name and a question of this kind can always be settled in one moment by a reference to the annals.

Another of the guests said "His degree is no higher than ours, we are all Masters of Arts, you yourself Sir, are a Bachelor of Arts, which is only one degree lower, but I suppose if he becomes a Doctor he will be too proud to say a word to any of us."

"He has succeeded" added a third "before he was old enough to understand good manners. I am afraid his arrogance will bring him into trouble."

"All right, all right," said Chien, picking up his spirits "I was never insulted in this uncalled-for manner before. I will pay him out for this."

"I know a capital trick you can play him" said one of the visitors. "You can prevent his succeeding in his examination."

"But his success or failure depends on the Commissioner of examination" said Chien "I cannot interfere there."

"Suppose you prevent his competing at all" said the other, He then whispered in his host's ear, and told him of a plan to hinder Lien Ching from going in for the examination. Chien approved of it highly

\* Meaning, Cash. Ten thousand. Select.

and engaged three or four of his guests to do the job for him, and after some more drinking the party broke up.

These confederates bought a quantity of wine, Chien of course furnishing funds, and first one and then the other invited Lien Ching to his house, and pretended to be his best friend. On one of these occasions, when all the plotters except Chien were present, the host said to Lien Ching "with regard to the Field for growing Jade, which you were talking about the other day, what is really the origin of the name?"

"You will find an account of it in any geography book" said Lien Ching. "There was once a man named Yung Pai, who though poor was noted for his charitable deeds. One day a Genius appeared to him and gave him two stones telling him that if they were planted in this field Jade would grow, and that if the jade were planted a beautiful girl would come of it. Now Yung Pai had long been in love with a pretty girl named Hiu, but she had declined to listen to his advances on account of his poverty, she had however promised to marry him, if he would present her with two large pieces of fine jade. Young in obedience to the directions of the Genius planted the two stones, and in a few days went to dig them up again. Lo and behold in their place were two pieces of the most beautiful white jade, which he sent to his sweet-heart, who at once consented to take him for her husband, and they were married and lived happily; Chien Wan Hsüan pretended to know the reason for the name, but he was laughably wrong."

"Quite so," said a guest, "but none of the rest of us knew the story."

A round of merry meetings and dinners was kept up by Lien Ching's companions until the day of the examination, the 8th day of the 2nd month. Our hero was getting ready to go into the city, when three or four of his comrades came in with a

large jar of wine "It is too early to start yet" said they, "there is an immense crowd round the examination hall and noise enough to stun one. We will start at dark, which will be quite soon enough."

Lien Ching knowing that they were his fellow candidates suspected no harm, and they had a regular drinking bout, followed by games of forfeits, in which the loser had to drink, and as they all made a set at Lien Ching, they very quickly left him drunk and insensible. Having effected their object they went off to the city without him. The servants too had been made drunk by the visitors' attendants, but among them was the old follower of the President, who had charge of Lien Ching. He had taken less than the rest, and came to his senses sooner than the others. When he got up he found Lien Ching lying on the ground, the visitors gone and night coming on, so he shook his young master by the shoulder, and shouted in his ear to be quick or the gates would be shut. Lien Ching looked about him sleepily and asked. "Where are my visitors?"

"All away to Peking" said the old man. "It is late and the night watches are set."\*

Lien Ching now was completely sobered by fright. "It is a plot of theirs" he cried. "Come with me, and we will try to get in at one of the gates somehow."

They took the necessary articles and set off as fast as they could, but the city gate was closed and soldiers were on guard within. "Oh dear" said the servant, "if this were only our little town of Hsiao Kan, they would open for us at once, but we can't help ourselves here."

Lien Ching had no better plan to propose, so they were preparing to go back to their lodgings very dejected, when a procession with lanterns and torches was seen approaching. "Censor's Office" was written on the lanterns, so Lien Ching said to his

\* About 6 P.M. in the winter.

servant. "This officer is going into the city, I will try and slip in with him." So he took his writing materials, and stood under the shadow of the eaves of a house, and as the Mandarin's sedan chair passed, he stepped into an unoccupied place behind it, and passed in with the lictors and followers, the guard taking him for one of the Censor's clerks.

We must here give an account of Chao Hua's wedding. When Mao Yü spoke to her again on the subject she gave her consent unreservedly. The 15th of the 2nd month was chosen as an auspicious day, and when this arrived, the house was decorated and a band of music engaged to play. Towards dusk Chao Hua was led into the central hall clothed in a long dress and a bridegroom's cap. She there saluted her father and mother in law and then the bridesmaids fetched the bride Hsiao Yen. The pair then performed the regular ceremonies, first the prayer to Heaven and Earth, next the salutation to their elders, and lastly the salute to each other. After this they were led into an inner suite of rooms, where they drank to each other, and the bride's veil was removed, and they were left together. Hsiao Yen was too shy to speak, so Chao Hua began the conversation by complimenting the other. "I fear I have made a great mistake" said she "in comparing you to a peach or almond blossom, for even the camellia must yield to your charms."

"I am no better than a willow or a rush" said Hsiao Yen, too frightened to speak above her breath. "You flattered me too much by calling me a peach or almond."

"But my darling," said Chao Hua "I fear we must wait till the spring before we make our marriage known to my friends. This is the situation in which I stand. I ran away from home to avoid being forced into a distasteful marriage, thereby offending my parents, and marrying you makes my sin worse. But I could not bear to lose you. It seems to

me that if I live with you now as though we were not married, I shall not quite complete the full measure of my disobedience. As soon as I have got home to my father and mother, we will then be really husband and wife, will you agree to this proposal?"

"Your will is my law" said Hsiao Yen.

"I will never forget your good feeling" rejoined Chao Hua, and bride and bridegroom then retired to separate rooms.

The next day after the usual salutations had been performed they returned to their own room, and laughed and chatted in the most friendly manner. Chao Hua confided to Chiu E what she told to Hsiao Yen, and the maid highly approved of the stratagem, because it would make the bride anxious to go with her supposed husband to the President's house. Our heroine then returned to her wife, and they very soon became the best friends in the world.

## CHAPTER XII.

LIEN CHING IS NOT RECOGNISED. HE DELIVERS MAO YU FROM MISFORTUNE.

We have related how Lien Ching got into Peking among a Censor's followers. Now this Censor was no other than Mao Yü. He had been sent by Imperial command to pay the troops quartered outside the city, and knowing that he would not be back till nightfall, he had sent one of his lictors to give notice to the guards to open the gate on his return.

Lien Ching having got in thus, went to the examination hall, where he found an immense crowd of candidates waiting outside for their names to be called over, and just as he arrived the names of the candidates from the Hukuang Provinces were called, and his own name was the first. He answered to it and walked in, and went to sleep for the remainder of the night in his allotted cell. The following morning when the subjects were given out, he proceeded to write his essay very carefully, nevertheless he finished before any one else, and

left the examination hall by noon on the 10th of the month. After all his work was over he went home to his lodgings. Chien Wan-hsüan and his confederates were about to pay him a visit to make fun of him, when a messenger brought them news that Lien Ching had been duly examined. They found on enquiry how he had got into the city, whereat they lamented the failure of their plot fearing that if its victim became a Doctor, he would have the power as well as the will to pay them out. In a few days the list of successful candidates was published and Lien Ching as before headed it, but none of his enemies had passed. They put a good face on it, and complimented our hero on his success, and no mention was made by either party of the trick that had been played.

When the successful candidates were presented to the Emperor to be examined by him in person\* the three best themes were presented for His Majesty's inspection, who, after looking them through, declared that Lien Ching's essay was the best and appointed him "Chuang Yüan" or Senior Scholar, and summoned him to come forward. Lien Ching approached in a reverent attitude, and the Emperor addressed him.

"We have found your essay to be clearly expressed and intelligible, though terse and concise. We are greatly pleased with your ability. What books have you read?"

"Only the usual course" answered Lien Ching "but my success is owing to the fact that I was the only one of the competitors who was born in Your Majesty's auspicious reign. I hope it may one day be in my power to make some infinitesimal return for Your Majesty's kindness.

The Emperor was pleased with this answer, and turning to his officers said. "This young scholar is a favourite of

ours, and we trust you will all be kind to him."

Lien Ching then took leave. Flowers were placed in his hat, and silk and fur robes were given to him, and by the Emperor's orders he showed himself in the street mounted on a fine horse with red trappings. He did this for three days in succession, and every one as they saw him pass made remarks on his youth, talent, and good looks, and many of them longed to make a match between him and their daughters. Lien Ching knowing that this would be a general feeling had a notice printed and published, stating his age, and that he was betrothed to a daughter of President Hsiu of Hunan. Owing to this device no mischief arose, and he passed a very pleasant time in the capital.

We must not quite lose sight of the President. After Lien Ching had started for Peking, he renewed the search for his daughter, but to no effect. Still he would not believe that she was dead, because if she had intended to commit suicide, she would not have taken her maid with her; somebody therefore must have been keeping them in hiding. He sent out servants in all directions to make enquiries for Chin E, the servant, not wishing to have it known that his daughter had run away. Nothing came of the search, and when the middle of spring had passed, Hsiu and his wife had to consider what they would do, if Lien Ching returned before Chao Hua was found. They were discussing this point one day, when the servants brought news that Lien Ching had passed first among the Doctors. They heard it with mixed feelings of joy and sorrow. They were glad of their son-in-law's success, but sorry because they had no bride to give him. Half a month afterwards news was again brought that Lien Ching was made "Chuang Yüan." All the Prefects, Magistrates and Gentry in the neighbourhood came to wish the President joy. These were followed by the relations and

\* This examination is now held by a Minister appointed for the purpose. The themes are supposed to be set by the Emperor himself. The first ten Doctors alone compete.



friends of the family, so that there was a regular round of merry-making.

We will now return to Peking. Chao Hua's only thought now was how to get home, but one obstacle or another was always cropping up. One day, she went out for a stroll up the Chang An Street, attended by Chiu E, and while there a mandarin of rank riding on a white horse passed along followed by a crowd of attendants. Chao Hua noticed that the rider was a mere lad, but that he was a wonderfully beautiful youth. She turned to Chiu E and cried "Is not he just like my Lien Ching? Can it be he?"

Chiu E laughed and replied, "Why he? Lien Ching is at home. He has taken no degree at all, so how can he be a mandarin of rank. It is only an accidental likeness."

They asked the bystanders who he was, and were told that it was the new "Chuang Yüan." On hearing this all Chao Hua's hopes vanished and they returned home. Our heroine betook herself to the library where she found a whole heap of visiting cards lying on the table, which she proceeded to examine. On one of them was written, "Your subordinate Lien Ching pays you his respectful compliments." She cried out, "This is strange, I see a youth exactly like Lien Ching, and here is a card with his name on it. Can there be another man of exactly the same name here? I will tell Chiu E to find out who this Lien Ching in Peking really is." She left the library and was going into her own room, when she heard a great noise and saw that all the servants were greatly excited. She asked what the matter was, and was informed that a misfortune had happened to Mao Yü, so she went at once to find the ladies, and in the inner room were Pai and Hsiao Yen weeping bitterly. The former cried out, "My dear son in law, my husband has been arrested by Imperial Order on a charge of embezzling the pay of the troops. He has been taken to the Judge of the Capital for trial, and if he is found guilty he will lose his life."

Chao Hua tried to console her, and said "don't give way but send a man to the Judge's Court to look after my father-in-law and make enquires."

Pai did so, and the servant came back shortly afterwards with news that the judge, having business on hand that day, had put the Censor into prison for the present.

We must explain how Mao Yü had fallen into trouble. Some years ago, when he was sub-prefect he had a runner of bad character in his office named Hu Lai. Mao Yü, hearing of his ill doings had intended to have him arrested and punished, but Hu Lai got scent of his purpose and escaped to Peking, where he obtained employment in a public office. Of course he bore a deadly hatred against his late master, and by laying secret informations against him succeeded in making him lose his post. When he found that Mao Yü had regained his position and had been made Censor he determined to injure him again if possible. Hearing that Mao Yü had been sent to pay the troops stationed outside the wall, he bribed some of the soldiers to accuse him of embezzling part of the money, and he and his confederates laid a petition, accusing the Censor of this crime, before the Board of War. The Board thereupon petitioned the throne for a warrant to arrest Mao Yü and to have him tried by the judge of the capital. The warrant was granted, but just as Mao Yü was leaving his house under arrest Lien Ching met him, and seeing that he was a prisoner, asked the police what offence the gentleman had committed. They informed him the prisoner was a Censor named Mao Yü who had been accused of embezzling army funds. Lien Ching asked who his accuser was, but they could not tell him. He thought the matter over, being determined to save him if possible, because he was sure that this was the Censor who had got him into the city, and he could not believe that he was a swindler. The best plan he could think of was to make enquiries at the Board of War without divul-

ging his name. The next day he went to the office of the Board dressed as a private individual, and loafed about the entrance to hear what the police and messengers were talking about, but he learned nothing about Mao Yü. He tried again the next day, and at noon he turned into a wine-shop which was hard by, to have a glass of wine and rest himself. There were three or four soldiers in the place drinking with a civilian and after a while one of them remarked. "If Mao Yü does not lose his head he will be banished."

"Yes," replied another "and if the judge had not been so busy these last few days it would have been all over with him now."

"To-morrow or the next day will settle it," said the civilian, "and with your help, gentlemen, I will do for him. I will return you substantial thanks after the trial."

Lien Ching then got up, and after whispering to his servant, who had followed him, to keep an eye on these men, went as fast as he could to the office of the Head Censor named Wang, and struck the drum suspended before the gate in token that he had an important petition to present. The porter came out, and Lien Ching giving his name bade him tell his master that he wished to see him on most important business. The Censor came out to greet his petitioner, but Lien Ching stopped all ceremonious salutations and said "Mao Yü has been entrapped and falsely accused. I happened to go into a wine shop just now, where I met his accusers who were conspiring against him. They are still there, so for the sake of your colleague send and have them arrested at once."

Wang thereupon told twenty of his constables to go with Lien Ching and arrest these men. They found them still at the wine shop, and in spite of their remonstrances bound them and carried them off to the Judge's Court. Lien Ching recounted to the Judge how he had over-

heard them plotting against Mao Yü, and orders were at once issued that they should be tortured in order to extort a confession from them. On this the soldiers admitted that they had personally no grudge against Mao Yü, but that Hu Lai had suborned them to lay their complaint; Hu Lai knowing that concealment was now of no use, confessed the truth and admitted that he had brought this accusation out of revenge because Mao Yü had intended to have had him punished for his misdeeds some years ago. The Judge's examination and questions satisfied the Court that this was really the case, and that there were no grounds for the accusation against the Censor, and Hu Lai was therefore found guilty of Mao Yü's offences in addition to his own,\* and was taken out and beheaded. As for the soldiers they were sent back to the Military Authorities for punishment, and the Emperor was memorialised by the Judge to restore Mao Yü to his office, as guiltless.

When the Emperor's warrant of release was brought to the prison, Mao Yü was let go in ignorance how his innocence had been brought to light. He returned to his house, where his wife and daughter and Chao Hua greeted him with the greatest joy. The next day all his colleagues, the Censors came to congratulate him. Censor Wang asked him if he knew who it was that had discovered the plot against him.

"I only know" replied Mao Yü "that the Judge memorialised the throne, being convinced that I was guiltless."

"I see you don't know your preserver, Sir," answered Wang. He then recounted in detail how Lien Ching had discovered the conspiracy and reported it to him, and how the Judge had tried the case, and punished the guilty and released the innocent.

Mao Yü thanked him saying "If it had not been for you and Lien Ching. I should have been done to death by Hu Lai."

\* This is the law in China.

After his visitors had gone, he betook himself to Lien Ching's house to return thanks, the latter having lodgings in the city. He did not find him at home, so he left his card with this message, "Please accept my compliments. I should have died in prison, had I not been released by your exertions. I will come again tomorrow and return thanks in person."

Mao Yü then returned home and told his family the story of his release. They all sang Lien Ching's praises, and Chao Hua asked what part of the Empire Lien Ching came from; and what Mao Yü knew about him.

"He is a native of Hung Chien," replied her father in law, "a village near my own place. He is but 16, but has great abilities, for he never even competed at any examination before that of M.A., but got admitted for that by an Act of Grace and passed first. He has now taken his doctor's degree and is senior scholar, and a great favourite of the Emperor and Empress. His Majesty thinking that he must feel

lonely in his lodgings offered to give him one of the young ladies of the palace to wife, but he declined on the plea that he was already betrothed. I hear that his intended's family name in the district is Hsiu and as your family is the only one of that name in the district I suppose one of your relations will have the luck to be his wife."

"When I was a child" remarked Chao Hua "I never used to go out, and therefore I am unable to tell you, which of the many ladies in our clan it is."

"I wonder" said Mao Yü, "Whether I am the cause of Lien Ching's success. I gave his father a piece of ground as a family cemetery, and the supernatural influence from this land may well bring this luck."

Chao Hua was now thoroughly convinced that Lien Ching was really her betrothed, but did not venture to say so. She merely remarked "Your kindness has received its due reward, for Lien Ching has saved you." She then retired to her own room to consult Chiu E.

*(To be continued)*

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## HEREDITARY GENIUS IN CHINA.

On page 384 of Galton's work, entitled "Hereditary Genius" occur the following words:—"I was anxious to obtain facts bearing on heredity from China. Are the Chuang-yuans ever related together?" Being deeply interested in Mr. Galton's theories, and perhaps a little infected with the spirit of "Amateur Sinology," so wittily and good humouredly chaffed by Dr. Eitel, I have collected the following facts on the subject. I may first note that at the great examinations the man who passes first is entitled Chuang yuan, the man who passes second Pang-yen, the man who passes third Tan-hwa.

I subjoin a list of the Chwang-yuan Pang-yen and Tan-hwa, during the present dynasty or from 1645 to 1871. I have added the provinces to which the distinguished scholars who gained the above named titles belonged, and have then gone through the provinces and put in juxtaposition those of the same family name.

The list shews whom I have ascertained to be related together, those I have ascertained to be no relatives, and those about whom I do not know whether they were inter-related or not, and about whom I should be much obliged for information.

Lastly, I applied to the Viceroy Jui-lin the very interesting letter which will be for aid, and he most courteously sent me found at the end of this paper.

List of the Chuang Yuan, Pang-yen and Tan-hwa, i.e. Three first Scholars of the Chinese Empire, at the great examinations during the present dynasty.

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Shun-chi 2.....	1645	Foo-i-chien.....	1st	Shantung
		Su-tsan-tsoo .....	2nd	Chi-li
		Si-hsi-tang .....	3rd	Peking
" 4.....	1647	Lu-kung .....	1st	Kiang-nan
		Ching-fang-chao .....	2nd	"
		Chiang-chao .....	3rd	"
" 5.....	1648	Liu-tze-chang .....	1st	Hu-quang
		Hung-po-lung .....	2nd	"
		Chang-tien-chi .....	3rd	Chékiang
" 9.....	1652	Tso-chung-i.....	1st	Kiang-nan
		Chang-yung-chi.....	2nd	Peking
		Shên-chien.....	3rd	Kiang-nan
" 12.....	1656	Shih-ta-chen.....	1st	Chékiang
		Tai-yu-lun.....	2nd	Chi-li
		Ch'in-pin.....	3rd	Kiang-nan
" 15.....	1659	Hsun-chêng-nge.....	1st	"
		Hsun-i-chih .....	2nd	"
		Wu-kwo-fing .....	3rd	"
" 16.....	1660	Hsu-yuan-wên.....	1st	"
		Hwa-i-chiang .....	2nd	"
		Yeh-fang-chi.....	3rd	"
" 18.....	1662	Ma-shih-chun.....	1st	"
		Li-hsien-kên.....	2nd	(Not known)
		Wu-kwang.....	3rd	Chékiang
Kang-hi 6.....	1668	Mo-tung.....	1st	Kiang-nan
		Chang-yu-tsai .....	2nd	"
		Tung-na.....	3rd	Shantung
" 9.....	1671	Tsai-chi-tsun .....	1st	Chékiang
		Hsun-tsai-fêng .....	2nd	"
		Hsu-chien-hsio.....	3rd	Kiang-nan
" 12.....	1674	Han-yen.....	1st	"
		Wang-tu-hsin.....	2nd	"
		Hsu-ping-i.....	3rd	"
" 16.....	1678	Pêng-tung-chin.....	1st	"
		Hu-wei-sze .....	2nd	Chékiang
		Hung-shu-yuan .....	3rd	Chi-li
" 18.....	1680	Kwei-yun-shu.....	1st	Kiang-nan
		Hsun-cho .....	2nd	"
		Mao-tien-ching.....	3rd	Chékiang
" 21.....	1683	Ts'ai-yuan.....	1st	"
		Wu-han.....	2nd	"
		Peng-ling-chiu .....	nrd	Kiang-nan
" 24.....	1686	Su-kêng-tang.....	1st	"
		Chên-yuan-lung.....	2nd	Chékiang
		Hwang-mêng-chi .....	3rd	Kiang-nan
" 27.....	1689	Shên-ting-wên.....	1st	Chékiang
		Cha-sze-han.....	2nd	"
		Chang-yü-hsien .....	3rd	Kiang-nan
" 30.....	1692	Tai-yu-chi.....	1st	"
		Wu-ping .....	2nd	"
		Hwang-hsu-ling .....	3rd	Peking
" 33.....	1695	Hu-jen-hsing .....	1st	Kiang-nan
		Ku-tu-hu.....	2nd	"
		Ku-yue-hsi .....	3rd	Chékiang

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Kang-hi 36.....	1698	Li-pan.....	1st	Kiang-nan
		Yen-yu-shun.....	2nd	"
		Chiang-shên-yin.....	3rd	Chékiang
" 39.....	1701	Wang-tse.....	1st	Kiang-nan
		Li-yu.....	2nd	"
		Wang-lin.....	3rd	Honan
" 42.....	1704	Wang-shih-tan.....	1st	Kiang-nan
		Chao-chin.....	2nd	Fokien
		Chien-ming-shih.....	3rd	Kiang-nan
" 45.....	1707	Wang-ching-yu.....	1st	"
		Lu-pao-chung.....	2nd	Chékiang
		Chia-kwo-hwui.....	3rd	Kiang-nan
" 48.....	1710	Chao-hung-ning.....	1st	"
		Tai-ming-shih.....	2nd	"
		Mo-yuan.....	3rd	"
" 51.....	1713	Wang-shih-shen.....	1st	"
		Shên-shu-pen.....	2nd	Chékiang
		Hsu-pao-kwang.....	3rd	Kiang-nan
" 52.....	1714	Wang-ching-ming.....	1st	"
		Jen-lan-chi.....	2nd	"
		Wei-ting-chen.....	3rd	Chi-li
" 54.....	1716	Hsu-tao-hsin.....	1st	Kiang-nan
		Mo-li-tien.....	2nd	"
		Foo-wang-li.....	3rd	Chékiang
" 57.....	1719	Wang-ying-chien.....	1st	Kiang-nan
		Chang-ting-hsia.....	2nd	"
		Shên-yang-yu.....	3rd	Chékiang
" 60.....	1722	Teng-chung-ngo.....	1st	Shantung
		Wu-wen-wang.....	2nd	Fokien
		Cheng-yuan-chang.....	3rd	Honan
Yung-cheng 1.....	1723	Yü-chên.....	1st	Kiang-nan
		Tai-hau.....	2nd	"
		Yang-ping.....	3rd	Hu-quang
" 2.....	1724	Chên-tê-hwa.....	1st	Chi-li
		Wang-an-kwo.....	2nd	Kiang-nan
		Wang-tê-yung.....	3rd	Chékiang
" 5.....	1727	Pêng-chi-feng.....	1st	Kiang-nan
		Pêng-chi-yuan.....	2nd	Fokien
		Ma-yun-chi.....	3rd	Kiang-nan
" 8.....	1730	Chow-su.....	1st	Chékiang
		Shên-chang tsyu.....	2nd	"
		Liang-hai-chêng.....	3rd	"
" 11.....	1733	Chên-yen.....	1st	Kiang-nan
		Tien-chi-ching.....	2nd	Peking
		Shên-wen-kao.....	3rd	Chékiang
Kien-lung 2.....	1737	Yü-min-chung.....	1st	Kiang-nan
		Lin-chi-chun.....	2nd	Fokien
		Yên-twan-shu.....	3rd	Kiang-nan
" 3.....	1738	Chin-tê-ying.....	1st	Chékiang
		Hwang-hsun-mo.....	2nd	Shantung
		Ch'in-wei-tien.....	3rd	Kiang-nan
" 4.....	1739	Chwang-yu-kung.....	1st	Kwang-tung
		Tu-fêng-chen.....	2nd	Kiang hsi
		Ch'in-yun-shun.....	3rd	Kiang nan
" 7.....	1742	Chin-shêng.....	1st	Chékiang
		Yung-hwan-chin.....	2nd	Kiang-nan
		Tong-ta-shêng.....	3rd	"
" 10.....	1745	Chin-wei-cheng.....	1st	"
		Chwang-tsun-tien.....	2nd	"
		Wang-chi-hwa.....	3rd	Chékiang

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Kien-lung 13.....	1748	Siang-koo-chi.....	1st	Chékiang
		Ch'en-nan .....	2nd	"
		Wang-ting-tien.....	3rd	Kiang-nan
" 16.....	1751	Wu-hung.....	1st	Chékiang
		Yao-hsiao-chu .....	2nd	Kiang-hsi
		Chow-li.....	3rd	Chékiang
" 17.....	1752	Ch'in-ta-sze .....	1st	Kiang-nan
		Fan-yü-shih .....	2nd	"
		Lu-wen-shao .....	3rd	Chékiang
" 19.. .....	1754	Chwang-pei-yin .....	1st	Kiang-nan
		Wang-ming-shêng.....	2nd	"
		Ni-chên-kwan.....	3rd	Chékiang
" 22.....	1757	Tsai-i-shih.....	1st	"
		Mei-li-pên.....	2nd	Kiang-nan
		Tso-li-hiao .....	3rd	"
" 25.....	1760	Pi-yuan.....	1st	"
		Chu-suy-kwan .....	2nd	Chékiang
		Wang-wên-chi.....	3rd	Kiang-nan
" 26.....	1761	Wang-chi .....	1st	Shên-hsi
		Hu-kao-wang.....	2nd	Chékiang
		Chao-i .....	3rd	Kiang-nan
" 28.....	1763	Chin-ta-chên.....	1st	"
		Shên-tsu .....	2nd	Chékiang
		Wei-chien-hêng .....	3rd	Kiang-nan
" 31.....	1766	Chang-shu-hsun .....	1st	"
		Yao-i .....	2nd	Kiang-hsi
		Liu-yo-yung.....	3rd	Kiang-nan
" 34.....	1769	Chên-tsu-chi .....	1st	"
		Hsu-tien-chu.....	2nd	Chékiang
		Chên-shih-lung.....	3rd	"
" 36.....	1771	Hwang-chien.....	1st	Kiang-nan
		Wang-tsêng .....	2nd	Chékiang
		Fan-tsung .....	3rd	"
" 37.....	1772	Chin-pang .....	1st	Kiang-nan
		Hsun-shên-tung.....	2nd	Chékiang
		Yü-ta-yu .....	3rd	Peking
" 40.....	1776	Wu-hsi-ling .....	1st	Kiang-nan
		Wang-pien.....	2nd	Shantung
		Shên-ching-chao .....	3rd	Kiang-nan
" 43.....	1779	Tsai-chin-hêng .....	1st	"
		Tsai-ting-hêng .....	2nd	Chékiang
		Hsun-hsi-tan .....	3rd	"
" 45.....	1781	Wang-joo-yang .....	1st	"
		Chêng-chang-che .....	2nd	Kiang-nan
		Chiang-tê-hang .....	3rd	"
" 46.....	1782	Chien-chi .....	1st	"
		Chên-wang-ching.....	2nd	Chékiang
		Wang-hsi-chin.....	3rd	Kiang-soo
" 49.....	1785	Yü-fên .....	1st	Chékiang
		Shao-yu-ching.....	2nd	Chi-li
		Shao-ying.....	3rd	Chékiang
" 52.....	1788	Shih-chi-kwang .....	1st	"
		Hsun-hsing-yen.....	2nd	Kiang-nan
		Chu-li.....	3rd	"
" 54.....	1790	Hu-chang-lin .....	1st	"
		Wang-ting-chên.....	2nd	"
		Liu-fêng-kao.....	3rd	Kiang-hsi
" 55 .....	1791	Shih-yun-yu.....	1st	Kiang-nan
		Hung-liang.....	2nd	"
		Wang-tsung-chên.....	3rd	"

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Kien-lung 58.....	1794	Pan-shih-ngên .....	1st	Kiang-nan
		Chên-yun .....	2nd	Chi-li
		Chen-hsi-tseng .....	3rd	Kiang-hsi
" 60.....	1796	Wang-i-han.....	1st	Chékiang
		Mo-ching.....	2nd	"
		Pan-shih.....	3rd	Kiang-soo
Kia-ching 1.....	1797	Chao-wên-chieh .....	1st	An-hui
		Wang-shou-ho.....	2nd	Kiang-soo
		Shai-chên-yung .....	3rd	Hu-pei
" 4.....	1800	Yao-wên-tien.....	1st	Chekiang
		Soo-chao-teng.....	2nd	Shantung
		Wang-yin-chi.....	3rd	Kiang-soo
" 6.....	1802	Ku-kao.....	1st	"
		Lin-pin-sze.....	2nd	Hu-pei
		Tso chia hsi.....	3rd	Kiang-hsi
" 7.....	1803	Wu-ting-sheng.....	1st	Kiang-soo
		Li-tsun-fang.....	2nd	Kiang-hsi
		Chu-sze-yun.....	3rd	Kiang-soo
" 10.....	1806	Pêng-chin.....	1st	Hunan
		Hou-hao.....	2nd	Kiang-soo
		Ho-ling-han.....	3rd	Hunan
" 13.....	1809	Wu-hsin-chung.....	1st	Kiang-soo
		Hsieh-chieh-shu.....	2nd	Kiang-hsi
		Shih-yung.....	3rd	Hunan
" 14.....	1810	Hung-yung.....	1st	An-hui
		Chang-wo-sung.....	2nd	Fokien
		Chang-wo-sung.....	3rd	Kwang-tung
" 16.....	1812	Chiang-li-chin.....	1st	Hu-pei
		Hwang-yu-hao.....	2nd	Kiang-soo
		Wu-ting-chên.....	3rd	"
" 19.....	1815	Lung-joo-yen.....	1st	An-hui
		Chuh-chin-fan.....	2nd	Honan
		Wu-chang-hwa.....	3rd	Kiang-soo
" 22.....	1818	Wu-chi-chin.....	1st	Honan
		Lin-tai-fêng.....	2nd	An-hui
		Wu-ching-pêng.....	3rd	Chékiang
" 24.....	1820	Chên-kan.....	1st	Hu-pei
		Yang-chin-wan.....	2nd	Chékiang
		Hu-ta-yuan.....	3rd	Hunan
" 25.....	1821	Chêng-chi-chang.....	1st	Kwang-hsi
		Hou-wai-pu.....	2nd	Chékiang
		Chên-luan.....	3rd	Hu-pei
Tao-kwang 2.....	1822	Tai-lan-fen.....	1st	An-hui
		Chêng-pin-tien.....	2nd	Kiang-hsi
		Lo-wên-ching.....	3rd	Kwang-tung
" 3.....	1823	Lin-shao-tang.....	1st	"
		Wang-kwang-yin.....	2nd	Kiang-soo
		Chow-kai-chi.....	3rd	"
" 6.....	1826	Chu-chang-i.....	1st	Chékiang
		Chia-chêng.....	2nd	Shantung
		Shai-fang-wei.....	3rd	Kiang-hsi
" 9.....	1829	Li-chen-chun.....	1st	An-hui
		Chien-fu-shang.....	2nd	Chékiang
		Chu-lan.....	3rd	"
" 12.....	1832	Wu-chung-chiu.....	1st	Kiang-soo
		Chü-fêng-piao.....	2nd	Chékiang
		Li-chi-chang.....	3rd	Kiang-soo
" 13.....	1833	Wang-ming-hsiang.....	1st	Kiang-hsi
		Tsao-hin-tai.....	2nd	"
		Chiang-yuan.....	3rd	Hu-pei

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Tao-kwang 15.....	1835	Lin-tê.....	1st	Kiang-hsi
		Tsao-luan-kwei.....	2nd	"
		Chao-chin-fêng.....	3rd	Shan-hsi
" 16.....	1836	Lin-ming-nien.....	1st	Fo-kien
		Ho-kwang-ying.....	2nd	"
		Soo-ching-neng.....	3rd	Shang-tung
" 18.....	1838	Niu-fu-pao.....	1st	Chê-kiang
		Chin-kwo-chun.....	2nd	Hu-pei
		Chiang-kwo-lin.....	3rd	Sze-chuan
" 20.....	1840	Li-chêng-hui.....	1st	Kiang-soo
		Feng-kwei-fên.....	2nd	Chê-kiang
		Chang-pu-kwei.....	3rd	"
" 21.....	1841	Sung chi-jui.....	1st	Kwang-hsi
		Kung-pao-lien.....	2nd	Peking
		Wu-chiu-yu.....	3rd	Kiang-hsi
" 24.....	1844	Hsun-yu-kwei.....	1st	Shang-tung
		Chow-hsio-chin.....	2nd	Chê-kiang
		Fêng-peï-yuan.....	3rd	"
" 25.....	1845	Hsiao-ching-chung.....	1st	Hu-nan
		Chin-tsung-ching.....	2nd	Chê-kiang
		Wu-fou-min.....	3rd	"
" 27.....	1847	Chang-chi-wang.....	1st	Chi-li
		Yuan-ching-mo.....	2nd	Wanping
		Pan-chung-lu.....	3rd	Kiang-soo
" 30.....	1850	Lu-ts'ang-chiang.....	1st	"
		Hsu-chi-kwang.....	2nd	Kwang-tung
		Hsieh-tsêng.....	3rd	Kiang-soo
Hien-fêng 2.....	1852	Chang-chun.....	1st	Chê-kiang
		Yang-sze-hsun.....	2nd	Kiang-soo
		Pan-soo-yen.....	3rd	Wu-hien
" 3.....	1853	Hsun-chien.....	1st	Shang-tung
		Wu-feng-tsao.....	2nd	Chê-kiang
		Lu-chao-juy.....	3rd	An-hui
" 6.....	1856	Hung-tung-yo.....	1st	Chê-kiang
		Hsun-yü-shih.....	2nd	Shang-tung
		Hung-chang-yu.....	3rd	Chê-kiang
" 9.....	1859	Hsun-chia-nai.....	1st	An-hui
		Hsun-nien-tsoo.....	2nd	Chê-kiang
		Li-wen-tien.....	3rd	Kwang-tung
" 10.....	1860	Chung-chin-shêng.....	1st	Chê-kiang
		Lin-ping-nien.....	2nd	Kwang-tung
		Ngo-yang-pao-ki.....	3rd	Hu-pei
Tung-chi 1.....	1862	Hsü-pu.....	1st	Kiang-soo
		Ho-chin-show.....	2nd	Hu-pei
		Wên-chang-lun.....	3rd	Shang-tung
" 2.....	1863	Hung-chiang-yuan.....	1st	Kiang-soo
		Kung-chên-chun.....	2nd	Hu-nan
		Chang-chi-tung.....	3rd	Chi-li
" 4.....	1865	Tsung-i.....	1st	Mongolian
		Yu-chien-chang.....	2nd	Kwang-hsi
		Yang-chi.....	3rd	Tartar
" 7.....	1868	Hung-chun.....	1st	Kiang-soo
		Hwang-tze-yuan.....	2nd	Hu-nan
		Wang-wen-tsai.....	3rd	Shan-hsi
" 10.....	1871	Liang-yao-shu.....	1st	Kwang-tung
		Kao-yo-sung.....	2nd	Shên-hsi
		Yu-kuen.....	3rd	Chê-kiang



Including the year 1871, we have the following to work upon.

Province.	Chwang-yuan.	Pang-yen.	Tan-hwa.	Total.
Shantung,...	4	5	3	12
Chili,.....	2	4	8	9
Peking,.....	...	8	8	6
Kiangnan,...	39	25	29	93
Huquang,....	5	6	8	19
Chékiang,....	19	26	25	70
Unknown,...	...	1	...	1
Honan,.....	1	1	2	4
Fokien,.....	1	6	...	7
Kianghsi,....	8	9	5	17
Shenhsi,....	1	1	...	2
Kiangsoo,...	10	5	10	25
Anhui,.....	6	1	1	8
Kwangtung,.	3	2	3	8
Kwanghsi,...	2	1	...	3
Shanhsi,....	...	...	2	2
Szechuan,....	...	...	1	1
Wuping,....	...	1	...	1
Wuh sien,....	...	...	1	1
Mongol,.....	1	...	...	1
Tartar,.....	...	1	...	1
Total,...	97	97	97	291

Of the successful candidates from Shantung we find surnames that only occur once. Hence there could be no paternal relationship between them and they can consequently be dismissed from our enquiry. There are three men named Hsün. One was Chwang-yuan in 1844, one Chwang-yuan in 1853, and one Pang-yen in 1856. I have discovered that the Chwang-yuan in 1844 was brother to the Pang-yen in 1856, and am enquiring whether the Chwang-yuan of 1853 was also a relative.

One name Soo 蘇 occurs as Pang-yen 1800; and as Tan-hwa 1836. I am enquiring if they are relatives.

Of the Chili successful candidates from Peking, 5 names occur only once. 2 names occur twice.

Chen 陳 occurs as Chwang-yuan 1724; Pang-yen 1794. I am enquiring if they were relatives.

Chang 張 occurs as Chwang-yuan 1847; Tan-hwa 1863. The two Chang were brothers.

Of the 6 Peking successful candidates there are 6 surnames only occurring once, and consequently dismissed.

Of Kiangnan successful candidates there are 24 surnames only occurring once, and hence to be dismissed.

Tso 鄒 occurs twice: Chwang-yuan 1652; Tan-hwa 1757. I am enquiring if they were relatives.

Hsün 孫 occurs as Chwang-yuan 1859; Pang-yen 1659, 1680, 1788. I am enquiring, if any relationship existed between these four men.

Hsü 徐 occurs as Chwang-yuan 1660, 1716; Tan-hwa 1674, 1671, 1718. The Chwang-yuan of 1660 was brother to Tan-hwa 1671 and brother to Tan-hwa 1674. I am enquiring, if any further relationship existed between these five men.

Ma 馬 occurs as Chwang-yuan 1662; Tan-hwa 1727. I am enquiring.

Mo 繆 occurs as Chwang-yuan 1668; Pang-yen 1716; Tan-hwa 1710. I am enquiring, but the name Mo is so rare that I feel sure there is some relationship.

Pêng 彭 occurs as Chwang-yuan 1878, 1727; Tan-hwa 1683. The Chwang-yuan of 1678 is brother to Tan-hwa 1683, and father of the Chwang-yuan of 1727.

Tai 戴 occurs as Chwang-yuan 1692; Pang-yen 1710, 1728.

Hu 胡 occurs as Chwang-yuan 1695, 1890.

Li 李 occurs as Chwang-yuan 1698; Pang-yen 1701.

Wang 汪 occurs as Chwang-yuan 1701, 1719. Pang-yen 1790; Tan-hwa 1748. The Tan-hwa 1748 is brother to Pang-yen of 1790.

Wang 王 occurs as Chwang yun 1704, 1707, 1713, 174; Pang yen 1574, 1724, 1754; Tan hwa 1760, 1791.

Chao 趙 occurs as Chwang yun 1710; Tan hwa 1761.

Yu 于 occurs as Chwang yun 1723, 1737.

Chien 錢 occurs as Chwang yun 1745, 1783; Tan hwa 1704.

Ch'in 秦 occurs as Chwang yun 1752, 1763, Brothers; Tan hwa 1656, 1788, 1789, Chwang yun of 1752 and 1763, brothers.

Chwang 莊 occurs as Chwang yuan 1654; Pang yen 1745.

Hwang 黃 occurs as Chwang yuan 1771; Tan hwa 1686.

Wu 吳 occurs as Chwang yuan 1776; Pang yen 1692; Tan hwa 1659.

Yen 任 occurs as Pang yen 1714; Tan hwa 1787.

I am making enquiries about the preceding 18 names.

Of Ché kiang there are 24 names only occurring once which band can be dismissed. Enquiries have to be made regarding the following 18 names:—

Shih 史 occurs as Chwang yuan 1656, 1788.

Tsai 蔡 occurs as Chwang yuan 1671, 1683, 1757; Pang yen 1779.

Shén 沈 occurs as Chwang yuan 1689; Pang yen 1718, 1730, 1763; Tan hwa 1719, 1776.

Chao 周 occurs as Chwang yuan 1730; Pang yen 1844; Tan hwa 1751.

Ch'ia 金 occurs as Chwang yuan 1738, 1742; Tan hwa 1846.

Liang 梁 occurs as Chwang yuan 1748; Tan hwa 1730.

Wu 吳 occurs as Chwang yuan 1751; Pang yen 1683, cousins of some sort, 1853; Tan hwa 1662, 1818, 1845.

Wang 汪 occurs as Chwang yuan 1781; Tan hwa 1724.

Wang 王 occurs as Pang yen 1771; Chwang yuan 1696; Tan hwa 1745.

Chu 朱 occurs as Chwang yuan 1826; Pang yen 1832; Tan hwa 1829.

Hsün 孫 occurs as Pang yen 1671, 1772, 1859; Tan hwa 1779.

Hu 胡 occurs as Pang yen 1678, 1761.

Chén 陳 occurs as Pang yen 1686, 1748, 1782; Tan hwa 1769.

Unknown 1 name, Henan 4 names, and Fokien 6 names, only occur once and can be dismissed.

Of Fokien the name Lin occurs twice.

Lin 林 Chwang yuan 1836; Pang yen 1787.

Of Kiang-hsi successful candidates 11

names only occur once and can be dismissed from the enquiry.

Wang 汪 occurs as Chwang yuan 1838; Pang yen 1797.

Liu 劉 occurs as Chwang yuan 1835; Tan hwa 1790,

Tsao 曹 occurs as Pang yen 1833; 1835. Of Shen hsi there are two names only occurring once.

Of Kiangsoo there are 14 names only occurring once and so to be dismissed.

Wa 吳 Chwang yuan 1803, 1809, 1832; Tan hwa 1812.

Of Tan hwa of 1812 is brother of the Chwang yuan of 1803.

Li 李 Chwang yuan 1840; Tan hwa 1832.

Hsu 徐 Chwang yuan 1862; Pang yen 1806.

Wan 王 Pang yen 1823; Tan hwa 1800.

Of Anhui there are 8 names only occurring once. Of Kwangtung there are 5 names occurring once. And one name, Liu 劉, occurs as Chwang yuan 1823; Pang yen 1860. These I know not to be relatives.

Of Kwang-hsi 3 names only occur once.

Of Shan-hsi 2 " "

Szechuan 1 " "

Wanping 1 " "

Mongol 1 " "

Tartar 1 " "

Of Huquang 18 names only occur once.

Liu 劉 occurs as Chwang yuan 1648; Pang yen 1802.

Out of 291 men say at least of the 1st class, and with no means of ascertaining maternal relationships, we find 147 names occurring once and consequently not paternally related.

We find 1 Chwang yuan whose son was a Chwang yuan, and brother a Tan hwa.

1 Chwang yuan whose brother was a Chwang yuan.

3 Chwang yuan whose brothers were Tan hwa, one of whom had two brothers Tan hwa.

1 Pang yen whose brother was a Tan hwa.

1 Chwang yuan whose paternal cousin was Pang yen.

17 men inter-related. 2 of same name not related, leaving 145 persons who may or may not be related.

Of these 145 again I find many had distinguished relations. Vide letter of Viceroy Jui-lin below.

Now it is possible that at least as many maternal as paternal relationships existed, and if those theorists are to be trusted who think that genius is more apt to descend from the mother than the father there are probably more persons maternally than paternally related. I conclude this paper with a translation of a letter on the subject from Jui-lin, Viceroy of the Two Kwang and Senior Guardian of the Throne. It runs as follows :—

“I have to acknowledge receipt of your note informing me that you wish to make enquiries with regard to hereditary genius in all countries, and you forward me a list of persons belonging to the same province who have the same surnames, and have distinguished themselves by gaining the first places in the great examinations; and you ask me to find out whether any relationship existed between these persons either of parentage, grand-parentage, or brotherhood &c. I beg to congratulate you on having undertaken such a study, and in reply would beg to inform you that during the present dynasty (more than 200 years) there are innumerable cases of great grand-fathers, grand-fathers, fathers, sons, brothers, maternal and paternal uncles, all

being successful candidates at the higher examinations. But your letter confines itself to asking whether there is the relationship of father and son or brotherhood between the men who gained the first three places during the period referred to.

I only know for certain that the Chwang yuan of 1660, Hsu yuan wên, had an elder brother and a younger brother who were both Tan-hwa in the reign of Kanghi. Their names were Hsu Chien-hsu and Hsu Ping-i (1671 and 1674). Again, Wang nung-hsu, who was Pang Yen in 1674, had two elder brothers, Wang Hsieh-long and Wang Chin-ling, who both attained the degree of Han-lin. Chen Yuan-lung who was Pang yen in 1686 had three sons Chen Pung-chi, Chen Shih-kwan and Chen Shih-jen, who were all Han lin.

“Of Tsai chin-hêng, Chwang yuan in 1779, the father, Tsai ti yuan, and paternal uncle Tsai chun yuan were both Han lin.

Of Wang tsung chen, Tan hwa in 1791, the father, Wang i shu, was a Han lin. All the above being men of genius and well known I am able to give the above particulars about them; but with regard to other relationships I can't at the moment recall any. But the names of all and their family are recorded on tablets at the office of the Imperial astronomers at Peking and it is impossible to obtain details in the outer provinces; and again it is very difficult to get a sight of family registers where such facts as you require would be noted. Consequently I can only forward you the instances set down in my present letter &c., &c.”

CHARLES GARDNER.

## A CHINESE WEBSTER.

## A STUDY IN CHINESE LEXICOGRAPHY.

**六書故** Lǚ-shu-ku, or The six classes of Characters and their substantiation, by  
戴侗 Tae-tung; 18th century.

## ARTICLE II.

In our first article we became acquainted with our author and the learned introduction to his work, in which he treats of the *origin of language*, and of the *origin, development, signification*, and of the *Lǚ-shu*, **六書**, or *six classes of characters*;\* and finally we noticed the dictionaries that had been written before the one under review.

In this article we propose to investigate the *substantiation* of the six classes of characters. Tae Tung has given it under nine heads or categories in fourteen volumes. It is not of course, our intention to copy out here the translation we have made, and the editor of this journal would, most probably, not grant us some four or five hundred pages, to review; or rather to reproduce, an old lexicon. That a Chinese scholar has studied his own language some six centuries ago, and has written a valuable book on it,—to show this is the object of our paper. It is our wish that the Lǚ-shu-ku may become a book of reference to many students of the original and developed meaning of the Chinese characters. To give, then, the general contents of the work, and here and there to

select some specimens in support of its just claims will be our task.

The Lǚ-shu-ku is divided into nine books, and each book is arranged according to certain categories which relate to similarity in kind or species; or they have regard to affinity of subjects; or they follow a leading character into the different compound stages.

The index is as follows:—

Book I. ....	Numbers	數
„ II. ....	Heaven	天
„ III. ....	Earth	地
„ IV. ....	Man	人
„ V. ....	Animals	動物
„ VI. ....	Plants	植物
„ VII. ....	Industry	工
„ VIII. ....	Miscellaneous	雜
„ IX. ....	Appendix	疑

## Book I.—Numbers.

One 一 is the origin of all numbers. Two 二, three 三, and four 四 (also written 𠂇) are significatives of 一, while five 五 and hundred 百 are its phonetics. Ten 十 is ideographic of 一; it is the complement of all numbers. Twenty 廿, (now written 二十) thirty 卅, are ideographics of ten. The ideographic and phonetic of thirty is 世 shi, a generation, an

\* For the explanation of the technical names of the six classes of characters, see our first article; Vol. II. p. 179.

age. Within thirty years a man has grown and establishes his house. After another 80 years, in which he has fulfilled his calling, he gives over to a second generation, and himself retires as old.

All things grow out of one, therefore 元 Yuen, origin, the first etc. follows one — Some say this character consists of 上 and 人, what is above (before) all men.

Wan 文 means lines in the hand, strokes, symmetrical lines, letters, elegant, literature. This is an example of development of the meaning of characters. Above 上 and below 下 are phonetics of one. 帝 Ti, the honorable title of a ruler, follows the radical 上 (abridged 上). Therefore heaven 天 is called 上帝 supreme ruler, and the son of heaven 天子; i.e. the emperor of China is 皇帝 imperial ruler.

This chapter comprises 31 characters.

#### Book II.—Heaven.

天 T'ien, is a significative composed of 一, one over 大, great. Heaven is the ONE GREAT *par excellence*. As such it is the origin of the ten thousand things. Because of its greatness, we call it 皇天 imperial heavens; because of its being above, 上天 upper heavens; because of its colour, 蒼天 azure heaven (which has the expanded meaning of empyrean; *met.* Providence).

I. In the canopy of heaven are sun, moon, and stars.

1. 日 yih, Sun is the essence of the great male principle of nature 太陽, set forth in visible form in the heavens. It is a hieroglyph. The original sign for it is an orb with a dot in the middle ☉; this was changed to an oval with a stroke ①, ②. The dot or stroke in the middle signifies the black solar spots in the disc which have somewhat such a shape ㄣ. As the names for black and crow are the same, people call the sun a three-legged crow 三足鳥. The explanation of the *Shuo wen* which describes the original sun character

as consisting of a square with an horizontal stroke, is untenable.

When the sun rises, it is day; when it sets, then it is night; therefore a day and a night are 一日, one day.

旦 tan, signification of sun; the sun rising above the earth: dawn.

明 ming, ideographic of sun; nothing is brighter than sun and moon; hence, clear, bright; *met.* intelligent.

杲 ko, sun over trees: bright.

杳 miao, sun setting under trees: obscure, dark.

易 y, old form ☳, the mutations of sun and moon, the one going, the other coming; the constant rotation of nature. The Y-king, or book of changes.

朝 chau, early; morning. Audiences of the emperor are given in the morning; this character read ch'an means, then: the court; to attend an audience.

We shall now give a few phonetics of sun.

昏 huan, sunset. The bridal parties come back at sunset to the house of the future husband; therefore this character means also marriage, and is now written with woman at the side 婚.

時 shi, time; what is measured off by the sun; four seasons of the year; four divisions of the day.

基 ki, the full revolution of year=366 days. The twelve lunar months of the Chinese are=354 days; add to these the aggregate portion of the leap months (in every 5 years are 2 leap months=60 days), of 12 days, which together give 366 days of a solar year.

Under the Sun Character our author gives 78 combinations which may said to comprise the times of the day; 2. the seasons of the day; 8. light and shade in their divers gradations; and 4. heat and cold in their various degrees.

2. 月 yueh, Moon is the essence of the great female principle of nature, 太陰, set forth in visible form in heavens. The character is a hieroglyph, and its ancient

form was crescent ☾, in order to distinguish it from the sun-character. The first day is called *soh*, the fifteenth day is called *wang*, when the moon is full and brightest. Then the moon wanes, and at the end of fifteen days, she is in the same position as before on the *soh*-day. This period is called 一月 one month. "Common people believe the moon to have a great cinnamon-tree, or a rabbit; others again say that they see the temple of the Shang ngo, (the Diana of the Chinese). Such is foolish talk; we only see the shape and how can one pretend to see objects in the moon?"

There are 18 characters in connection with the radical Moon; they express the phases of the moon, and the days of the month, night, darkness and dream.

3. 星 *sing*, star. A star is a sun on a small scale. The original hieroglyph, therefore, was a single ringlet ○. Afterwards they wrote three of them ☉, because of the multitude of the celestial bodies shining over us. With the rise of the square characters, and when three squares 品 were substituted for the three ringlets, this word could not be distinguished from 品 pin, the three mouth character, which means to arrange, a class. So they put a horizontal stroke into each square, and these were united to the phonetic 生 *seng*, 疊. After that only one of the three upper parts was retained, and thus the present character 星 became generally adopted. It will be observed that in this manner an original hieroglyph has become developed into a phonetic.—(6)\*

II. Clouds and rain are in the heavens above us.

1. 雲 *yun*, clouds. The original hieroglyph ☽ took its form from the breathing out of human breath, which is visible as vapour in the cold air. Vapour, rising from the earth, becomes clouds; vapour

rising from the mouth, denotes speaking. Thus the character 云 *yun*, was used formerly for to speak and cloud. The present character, which is classed under the radical of rain, is of modern origin, comparatively. Here, then, we have an illustration of the chapter on development of writing Chinese characters.

陰 Yin is a phonetic of the former. When clouds darken the sun the earth becomes overshadowed; hence obscure, shady. The lesser or female of the dual powers while the greater or male principle, 陽 Yang, has been classed under the sun character. The author writes both words without the radical 阝 *fau*, under which they now are arranged in K'anghi's dictionary. The present mode of writing them is quite arbitrary, and ought never to have been used; because it makes the character unnecessarily bulky, and takes away the original perspicuity.

2. 雨 *yu*, rain. Vapours ascending from earth are called clouds; and vapours descending from heaven are called rain. It is a significative, and its component parts are 一 heaven, 冂 clouds, and 水 water.

雹 *puh*, hail, originally was a hieroglyphic of rain; instead of the phonetic 包 *pau*, it had three ringlets under the rain character, demonstrating rain coming down in the shape of frozen drops.

雪 *siuh*, snow, is rain which has passed through cold regions.

The rain character has become the radical of characters relating to meteorology. Our author treats under this head of hail, snow and hoar-frost, of dripping and pelting rain, of mist and fog, of rainbows, thunder and lightning. Upon the whole his remarks are thoughtful, though sometimes he is led astray by the philosophy of the ancients. Thus he says, for instance, of lightning, that it is that which precedes thunder; when the male principle of the air becomes irritated, then it ignites and becomes light.—(30).

III. Fire and light, and spirits and their

\* These numbers indicate how many characters the work contains under the principal character in question.

worship, together with happiness and misery, are the themes which form the last division of the second book.

**火** *ho'* fire is a microglyph, the form of which is taken from the blazing upwards of a fire.

**光** *kwang*, light, originally was a phonetic of fire, and was written with the fire characters at the top. This is not recognizable now, the more so as it is classed under the 10th radical **儿**, man.

The 133 characters under these two heads comprise the act of burning, the smoke ensuing of bright, purple, red and black colours; cooking, roasting and baking, and the residuum of a fire, viz, charcoal, or ashes, and soot.

**示** *ki*, is the spiritual essence of the earth. It is now differently written, **祇**, but the old form is more correct. The spiritual essence of man is a ghost, spirit **鬼**, and of heaven it is the gods **神**. One may say that this character represents the divinity of the earth; all words relating to spiritual things, to religion, and to sacrifices, are mostly written in connection with it. It is also read *shi*, and as such often denotes a manifestation, a revelation from heaven. To offer.

**社** *Shie*, the gods of the land; *lares rustici*.

**宗** *Tsung*, ancestral temple; ancestor.

**祭** *Tsi*. The original is a right hand, which takes up meat and offers it; hence to sacrifice. The old classic *Chow-li* says: To sacrifice to heaven and the gods **天** **神**, is called **祀** *Sze*; to the earth it is called *Tsi*; and to departed spirits of men **人** **鬼**, it is called **享** *Hiang*.

**祝** *Chuh*; a man and a mouth at the side of spirits. This significative means prayers and supplications addressed to demons and spirits.

**神** *Shin*, is a phonetic. The subtle, intelligent powers which originate in nature, and work in it. As gods they originate and are in heaven; as spirits they come, and live, and depart with man, and as

rural deities they are in relation to the earth. *Shin* belongs to the greater, and *Kwei* **鬼** to the lesser of the dual powers. As for man, his spiritual soul **魂** belongs to *Shin*, and his animal soul **魄** to *Kwei*.

Nobody will venture to say that this doctrine of gods and spirits can be clearly defined. And, indeed, our author does not pretend to know anything of the subject. He considers them rather abstract nouns, mere conventional designations of which there were no realities. He boasts of being a Confucianist, and he shields himself behind his sceptical master, who did not speak of extraordinary things, feats of strength, disorder, and (*shin*) spiritual beings. *Analects* VII. 20.

We cannot be astonished to meet with confused and perverse notions of spiritual things. The Chinese can only have a hazy outline of the superhuman powers, because they have no revelation to guide them. The long standing dispute of evangelical missionaries as to using the terms *Shin* or *Shing ti* for God, as revealed in the Bible, cannot, apparently, be settled by reference to Chinese philosophy or philology. Both terms are wanting in signification and comprehensiveness; they will become deepened and widened as Christianity makes progress within the hearts of the people.

**禮** *Li*, propriety, etiquette, decorum, politeness. This is a foundation stone of Confucianism. The worship of the spirits is regulated by rites; thence the form of the character.

Among the phonetics of *Shin* we meet with sacrifices to heaven, to the defunct emperor, and the dead generally; to guard off evil spirits and natural calamities; prayers, invocations, etc.

**福** *Fuh*, happiness, and **禍** *Whoh*, misery, and many synonyms, are not so much to be considered as a meet reward of good or bad actions; though that is not excluded altogether. They are more dependent upon the lucky or evil influences of

wind and water (Feng-shui) and of mountains and graves, or properly speaking of the spirits which are supposed to dwell within them. This belief has given rise to superstition and geomancy, in the fetters of which every Chinese is enslaved to a fearful extent.—(52.)

### III. Book—Earth.

In this book our author treats of the earth and everything pertaining to it. Its general divisions are: Soil, metal, mountain, stone, field, water, precious stones, ore, and salt.

1. Soil 土 t'u, is an ideographic character; the conjoint product of heaven and earth.

生 sang, is that which the soil brings forth; its meaning is life; and its compound characters denote growth.

坐 tso, to sit, is another ideograph of soil, viz: two men squatting on the ground.

地 ti, earth is a phonetic of soil. The empress Woo of the T'ang dynasty proposed to write it with the three characters for maintain, water and soil combined; but this has not been generally adopted.

Under this character, in 121 combinations, we meet with the different kinds and colours of good and bad soil, of cultivated and waste lands, of dirt, mud and dust, and with ditch, pond, embankment, mound, grave, wall, parapet, etc.

2. Metal 金 kin, hieroglyphic of soil, is the generic term for gold, silver, copper, tin, lead, iron and steel. In 145 combinations it relates to these metals, as well as to money, weapons, cooking utensils, tools, bells, mirrors, metallic sounds, etc.

8. Mountain 山 shan, a hieroglyphic character. An antithetic of this is 阜 fau, a hill, which according to K'ang-hi's dictionary is now the 170th radical, and occurs only in compound characters. Under these two radicals our author gives 138 words, which comprise high and lofty, steep and precipitous mountains, hills, cliffs, paths, peaks, mountain ranges and borders. We meet with the verbs: to

pursue, to hinder, to fall down, to lower; and with metonymic adjectives: severe, stern, noble, exalted and honorable.

4. Stone 石 shih, is a hieroglyphic derivation of the 27th radical 厂, whilst the character itself now forms the 112th radical. Under these two about 90 characters are given and explained which relate to rock, grindstone, stone instruments, alum and pebble; to quarry, to dress and to polish stone; stony, sterile; hard, firm, true and decided, etc.

5. Field 田 t'ien; is a hieroglyph: land divided into fields. 45 characters.

6. Water 水 shwui, is also a hieroglyph, the old form being several streams running down. Some hieroglyphs are derived from it; for instance, 川 chuen, mountain streams; 州 chau, an island; 永 yung, ever flowing water; *met.* perpetual, eternal. As with all characters, most of the 400 words, arranged under this radical, are phonetics. But of this number we select the following leading significations; leaving it to the student, or to the imagination of the reader, to supply the synonyms. Ocean, sea, lake; harbour, bay; river, canal, ditch, drain; wave, ripple; ebb, flood; oil, lard, soup, gravy; varnish, sand, tears, to weep;—to thirst, to drink, to wash, to bathe, to swim, to bleach, to cleanse, to perspire, to fish;—shallow, superficial, pure, virtuous, deep, profound, dashing, daring, &c.

7. Precious stones 玉 yuh, are found in the soil; hence the ideographic character. The 80 compound characters that follow this radical include some thirty kinds of gems, corals and pearls, and their colour lustre, and tinkling sounds; they denote ring, sceptre, bracelet and other ornaments; a rule, a seal, a lute, principle, precious and excellent, to cut and to polish gems.

8. The ore of iron, lead, and other metals, dismissed with 5 characters.

9. Salt 𩇛 lu; the shape of this hieroglyph shows that the Chinese have been keen observers of the crystalline form of this ar-



ticle. The 7 characters under this radical relate to salt and potash, saline and saltish.

*Book IV.—Man.*

In the arrangement of this work our author has given to man a central place. Previous to man he treats of heaven and earth, and afterwards he writes of animate and inanimate creation. Likewise the position of man in the universe is a central one. Take man out of it,—and the very name of universe will be lost. Therefore Mencius has said "The ten thousand things are all complete in us," 萬物皆備於我; or as the Shoo-king has it "Man is the soul of the ten thousand things," 惟人萬物之靈. All things have their common origin in heaven, and man has received his position in the centre of them. One might also say, "man is generalissimo of heaven and earth and all things" 人者天地萬物之帥也.

Thus it is that the character man 人 occurs so often. And as the affairs of man are performed in a large proportion either by help of the mouth 口 or the hand 手, these two characters will be found in many compounds which relate to human actions.

The general divisions of this book are: body, child, girl, great, head, eye, nose, ear, mouth, teeth, neck, hair, back, spine, flesh, bone, heart, hand, right and left, father, friend, foot, go, strength, spirit.

1 Man 人 yin. A hieroglyph. It is now the 9th and 10th radicals, which in compound characters take their place at the side or below, respectively. It is a decided mistake in Kanghi's and other dictionaries to count them as two distinct characters.

Several hieroglyphic characters have been formed from man; for instance 兒 an infant (a man and a skull at the top which has not yet grown together); 貌 the face; 身 the body; 久 a long time.

Ideographic characters are 仁 humanity; 從 to follow; 充 to fill; 族 a crowd; 孕 pregnant; 見 to see; 五位 to sit, a seat; &c.

Antithetic characters of man are 比 to compare; 化 to change; &c.

Phonetic characters of man are very numerous e.g., 伯 a senior; 俱 all; 便 to send, a messenger; 俾 to give; 儒 literary men, Confucianism.

Among the 341 characters in this chapter we meet with those relating to the body and its functions, as drinking, breathing, smelling; to sit, to stand, to dance, to see, to serve, to assemble; to die: old, young; strong, feeble; a brother, a pair, a companion, &c.

2. Child 子 tsz is a hieroglyph, the old form showing the head and the limbs of a baby. It is now mostly used for son, a boy, a sage.

子 solitary, and 了 determined, are hieroglyphs formed from tsz; the first being a man without one arm, the other with no arm.

As ideographs of 子 we notice 孫 a grandson, and 字 a character, a letter.

Among the phonetics are child, heir, orphan; to produce, to learn, &c.—26 characters.

3. Girl 女 nui; a hieroglyph, the slender graceful figure of a female. A hieroglyphic of this is 母 mother, (a female with two dots, denoting the breast).

Ideographics are 好 good, 娶 to take a wife 姓 a surname, 嬰 a new born girl.

Among the phonetics are the different relations of family, as mother, concubine, mother-in-law, sister-in-law, a widow; good, friendly, ugly, handsome, jealous, &c.—116 characters.

4. Great 大 ta, is a hieroglyph of a man whose arms and legs are stretched out. To stand 立 lih, is a hieroglyph of a man standing on the ground.—49 characters.

5. The head 首 shou. A hieroglyph, a face and hair above it. A chieftain. It is the 185th radical, relating to countenance, skull, brains, forehead, jaws, cheeks, chin, beard, &c.—71 characters.

6. The eye 目 muh, a hieroglyph; the

100th radical. Its 102 compounds relate to the eyebrows, the cornea and the pupil of the eye; to different complaints of the eye; and to its functions, such as to see, gaze, spy, squint, examine, weep, &c.

7. The nose 鼻 pi. This hieroglyph originally was a representation of the nose, which character afterwards changed its meaning to self 自 tsz, the 132nd radical. This radical is now used with the phonetic 界 pi to write the character nose.—14 compounds.

8. The ear 耳 urh. A hieroglyph which is now the 128th radical, relating to sound, voice, whisper, office; to hear, learn; deaf. One character deserves special notice; viz. 聖 shing, which in 聖人 denotes a holy man, a sage. Its explanation is that to hear with the ear is to understand with the mind; and, therefore, the understanding ones, the sages, are those who cultivate in the highest degree their intellectual powers.—25 characters.

9. The mouth 口 k'ou. This hieroglyph is now the 30th radical.

Among its hieroglyphic derivations we notice the radicals 齒 tooth, and 舌 tongue.

Among its ideographs we find 吳 to boast, 吹 to whistle, 命 a command and 名 name.

Its phonetic compounds are very numerous, and comprise 言 words, 音 sound, and 白 to speak, which three characters have been taken as radicals. We meet with the chirping of insects, the singing of birds, and the roaring of beasts; whilst the functions of the mouth are set forth in to bite, lick, lisp, chat, talk, stammer, teach, cough, eat, drink, sing, and laugh, &c.—435 characters.

10. The teeth 牙 ya, are the molar teeth. This hieroglyph is now the 93rd radical; its compounds are but four.

11. The neck 亢 k'ang; is a hieroglyph.

12. The hair 彡 san, is a hieroglyph of long hair or feathers; its ideographic character is 髟 pin, which is now counted as

the 190th radical. The character in common use is a phonetic of the above on 髮 fah, hair on the head. Besides this we find, in 42 compounds, the characters for whiskers and plaids, to shave, bald, &c.

13. The back 脊 tsih, is a hieroglyph, bone and flesh.

14. The spine 呂 lui, is a hieroglyph, the bones and the connecting sinews of the back.—9 characters.

15. The flesh 肉 juh, it is a hieroglyph and the 180th radical, relating to skin, thigh, breast, foot, calf, muscle, sinew, bowels, stomach, womb, fat, grease, &c. — 148 characters.

16. Bone 骨 kuh, is a hieroglyph derived from the former character, but now it is the 188th radical. In 27 compounds it relates to skeleton, tibia, ribs, kneecap, and marrow, &c. 歹 tai, is a significative of kuh; it is the 78th radical, and in 20 compounds relates to calamities, death and corpses.

17. Heart 心 sin. A hieroglyph; the 61st radical. It is explained as being the seat of the soul, and the ruler of the body. Its meaning is comprehensive. In 205 compounds we meet with 性 nature, disposition, 情 passions, 意 intention, 志 will, 德 virtue;—thoughts, wish, affection, grace, favour, pity; to ponder, consider, mourn, commiserate, respect, desire, forgive, trust, faithful, true, intelligent, constant, happy, sad, magnanimous, &c. But besides these good qualities we meet with many bad ones, as malicious, perverse, angry, rebellious, violent, stupid, wicked; to hate, detest, fear, envy, tempt; anger, disgrace, error, &c.

18. Hand 手 shou. A hieroglyph; the 64th radical. 拱 kung is a significative: to join the hands before the breast as when making a bow. 拜 pai is an ideograph; to bow low; to adore.

Its phonetics are numerous; for instance 掌 chang, a fist; 指 chi, a finger; 拇 mu, the big toe. Of verbs are: to grasp, carry, gather, pluck, take, mix, draw, full,

beat, embrace, lead, beckon, fan, steal, touch, play, shake, dig, &c.—264 characters.

鬥 tau, to fight, is another ideographic character; the explanation being that two men 士 fight together.—10 compounds.

19. Right 右, and left 左 are two hieroglyphs of hand. Their 24 compounds are to wrangle, to lead; a company, soldiers; clans &c. A hieroglyph derived from 右 is 聿 a pencil, now the 129th radical. A significative of this is 史, a historian, and 吏 an officer, 事 an affair. As phonetics of the pencil character we may mention 書 book, and 畫 picture.—86 characters.

20. Father 父 fu, is a hieroglyph; a right hand with a staff being the old form.

21. Friend 友 yu, is another hieroglyph of right; two right hands joined. Some phonetic characters relate to weapons; strike, govern, &c.—106 compounds.

22. Foot 足 tsuh. This hieroglyph is now the 157th radical. A significative of it is 止, the 77th radical; to stop. An ideographic of the latter is 辵, the 162nd radical, to go. The phonetics of this are 道 tao, a road, reason; to go, follow, meet,

advance, pursue, flee; hasty, near, slow &c. The 156th radical, 走 to run, belongs to this class, to be followed by the phonetics of foot, which relate to heel, hoof, fan; trace, footpath; barefooted, lame, to tread, jump, leap, kick, mount, kneel, slip, &c. In all 281 characters.

28. To go 行 hang, is a hieroglyph, the old form representing the right and left legs. This character has been divided, and the one half 彳 serves in compounds only as the 60th radical. Its meaning is a short step. To this class belongs also the 54th radical 夊 a long journey, and its phonetics 廷 a court, and 延 to go far.—85 characters.

24. Strength 力 li, a hieroglyph, the original character being a sinew in man. Among its 89 compounds we find 男 nan the male of human species; to labour, to assist; strong, diligent, and fatigued.

25. Spirit 鬼 kwei, is the 194th radical, and relates to demons. It is the spirit of a dead person; the spiritual part of man which becomes a spirit after death. This spiritual part of man is defined by the Chinese as 魂 the spiritual, and 魄 the animal soul.—10 characters.

J. NACKEN.

## ON THE ORIGIN AND HISTORY OF THE HAKKAS

What is the origin and history of the Chinese people called "Hakkas?" This question has been started lately in various papers published in South China, but has hitherto remained, as far as I know, without any answer. Dr. Eitel also, in his "Ethnographical Sketches of the Hakka Chinese" leaves us quite in the dark on this point. I venture therefore to communicate to the readers of the *China Review* what has, during a seven years' stay in the very centre of the Hakka people, come to my knowledge with reference to this subject.

When, nine years ago, I came first to live among them, the question about their original home very naturally occurred to me, and in answer to my inquiries I was mostly told that they came from the Ning-hwa district 寧化 and the village of Shih-pih 石壁 in the Fokien province. Upon once expressing my surprise that so many people of different surnames should come from one single village, whilst as a general rule, but few different surnames are usually represented in one and the same place, I heard for the first time the legend concerning the origin of the Hakka Chinese.

Once upon a time, so the legend runs, there was a rebel chief called Wang-tsau 黃巢 devastating the province of Fokien with fire and sword. Everybody fled before him. On his approaching the village of Shih-pih, its inhabitants also fled with kith and kin, carrying their chattels to the mountains for safety. Among the fugitives there was a woman with two boys; the bigger one she carried on her back, whilst she led the younger one by the hand. In the confusion, however, she took the wrong road, and ran into the very hands of the rebel chief. Wang-tsau ordered her to be seized and asked her why she carried the bigger one of the two boys on her back whilst she made the younger one tramp at her side. "Indeed, replied the woman, the bigger one is an uncle (i.e. a younger brother of her husband, whom she called "uncle" according to Chinese custom) but the younger one is my own child. Suppose I lose my own child I may give birth to another, but not so with an uncle. Therefore I must take greater care of the latter." "Go quietly back" said Wang-tsau, and put a branch of the koh-tien 葛藤 (Dolichos tuberosus) over your house-door, for I shall order my soldiers to spare your house." The woman did as she was bid, and when those of her neighbours who had lingered behind noticed it, and learned its meaning, they followed her example, and by and by a koh-tien branch was exhibited over every house-door in the whole village. Shortly afterwards a detachment of the rebels arrived, but having strict orders to spare every house marked by a koh-tien branch, they dared not touch a single house, all being designated in this way. The intelligence of this village affording a sure shelter from the sword of the rebels, spread soon among the fugitives of the surrounding country, whereupon crowds of homeless refugees poured from all quarters into the village of Shih-pih, where they lived for a time and were called "Hak-kah" 客家 i.e. immigrants, which

name their descendants have preserved till this day. After peace had been restored they left the village where they had found temporary shelter and, moving towards the less densely populated South, founded a new home in the mountains of the North-east of the Canton Province, the modern department of Kia-ying-chow 嘉應州.

Thus runs the legend. As is the case with all legendary traditions, it is also difficult, with this one, to determine how much truth there is mixed up with fiction. At all events the genealogical tables and family records of the Hakka Chinese, which are generally kept up with great care, prove that their ancestors immigrated some eight hundred years ago chiefly from the Fokien-province, though some also came from the Kiangsi-province; and those family records which designate the Fokien province as their former home, point almost unanimously to the Ning-hwa 寧化 district, and the village of Shih-pih 石壁 as the place they came from. It is an historical fact too that there existed, at the end of the T'ang Dynasty, a rebel chief called Wang-tsau, though I have my doubts as to his having personally come so far South as the Fokien province. I found his rebellion described in the 殘唐五代志, but this work places the scene of the rebellion in the region of the Hoang-ho. Still it is possible that the said rebellion may have extended as far as the south of the Fokien province, or it may be that Wang-tsau's name, owing to its greater renown, was popularly given to one of his subordinate officers or to some other rebel chief.

However that may be, the fact remains that the Hakkas have moved for centuries onwards, slowly but steadily, from the Fokien and Kiangsi provinces towards the south. The south-west corner of the Fokien province is up to the present day, exclusively inhabited by them. The same is the case with the five districts of the department of Kia-ying-chow 嘉應州 and with the adjoining districts of Ta-poo

大埔 Yung-gan 永安 and Lung-chuen 龍川, whilst the Hakka population has already gained a large majority in the districts of Fung-shun 豐順, Kee-yang 揭陽, Kwei-shan 歸善 and Pok-lo 博羅 and is to be met with in nearly every district of the Canton province and in a great number of those of its sister province Kwang-si. In the district of Sin-gan 新安, opposite Hongkong, the Hakkas form yet a numerical minority, but nevertheless they are already more than a match for the original settlers or Puntis. On once asking how it was that in those chronic village feuds between Hakkas and Puntis the former generally come off victorious, I received the following brief but characteristic reply :—" The Puntis always wear shoes and stockings." The meaning of my informant was, that owing to the circumstances under which the Hakkas immigrated into the Canton Province, they are far more accustomed to bodily exertion than the Puntis, who have been enjoying ages of prosperity and safety. On the outbreak of any local feud every Hakka youth takes the field in person, as it would be a great disgrace to stop at home; the Puntis, on the other hand, generally wanting in bodily strength and courage, hire mercenary troops to do the fighting for them. Owing to the same reason the Hakka women have, since they have been "Hakka" i.e. immigrants, thrown off the absurd custom of bandaging their feet. They leave them their natural size in order to be able to work in the fields and to carry heavy loads. In Hongkong one may very often see scores of robust Hakka women carrying their loads of earth or sand with ease and grace. Puntis women are usually not able to do that.

In conclusion I beg to offer a remark as to the Hakkas being called a particular "tribe." The above I trust will have shown the inaccuracy of this designation. They are indeed immigrants, having moved

from the North to the South, but they are nevertheless as true sons of Han as any of the inhabitants of the eighteen provinces. Suppose, for instance, something happened to cause the North of England to be overpopulated, whilst the South should be but scantily inhabited. If then an influx of people moved from the North to the South, and the new immigrants differed slightly in dialect and habits from the original inhabitants, would any one designate the former a separate "tribe?" I think not.

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The above was written when No. 3 of Vol. II, of this Periodical reached me. Dr. Eitel gives in it "An outline history of the Hakkas" in which the learned writer endeavours to trace their origin as far back as the 3rd century B.C., and, keeping to the old notion that they are a race different from the Chinese, he points to the provinces of Shantung, Shensi and Nganhwy as their original home. Now it is an historical fact that during the Ch'un Ts'ew period there were yet remnants of the first settlers, especially of the Tung 戎 and E 夷 scattered among the states which then constituted the Middle Kingdom 中原. If Dr. E.'s assertion that the Hakkas are a different race from the Chinese and are come from these countries, were right, we should then have to look upon them as the descendents of such barbarous tribes as the Yung 戎 and the E 夷, and they would come in the same category as the Meau-tsz 苗子 in the south of China, the Lee 黎 in Hainan, and others. There would, however, remain the difference that while these owe their existence to the present time, only to their living secluded on inaccessible mountains, the Hakkas have ever been living among the Chinese proper, have had continual intercourse, and have freely mingled with them. If nevertheless they have remained until now a separate race with peculiar customs, with their own religion, and with a different language, as Dr. E. wished to put it in his

"Ethnographical sketches of the Hakkas" published in the "*Notes and Queries on China and Japan*," then they are a wonder on this earth similar to the old nation of Israel.

But there are weighty reasons against such a belief being accepted. If we yet find remnants of the said wild tribes among the states of the Ch'un Ts'ew period, the very narrative of that time, as given in the Tso chuen 左傳 tells us how all these remnants were gradually absorbed by the Chinese settlers and their territories annexed by the feudal states which formed the kingdom of Chow, (vide Dr. Legge's Ch'un Ts'ew, Prolegomena p. 122 et. seq.) so that it will, *de prime abord*, seem very improbable that they should still be existent at the close of the Chow dynasty (B.C. 255.) Besides, these wild tribes spoke languages quite different from that spoken by the Chinese settlers, while the Hakka dialect is only one of the innumerable dialects which are spoken in the eighteen provinces. Moreover the difference in their features, in their customs, in their worship, are so slight, and can be accounted for so easily by other causes, that they do not warrant the acceptance of their being a race different from the Chinese.

Most of what Dr. E. wishes to give as an outline history of the *Hakkas*, is, in my opinion, nothing else than an outline history of the *Chinese* in general. He says that the original home of the Hakkas was the Provinces of Shangtung, Shansi and Ngan-hwuy; but the territory occupied now-a-days by the first two, a part of the third, and by the province of Honan, constituted in fact the China proper of the Chow Dynasty, and the persecution to which the Hakkas are said to have been subjected during the Ts'in dynasty, fell on all real Chinese, when the king of Ts'in subjugated the kingdom of Chow and established his tyrannic sway over it. If Dr. E. will look into the family records of the Punti population of the Canton pro-

vince he will no doubt find in them many statements similar to those in the Hakka records.

I also have looked into a number of genealogical tables such as those on which Dr. E. relies so much in his statements, and have always had the impression that they are reliable only from the time of the Chang or Sung dynasty downward. For the older times, the data bear too much the stamp of invention, to deserve any degree of credibility. There is, for instance, a distinct endeavour at putting amongst the ancestors as many renowned personages of antiquity as possible; if I remember rightly, even families who had for their first ancestor the fabulous personage Shing-nung 神農 will be found in these records, while others adorn them with such names as Chu-kung 周公, Tsang-tsz 曾子, etc.

Dr. Eitel describes the Hakkas as being imbued with the restless spirit of vagabonds and rovers. This may be true as regards those Hakkas which Dr. E. has met with, but does not at all justify him in passing on the whole of them such a sweeping judgment. If he had ever had an opportunity to observe the industrious, thrifty labourer of 長樂, the wealthy trader of 興寧, the assiduous student of 嘉應州, he would have corrected many of his notions about them. What would he say if a traveller in the West of the United States, having seen there a great many German immigrants living as "vagabonds and rovers," were to write an article about the Germans and describe them as imbued with the same restless spirit?

All that Dr. E. has said in his article does not in the least shake my opinion that the Hakkas are Chinese *de pure sang*, and have been Hakkas, i.e. immigrants, only since the end of the Chang Dynasty, when, for a period of 53 years, there were not less than 13 emperors of 5 different dynasties who consecutively had an ephemeral sway over China. During those times of trouble

a great number of Chinese emigrated into the South which, being more remote from the scene of the struggles, enjoyed a comparative state of peace; and the descendants of these emigrants are the *Hakkas* of to-day.

At the end of his article Dr. E. citing Mr. Mayers says; "wherever their clans have been intermingled with a Punti population they have been ousted and overwhel-

med" while I have asserted quite the contrary. What Dr. E. says is true only in the one case to which he refers, and even there the *Puntis* only came victorious out of the struggle because the authorities of Canton threw their sword into the scale in favor of the *Puntis*. So long as they were left alone the *Hakkas* held their own though they were greatly outnumbered.

CH. PITON.

## THE MASTER OF HEAVEN.\*

As the readers of the *China Review* have been introduced to the Master of Heaven in Dr. Chalmers's Essay on Taoism, they may not deem it uninteresting to learn something more about this "divine" Sorcerer, and his descendants. He is no mythical being or joss, as his assumptive title might lead one to suppose, but as much a living reality as the Emperor of China himself, to whom he is exorcist "by appointment."

According to the Annals of Kiangsi, the original Chang Tao-ling, or the first Master of Heaven, was born on the 15th day of the first moon of the year of the reign of Chien-wu. His birth was mysterious. His virgin mother dreamed that a spirit from the Polar Star descended during her sleep and gave her a fragrant herb, called *Héng-wei*.† On awaking, she found her clothes and chamber smelling of some strange odour, and to her surprise, she discovered that she was with child, whose birth took place on the aforesaid date, at the *T'ien-mu*‡ mountain in the state of *Wu*.

The childhood of the progenitor of this line of exorcists must be passed over unnoticed, as it is too full of the marvellous.

At the age of twenty, he had attained the extraordinary height of nine feet two inches; and the formation of his head would have been a study to modern phrenologists. His eyebrows were heavy, and his forehead broad; his scalp was of a crimson color, while his eyes were triangular in shape, with green pupils. The frontal bone of his skull was long and elevated, the occipital bone protruding very much. His beard and moustache were short and bristly. As to his arms they reached below his knees. Seated, he resembled a dragon, and when moving, a tiger,—two figurative expressions for dignity and power. In fact, remarks the chronicler, his appearance sent a thrill of fear through one on beholding him. The scholarship of this apparition, as he may be called, was as unequalled as his physiognomy was uncommon. He had read an unheard-of number of books, and the fame of his name had brought him hundreds of adherents. It should also be stated that he was a prognosticator of events.

Serious trouble appear to have befallen the empire during the second year of Yung-ping's reign (A.D. 60); and as the Emperor was utterly at a loss as to the source or origin of the misfortunes then besetting the country, he called upon his ministers and scholars to write their judgment as to

\* 天師 Tien-shih. † 天目山.  
† 衡薇草.

the cause of the national calamity. Chang Tao-ling replied among others, and his answer showed such wonderful powers of discrimination that the Emperor deemed it advisable to avail himself of his exceptional abilities. He accordingly appointed him to be governor of Kiang-chow. After serving in the government service for some time, he resigned, and sequestered himself like a hermit in the *Pei-mang*\* mountains, devoting his time to the discovering of the elixir of life, and in studying the art of witchcraft.

The highest distinctions were offered to Chang by the Emperors Chang (76-89) and Ho (89-106), the former offering him the chief professorship, and the latter the tutorship and guardianship of the heir apparent, with the honorary title of duke of Chi; but neither of these positions would he accept.

Taking his staff, he wandered through 'Huai into the Po-yang district and on to the Dragon and Tiger mountain,† where he compounded the mystic pill. He also found sundry ancient records which empowered him to regulate the destinies of the five sacred mountains‡ of China, and the calls, whereby he could summon all the devils and bogies at his command. Having learned that a certain part of Szechuen was sorely troubled with evil spirits, he set out on a journey thither, taking up his abode first at mount *Yang-ping*, and then at mount *Ho-ning*. It appears to have been at the latter place, that the Supreme Being descended to earth, from whom Chang Tao-ling received in person his Divine Commission as Master of Heaven, a sort of phylactery, the three jade tablets, a double sword for the extermination of all demons, and his Magic Seal of office, called the *Yang-ping Chih-tu Kung-yin*, which pos-

sessed the miraculous power of leaving its impression on a hundred sheets of paper, although but one had been touched.

But the most marvellous power attributed to the Master of Heaven was that of being omnipresent. For the more effectual subjection of evil spirits he established twenty-four sees, subsequently adding four more, making twenty-eight in all, to correspond to the same number of constellations at either of which places he could always be found. The miracles ascribed to this king of exorcists would fill a volume, but it is not intended to cite any in particular. Dr. Chalmers has told us how the *T'ien shih* slew a million devils with a stroke of his pencil, and then brought them to life again, so all that we could say would be obscured by this feat.

In the year 147, he removed to the *Chü-ting* mountains,\* where he transferred his divine Commission as Master of heaven, the secret of his power of exorcism, his sword and seal, to his son Heng, charging him to hand these things down to his successors and to their posterity. His translation to heaven took place from the *Yun tai* peak in Nanhung in Shansi, he having dwelt on earth for 123 years. Such is a brief account of the earthly career of the Master of Heaven.

But rather than weary the reader with the charlatanism practised by Chang's descendants for about three-score generations, it will be better to pass on from the Han to the present dynasty, merely noting *en passant*, that at the close of the Ming dynasty the then Master of Heaven was holding the distinguished, and we cannot say, inappropriate, position of guardian to the heir-apparent or child of the Son of Heaven. The dignity of this distinction will be more readily understood, when it is said that at the present time but few officials under the rank of Viceroy hold this honorary title.

\* 渠亭山.

\* 北邙山. † 龍虎山.

† 泰山 in Shan-tung; 華山 in Shen-si;  
衡山 in Hu-nan; 恒山 in Shan-si; 嵩  
山 in Ho-nan.



These hereditary exorcists lost nothing of their power during the early part of the Tsing dynasty. Both the emperor Shun chih and Kanghi,—who, according to the sanguine missionaries of the day, were willing to embrace Christianity, regarded the "*Maitre Céleste*" with the same superstitious reverence, as their less enlightened ancestors had done before them. The visits to Court or to the "Son of Heaven" as the emperors title themselves, were continued throughout their reigns, and the same pomp and honour was accorded to the masters as had been to their predecessor in office centuries ago.

The title of the True Man conferred by some former monarch was confirmed by Shun chih, who furthermore gave the 52nd descendant a silver seal bearing this inscription. "The Palace of the Great True Man."\* To add to their honors the postal stations were ordered to treat this dignitary with the greatest ostentation on his return home, by affording him such facilities as only high state officials can command. But he never reached his destination. He died or was transfigured, as he had predicted in some enigmatical parable, at the Kiung-hwa† monastery at Yangchow, where others of the same line "elected" to leave this world.

Nothing adds so much to the fame of a temple or college as an imperial autographic dedication, and in this manner the emperor Kanghi consecrated the abode of the Master of Heaven. The locality was named *Pi chêng* or Jasper City‡ and for the monastery he wrote a motto designating it the Palace of Supreme Purity§ by which names they are known at present. Prayers offered at these shrines were supposed to meet with immediate response.

As an illustration of the function of the Master of Heaven, the following extract from the annals will serve as an

example :— During the year 1707, the *T'ien Shih* received the commands of his majesty to offer sacrifices at the five great Mountains\* of China, and, while on his mission thither, to charm away the ghost of the white Sheep at *Hwang-chow*, and to rid the *Tu y ting shun* in the *Tui 'hu* (lake) of the Crimson Monkey which haunted that romantic spot, now familiar to every Shanghai sportsman or excursionist. Another goblin, called the Iron Lock, the dread and terror of the boat people, as it contained the key to the winds, was also commanded to be got rid of by the subtle art of the magician.

And now to pass on to the last decade.

The magical powers so successfully wielded by the Masters against supernatural beings, proved utterly unavailing against the unmistakable long-haired demons of the "Heavenly King," commonly known as the T'ai-ping rebels. His incantations were now unheeded; they feared not the mystic scroll, nor the sword that had destroyed invisible demons by legions; nay, not even the thunder† which goes forth from his arm at his command, this even failed to terrify these incarnate demons. They utterly routed the troops of the Son of Heaven, and as they approached the palace of the True Man, he fled and ignominiously concealed himself in the mountains. Here indeed was a celestial comedy acted by pseudo-divine actors. Such a travesty has surely no parallel in modern history!

The visits of the rebels did much to weaken the influence of this king of exorcists, but they were by no means the sole causes, as, long before their incursion his authority began to wane. One can only express the profoundest astonishment that his power should have lasted to the present day.

The homage formerly paid to the Master of Heaven, says Père Damicourt, writing

\* 大真人府. † 碧城.  
† 瓊花觀. § 上清宮.

\* See ante.

† It is positively asserted that the *T'ien shih* can cause thunder to proceed from his arm.

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in the *Annales de la Foi*,\* surpassed that of any European prince or pontiff. People verily strove to touch the hem of his garment, and even gathered the mud and dust from under his feet as a preserver against evils. During the last century they lost the privilege of going to court, and this doubtless lessened their influence. They moreover became dissolute and depraved and fell deeply into debt. The one living in 1856, according to father Damicourt, was even more degraded, "a polygamist, a gambler, an opium smoker, in fact a man ruined with vices, and held in profound contempt by those who lived near him." From those more distant he still receives money and presents; but the palace of the True Man is no longer as celebrated as it used to be, and is fast falling to ruin for want of repairs.

As yet the reader has been left in ignorance as to the exact locality of this once far-famed temple. It is situated in the Dragon and Tiger mountain (*lung-hu-shan*) which is about 27 miles to the south of the district town of Kwei-ki, in the department of Kwang-hsin, in Kiangsi. Two high peaks facing one another have given rise to the name of dragon and tiger, and between these two will be found the palace of Supreme Purity. At the base of the hill are a number of monasteries occupied by priests, who live like monks and in celibacy. Facing the palace are the *Pi-pa* and other peaks; on the right is the Spirits' Precipice with a stream of water winding round it, the Lily Pock, as it lies across it, forming a dam to the stream. It is a veritable place for spirits, says the narrator. The grate, when the first master refined the pill of immortality, is still shown, as well as the ruins of the terrace from whence he ascended to the skies.† The temple has been endowed by different Emperors with thousands of *mows* of land, and the credulity of

the people has done the rest to enrich the priests. But like their master they are corrupt and vicious, and their monasteries have fallen into a pitiable state of decay.

Some sixty odd priests are employed in dispensing charms of seals and scrolls to the thousands who flock to the residence of the *maitre celeste*, to seek aid against evil spirits. For this alone they receive a considerable sum. The rich invite the master in person when their dwellings are troubled with ghosts, and occasionally the officials summon him to expel imaginary evils from their *yaméns* or the circuits of their jurisdictions.

The Master of Heaven is married and all the Chang family enjoy that blessed state. Their costume is that of the people, but the master dresses as a mandarin of the fourth rank.

Before taking leave of this charlatan, it will not be amiss to present the reader with a fac-simile of one of the scrolls, which are sold by the True Man and his disciples. It was obtained from the 61st descendant of the original Chang Tao-ling.

The huge black scrawl (which is never twice alike) is not intended for our understanding; ghosts and goblins only can decipher it, and on them it acts as a potent charm, for they betake themselves off on beholding it:—at least, so the credulous natives freely believe.

The seal, which is impressed with red ink in the original, and measures  $4\frac{1}{2}$  inches square, is supposed to be the very same one that the Supreme Being handed to the first master, some eighteen hundred odd years ago. It bears six ancient characters, which in the modern style are represented by—陽平治都功印.

The two large characters on the left signify "Master of Heaven." Three thousand odd cash were asked for this useless piece of paper, and as thousands of such charms are sold annually, one may form a pretty accurate idea of the income of this impostor.

H. KOPSCH.

\* Vol. 2, XXX.

† It will be noted that the Annals give two different places as the site of his apotheosis.

## THE ADMINISTRATION OF CHINESE LAW.

Chinese Law, and its administration, like the language, literature, social customs, and whole civilization of the Middle Kingdom is an exceedingly interesting subject for investigation. We find everything so different and strange that there is a great temptation to look upon the ancient empire as almost belonging to another world. It is quite possible to exaggerate points of dissimilarity until the imagination forms ideas as foreign to China as China is different from the rest of the world. The fact is, and it should be recognised, that this great people in the extreme East have not been beyond the pale of Divine Providence. While the East and the West have been so far separated and mutually ignorant of each other, the Supreme Ruler has all the centuries past been working out his own wise purpose, and solving problems which have respect to the future of the world. The experience of every nation is alike the inheritance of all peoples who are to come after us. Not one can say to another "I have no need of thee." This philosophy of history is revealed by the pen of inspiration. We can study the subject in the sacred annals of the Chosen People and their relations with Egypt, Babylon, Greece and Rome; and these names are typical. It may not yet appear just what lessons are to be learned from China—but who that has given attention to the subject can doubt that, when the history of the world is written, very many pages will be given to this, the most ancient and populous of all countries?

It may be premised that the very statement of the subject in hand takes for granted—in opposition to the popular impression of the masses in western lands—a most significant fact, and that is the existence of law in China. It implies a certain claim to civilization and remove from a barbarous and savage state. Where there is law—especially in a written code—and its forms are observed to any extent, in so far as there is a shield thrown over society against anarchy and violence for the protection of life and property on the one hand, and on the other hand is a barrier set up against tyranny and oppression.

A consideration of the subject might be confined to the present time and to the practical application of the laws in the courts, but it will be best understood by a brief survey of the law itself and the general relation of the government or official class to the people. Without such preliminary investigation it would be utterly impossible to attain any just or proper views upon the subject. We shall find abundant materials for information as to many points, and while, as to others, it may be difficult to obtain the facts which are necessary for the formation of correct opinions, still greater difficulty will be experienced in understanding the facts gathered or explaining their true significance.

It will be manifestly wise in taking up a subject like this to enlarge the horizon—by taking into view distant regions and remote times. It will aid us in the forma-

tion of intelligent views if we transport ourselves back in imagination a few centuries to the scenes in which our ancestors moved. If instead of making the present state of the most favoured parts of Christendom our standard of judgment, we bring to mind the superstitious practices of our forefathers, we shall be compelled to moderate our feelings of indignation and surprise at many facts brought to our notice, and we shall be forced to confess a common humanity. How comparatively modern are the unjust laws found in the statute books of the countries of Europe, and what horrible persecutions were sanctioned under the name of religion to within a period almost to be remembered by men still living! We shall by no means be compelled always to disapprove or find fault, but may find much to demand our admiration and praise.

Let us inquire briefly, What is Chinese Law? By whom is it administered? And what is the character of its administration? As to the question, What is Chinese Law? we can only glance at its *History, Present Form, and its Fundamental Principles*. There can be no doubt as to the great antiquity of the Chinese nation and civilization, but as regards the law as it exists it is comparatively modern. For instance a careful and scientific investigation would establish the fact beyond contradiction that the Chinese law does not compare for a moment either in completeness or antiquity with that of the Jewish law-giver. While it may be said that the classics, especially the Shu king 書經, are the source from which Chinese law is derived, it is said to have received a definite and formal existence about two hundred years before the Christian Era, when it was arranged in nine sections or divisions by Sui Ho 蕭何 one of the chief officers of the Han 漢 Dynasty. It is recorded of him that he was himself punished in accordance with the rules he had established, and thus illustrated in his own person his own

work. It is said that even then there was no science of punishment. By this is doubtless meant that the several grades of punishment corresponding to the different grades of crime were not determined, as one of the first Emperors of the present dynasty declared that in his own country there were but two punishments: for light offences, whipping—for more serious crimes, death. During the Wei 魏 (A. D. 227) and the Ts'in 秦 (A. D. 265) dynasties, while there was the science, there were not fixed written laws of punishment. These fixed written laws date from the beginning of the T'ang 唐 dynasty (A. D. 618), which was followed by the Sung 宋 (A. D. 960) and the Yüan 元 (A. D. 1280) dynasty.

The previous Ming 明 (A. D. 1368) dynasty developed and enlarged these laws, adding to and taking away from them. Again from the laws were deduced the fixed usages. The present dynasty has only slightly altered the above by adding or taking away. These statements are sufficient to show that no great antiquity can be claimed for the laws as they are found at present. The copy from which the following notes are taken was published by Imperial authority at Peking during the 6th year of the present reign, or in 1867. It is divided into 40 volumes, but is bound in 24. It is a copy of one issued during the 2nd year of Hien Fung 咸豐 1852.

The work was translated into English near the beginning of the century by Sir George Thomas Stanton (London 1810) and into French by M. Felix Renourad de Saint Croix (Paris 1812.) It has thus been known to western scholars for many years and it has received high praise from those well able to judge. In opposition to a wide spread opinion, it is certain that the present dynasty has not changed the character of Chinese jurisprudence. With a few insignificant exceptions in the matter of dress and shaving the head, with wearing the queue, the Chinese remain very

much as they were under the rule of the Mings. The conquerors have been conquered. The Manchus have adopted the Chinese civilization instead of imposing upon the Chinese their own manners and customs. The copy of the laws referred to commences with an introduction by Shün Chih 順治 1646, during his 2nd year. This is followed by two by Yung Ching 雍正 who ascended the throne in 1723, one by K'ien Lung 乾隆, 1763 and one by Kia K'ing 嘉慶, 1796. These edicts are printed in red ink. They relate chiefly to new editions. Next in order are a number of pages containing memorials to the throne by officers appointed to superintend and report upon these revisions, and by the Board of Punishment, the last being dated in 1852.

Next is an introduction by Sham Chi Ki 沈之奇 with reference to notes and explanations made by himself. It is dated in the 54th. year of K'ang-hi, or 1716. Next is an Index of the 40 volumes. Following these are several pages of explanatory matter showing changes in arrangement, notes, &c. Another Index gives the subject of the 486 paragraphs or sections into which the work is now divided.

Vol. 1,—Closes with a table explaining the technical sense of eight characters used in the work.

Vol. 2,—Contains various charts and tables showing the different penalties for the different grades of crime, amount of fine when the sentence may be commuted, different degrees of consanguinity &c.

Vols. 3, and 4,—Contain General Laws classified according to different grades of crime with corresponding penalties for each, according to the circumstances of the case. The divisions which follow correspond to the six Boards into which the government is divided:—1 Civil Office, 2 Population and Revenue, 3 Rites and Ceremonies, 4 War, 5 Punishment, 6 Public Works.

Vols. 5, and 6.—*Civil Office*: contain rules for the appointment, promotion, degradation and government of the various officials of the Empire.

Vols. 7 to 14.—*Population and Revenue*: contain the laws which have reference to land, houses, marriage, granaries, treasuries, taxes, duties, debts and markets.

Vols. 15, and 16.—*Rites and Ceremonies*: contain regulations with reference to sacrifices, public ceremonies &c.—a very important subject in the Chinese code.

Vols. 17 to 21.—*War*: contain laws with reference to the Imperial Guard, the Army, Navy, Custom-houses, Stables, Express. This last is the government Post Office, and it is remarkable with what speed and safety the public dispatches are conveyed; but there is as yet no provision for the public.

Vols. 22 to 35.—*Punishment*: contain laws with reference to pirates, robbers and other capital offences; assault, scolding, rules for bringing actions into court, receiving stolen property, deception, adultery, miscellaneous offences. Arrest of criminals at large; giving sentence.

Vols. 36 and 37.—*Public Works*: buildings of palaces, temples, official residences, embankments.

Vol. 38,—Is supplementary and refers to cases for which there is no special provision, and as to the different ways in which the laws may be applied.

Vol. 39,—Contains regulations with reference to the arrest of criminals.

Vol. 40,—Contains directions for coroner's inquests, &c.

The laws as above described are printed on the lower half of the page; notes and explanations are given in small type interspersed in the text. On the upper half of the page are printed Imperial Edicts which have been ordered as precedents and illustrations. On the margin above again are a few notes and references.

The work is called the Laws and Usages of the Ta Tsing 大清律例.

It is important to notice the meaning of the terms employed. The *fat* 法 is a rule; the *lut* 律 has reference to the same as written. What is called *Lai* 例 has reference to usage and custom, and the application of the original laws and enactments to special cases. These terms are often used in a loose manner.

The fundamental principle of Chinese Law is, like that of the Chinese classics which are the source and foundation of it, the idea of the parental and filial relation. This sentiment of veneration on the part of the inferior for the superior is accounted sacred. It takes the place of religion. It is not confined to China but is found in the old Greek Philosophy. We have the same idea in the English language when we speak of "*filial piety*." The government is constituted on the model of the family. Those in authority are parents, the people are the children. Connected with this general conception is the high idea that the Emperor is the minister or son of Heaven, and this fact is made manifest by the turning of the hearts of the people to him in acknowledgment of the call to this office. It is a beautiful theory, and has truth for its basis. This, the most ancient form of government, is the patriarchal. It is not only the original and historical form of government, but these principles continue to the present day as the very groundwork of society in every land. There are relics of the past, evidences of the earlier ages, which may be discovered by an examination of the strata of the earth's surface. History is within the rocks and hills and valleys and mounds with more truth than in books. The laws and customs and languages of the present, like the crust of the earth, have embedded in them the whole life of the ancient world and the changes during the ages that have succeeded. We can trace corruption as well as progress. Beautiful theories are not always found carried out in their integrity in actual practice. What seems most beneficent,

most gentle and lenient, as a system, may prove most injurious, most oppressive and severe in practice. We shall in the course of our survey find the doctrines of the sages very far from being fully realized in the actual experience of the Chinese people. The name of parent is made the excuse for arbitrary and tyrannical government, where, instead of parental love, there are found in its place greed of gain and lust of power. The people are compelled to act their part of submission and service without being the objects of nurture and tender care, very important things are forgotten or disregarded, and the commonalty are looked upon as "*little worms*" or "*ant people*"—terms of self-abasement required by custom and permitted by the officials in Chinese petitions, and terms which alas! express but too truly the estimation in which the masses are held by those in authority over them! It is very easy to see that under these circumstances, if the government were strong it would be an unmitigated tyranny. It is a happy circumstance that it is weak. Strange as it may seem, weakness constitutes its strength within and without. Weakness is its salvation. In theory the Government is a despotism—but practically it is almost as much democratic as despotic, and while it is not called a constitutional government, the Imperial power is in fact limited by many wholesome checks. These checks may not appear as chartered liberties forced upon the government, acknowledged and recorded with pomp, and with the seals and signatures of the Emperors, and yet they have been engraven upon the hearts of the people and they are facts which are not and cannot be disputed. The great forces of society like those of the material world are nicely adjusted so as to prevent a return to chaos. The people feel the necessity for the strong arm of the government for the protection of life and property, and the government, on the other hand, feels the necessity of the good will



and support of the people, for its own existence and strength.

According to the theory and principle as thus stated it is evident by whom the laws are administered in China. The fountain of authority is the Emperor as the minister of Heaven, and his appointment to office has the sanction of religion. But, as already intimated, this authority is by no means exercised in an arbitrary manner. The theory has been greatly modified, especially by the peculiar system of literary examinations, which were instituted or rather assumed their present character about A. D. 600. This system has for its purpose the selection of the best scholars, the most intelligent and cultivated class of the people, into whose hands to entrust the administration of the laws. Whatever may be said of the imperfection and corruption seen in the practical execution and working of the system, the theory is certainly entitled to high consideration. Great credit is due to the Chinese nation for its invention, preservation through so many centuries, and the high place accorded to it in the actual administration of the government. It is wonderful to see in how many ways and with what jealousy they have established safe-guards against corruption. The systems of competitive examinations of late so much in vogue in western lands may perhaps, in some sense, be regarded as imitations; at any rate they show that the tendency of modern opinion is in that direction and in favour of the system.

The results in China are certainly all that could be expected, for, from a Chinese stand-point the officials who owe their promotion to this system are men of culture and ability. They possess more than any others, the respect and confidence of the people to a satisfactory degree, so that no change in this respect is desired. Indeed nothing is more popular, for it opens up avenues of official distinction, with a few insignificant exceptions, to all the inhabitants of the Empire. There is no aristo-

cracy, no caste, no favoured class, but the passing from one extreme of society to the other is a matter of continual occurrence; and these facts act as a wonderful incentive to literary exertion, and serve to place intellectual culture in high estimation. With such a mode of promotion it is plain that the Emperor is practically a constitutional governor, and that so far from being a pure despot he is subject to laws and customs which he is powerless to disregard. It is no matter of surprise that during the past twenty years of political disturbance a large body of men have found their way to office who have no claim to mental culture in the way of literary composition and knowledge of the classics—men who have made themselves necessary by their ability in the army and in other departments of the government, or who have provided money in times of want. But the whole current of Chinese thought and feeling shews a desire to return to the normal and ideal condition when the test for admission into the ruling class shall be the honors of the examination halls rather than anything else. They cling to the doctrine that the pen is mightier than the sword, that justice and righteousness are to be preferred to everything else; and the grand mistake of the Chinese to-day is the impression that they are alone in this conviction rather than that the whole of Christendom is immeasurably superior and far beyond them in this very thing. They are in ignorance and there is no greater surprise in store for the people of the Middle Kingdom than this very fact, that the philosophy and morality and religion of the Christian literature is as far above those of their ancient sages as the heavens are higher than the earth, or as the divine is above the human. The day cannot be distant, when, as they come to know the facts of Jesus Christ and his great apostle Paul, as well as of other names in sacred writ they will be forced to acknowledge it; and we may believe that the confession when it

is made will be with pleasure unmingled with pain or regret, for the conviction will accord with the judgment of reason and the emotion of the moral nature.

As to the principal subject before us, What may be said of the Administration of Chinese Law? it may be remarked, as already stated, that there is a very important democratic element to be considered. The people are in many respects self governed. The villages, the clans, the neighbourhoods and the guilds exercise an immense power. They have organization, they settle disputes, they impose fines, and sometimes even execute capital punishment. And then we have to consider in this connection that peculiar institution which is such a perplexity to many in treating of Chinese affairs. The question is often asked "Who are the *gentry*?" and it is important to know just what influence they exercise upon the administration of Chinese law. The question may be answered by saying that the gentry may be considered as the relics of the primitive patriarchal institution. They are in the first place the fathers and grandfathers—the elders and men of influence by reason of the possession of wealth and strong minds, who take their position in society by a kind of natural right, and in the very nature of things, without the need of any formal appointment or election—and whose right there is no one to dispute; or should such a question arise as to the right, they are able to vindicate and establish the position against all gainsayers. These are the original gentry, and they are found in every community in every country throughout the world. Next to them and superior to them are those members of society who are in possession of some kind of rank. If by purchase it is but little accounted of, but if by merit, and obtained through the regular channel, then it carries with it a great but undefined authority. If, in addition to literary degrees, they have obtained official preferment, upon returning home to their

native place they take a position among the gentry corresponding to their rank. The influence of the institution is very great but undefined. It may be very beneficial and it may be dangerous and it may be adapted to almost any circumstances at home or abroad. Even in Hongkong fears have been expressed lest the managers of the Chinese Hospital if unchecked should assume an authority entirely opposed to the spirit of English law.

The gentry are neither representatives of the people nor are they properly officials, but sometimes they appear as little different from the one, and sometimes as little different from the other. It is a fact that the officials often make great use of the gentry, and, on the other hand the gentry rely much upon their influence with the officers of the government. It is the assumption of all classes and the profession of the gentry, that they are mediators between the people and the officials, and that they should take advantage of their position to prevent oppression, and to redress the wrongs and abuses which may exist. They ought to take the part of the people, but that they do this is by no means always the case, and they sometimes act instead as the tools of corrupt officials. Whenever a league is thus formed it is to be expected that such an unholy alliance will be fruitful of evil, and the result is that the people are ground between them as by the upper and nether mill stones. After the rebellion in the Canton province in 1854, the next year the gentry acquiesced in the demand of the officials to seize and hand over for punishment all who were compromised in the movement. The gentry took occasion to aggrandize themselves, and the story of the extortion and oppression which grew out of it is enough to make the hair stand on end. The measures taken were such as were at least well calculated to make rebellion odious. Much has been heard of late about obstruction in the way of trade in the interior and at the new treaty ports along the coast,

of heavy exactions and monstrous charges which amount to little less than absolute prohibition, upon goods as they pass along by extemporized stations. It is certain they could not exist for a day except as the result of this unnatural union of the gentry with the officials, and the profits are not intended to pass beyond the pockets of those who succeed in establishing the new order of things. It is not generally of such a character as to be permanent, but only lasts so long as their forced friendship can be preserved. It is often the case that when the pressure becomes considerable the standard of revolt is raised, the ministers of oppression are brought to terms, and the grievance is redressed.

It is unnecessary to speak particularly of all the civil and military officers of different grades in the Empire, for by far the greater part of the administration of Chinese law is in the hands of the district magistrates. They exercise jurisdiction in most cases, and they are called *par excellence* "the parents of the people." The residences of these parental officials are the scenes of a great part of the litigation which exists, and the tendency during the past few years has been to increase their importance; in consequence of the rebellion their power to execute capital punishment has been greatly extended. These chief officers of the district in China are the real judges of the people. In their offices are found in miniature what correspond to the six great Boards into which the government is divided, above referred to. The magistrate is at the head of a very extensive establishment. Here, more than any where else, may be seen the genius of the Chinese people, the nature of the Chinese law, and the mode of its administration. It is quite bewildering to think of this official's responsibilities. A vast amount and variety of business is under his control, as judge in common and criminal law, and he is also responsible for the quiet of his territory. He

collects taxes. He has soldiers under him. He has charge of the literary examinations and is expected to act as critic. He is indeed a kind of man of all work, to whom all below are subject and upon whom all the superior officials may call for all sorts of service. He might well be an object of compassion, were it not evident that he has plenty of help, that he enjoys his honors, and has trained experts of every kind, on every side, to give him advice as to how he may safely steer through the dangerous places he has to pass. And we know, and he knows, that he is not alone; but all around, above and below is the same system of responsibility, and even his powerful superiors are in the same predicament as himself. All are watched with argus eyes for opportunities of making game of them in case of mistake.

What is to be said of the administration of Chinese law, as seen in the courts, may be included under the following heads. 1, Mode of entering complaints. 2, Mode of arrest. 3, Giving security or bail. 4, Trial. 5, Appeal; and 6, The character of the punishments.

There are fixed days in every month set apart for receiving complaints or petitions, or, as we might call it, bringing suit. The papers are not prepared by what we can term professional lawyers, and yet theirs is a very important office; perhaps these persons might be called "amateur lawyers." They are considered very disreputable people and are in bad odour with the officials. As in the profession of medicine there is no course of study required, or diplomas given by any universities, and as the state makes no provision to recognize the doctors, so it is with that of law. But there is no want of shrewd fellows who obtain large practice. There are many quacks and pettifoggers. Any one may try his hand. The games are very simple and as a general thing it is more a matter of consultation with friends than any formal application to a professional "limb

of the law." The papers or documents presented have in the first place to receive the seal of the ti-po 地保. This is the very lowest name on the list of Chinese officials. He is generally a sorry looking specimen and often looks more like a beggar than an official, and yet he is a very important personage. It is in his person that the official class seems to come in real contact with the people. These ti-pos are the small nerves from the government which are lost in the mass of the people. Their dignity is not offended by free and unconstrained intercourse with the vulgar herd and yet they are real officials and have a name and place in the office of the district magistrate. Like all the rest the ti-po pays for his dignity and authority. He has a great variety of matters to look after like his master the district magistrate. He is at once the servant of the officers and the people, a kind of ball kicked backward and forward between the two classes. He often has to suffer corporeal punishment when he reports to his superior without giving satisfaction. Every ward of the city of Canton is under the jurisdiction of one of these agents of government. He is supposed to know all the inhabitants, and is in a measure responsible for its quiet and good order. In case of any theft or petty disorder he is called upon and requested to make things right. He acts as constable, arrests guilty parties, and hands them over to the district magistrate.

The seal of the ti-po serves to authenticate the party and the officer thus testifies as to his residence etc. When the petition is presented it is not handed direct to the Magistrate, but passes first through several hands, and is copied before it reaches its destination. By the regular routine the charges are not excessive but exceedingly moderate. There are certain cases in which it is permitted to appeal directly to the magistrate either by going to his office or by handing him the petition as he passes through the street. But it is only

in cases of enormous crimes. In all common matters it would be a breach of law. In cases where haste is required the petition may, by the payment of extra charges be presented at any time, and fees are supposed to help the document along at every turn. When one of the gentry or a woman is the complainant the case is conducted by proxy, generally by a servant of the family, but sometimes by a paid agent. Should the case be lost the chief will be obliged to appear in person. When the magistrate has examined the case he hands it to that board in his office to which it belongs. The defendant is summoned, and ordered to appear. In most cases the defence will be sent in as soon as possible after it is known that suit has been brought, and this document follows the same road as the petition already spoken of. The complainant must appear but it is not common for the defendant to appear if he can help it. The police are ordered to arrest him, but he pays an undefined sum, according to the importance of the case and his own wealth, to be excused and the police report that he cannot be found. He may repeat the transaction many times if he chooses to pay for the privilege, but of course this kind of trifling has a limit. It is understood on all hands and winked at up to a certain point, as a part of the game in which all parties are trying to overreach each other; and it is one source of revenue to the police, who pay a round sum for the opportunity of putting their fingers in the government pie.

Criminals are often arrested by the gentry and handed over to the magistrate for trial and punishment with the proofs of guilt or reasons for suspicion. In cases where the guilty parties are unknown or have escaped, the local officials are often held responsible and are ordered to produce the offenders under a threat of degradation if they fail to do so. In cases of serious crimes these officers often pay large sums to hush up the matter or offer

rewards for the arrest of the guilty parties. Sometimes the gentry are accounted responsible, seized, and held as hostages until the real culprits are delivered up. Not long since the highest official in the Canton Province declared that he had given orders for the destruction of a large village if a notorious offender was not delivered up for punishment. The villages and their neighbourhoods are in one sense "cities of refuge." Soldiers and the police seldom enter them to arrest any one without first consulting the local gentry.

When the parties arrested plead "not guilty" they may seek for security or bail among the gentry. If they can secure the good offices of their friends they may be released, but it is a serious offence to give security for a real offender, and the party giving bail is responsible for the appearance of the defendant in case of fresh charges. This custom of referring matters to the gentry is a very important matter in the administration of Chinese law. The guilt or innocence of parties is left to be decided very much by their natural protectors, their own relatives and friends. If they refuse to give security for them the chances are that the case is a very bad one.

What is called the *trial* of offenders in China is very different from the normal and popular idea of court proceedings in western lands. There is a certain amount of corruption in the administration of justice in lands called Christian, and the rule often appears to be: keep the case in court as long as there is any money in it, and after that clear the docket as soon as possible. But laying aside the question of corruption, the whole mode and spirit of judicial action in China are directly opposed to western conceptions of justice. Instead of assuming innocence as a basis, the defendant, as already explained, is supposed to be guilty. He is allowed no counsel, any more than a parent would think of admitting an advocate for his son who had offended him. The only lawyer in the case is the expert

in the employ of the magistrate, and his business is to protect the judge without reference to the defendant. The object of the trial is not primarily to decide whether the party is guilty or not, for that is assumed, but to force confession and decide as to the nature of the crime and its proper punishment. Confession is considered necessary in order to a settlement of the case. Persistent denial adds turpitude to a man's guilt. He is like a naughty child who will not acknowledge his guilt to a parent who has the proofs of his crime in his hand. So he must be confined and tortured until he break down, and make a clean breast by telling all his misdeeds and gives the names of all who have been associated with him. It is just as it was when torture was used in the days of Philip II. by a paternal government to discover guilty confederates. As in these dark days the defendant is dragged as a criminal before the judge and forced upon his knees. He sees before him the magistrate in stern dignity. Shouting at him with loud voice, on each side are the police with the instrument of torture. There could hardly be a more refined system of intimidation. The man is questioned and cross-questioned and accused in such a manner that it would be almost a miracle if he did not involve himself in contradiction. His answers are written down. His language must be that of a child to his parent and most respectful, or he may be accused of contempt of court, a most serious offence everywhere but particularly in China. There is a fearful dilemma before him. If he confess, his case is settled, and he suffers the penalty. If he persist in denial, he is given over to the tormentors to be tortured. The modes of torture are very many and very severe. They are recognized in the code, but are not particularly set forth as are the punishments proper. They are left to each official very much, and are not fixed by statute. The case is hard enough, but it should be remembered that guilt is assumed, the

man's own friends have abandoned the case, and no one can be found to give bail for him.

Of course there is no such thing as trial by jury, and it is by no means certain that it would be a boon to the people. It might serve only to introduce more temptations and create more occasions for corruption. The masses of the people without doubt would prefer to trust themselves in the hands of the magistrates rather than to any twelve of the common people. The fact is the Chinese have not confidence in each other, and the whole tone of public opinion is not sufficiently high for many of the institutions which distinguish christian lands.

The right of appeal is recognized and constantly exercised from lower to higher courts, from district to department, and in order through the grades of provincial office up to the Governor General and Viceroy, and thence to the authorities of the adjoining provinces and to the capital. Frequent illustrations are to be found in the Peking Gazette, but, as in other countries, it is rather as an exception that the decisions of the lower court are reversed.

There are many reasons why the Chinese should shun the courts. There is not only the consideration of the great expense attending litigation and the uncertainty of obtaining justice, but it is a principle of Chinese law that if the complainant fails to make out his case against the defendant the relation of the parties may be changed and the individual bringing the action be punished for the crime which he has failed to prove against his fellow. But passion does not listen to reason and there is no lack of law cases, and it is by no means always justice that is sought when appeal is made to the officials. It is more often a desire to gratify the passion for intrigue and to make use of rank and money to remove out of the way obstacles in the path of ambition. The first question which arises in the mind of a Chi-

nan when he hears of a case in law is sure to be, what influence can the parties bring to bear, instead of anything as to the real merits of the case or the truth of the facts alleged. The law, at least as regards its equitable element, and justice, are altogether secondary considerations and the people have learned by every-day experience that professions of justice are often employed to hide injustice, in that the law is an oracle giving ambiguous utterance, which may be construed to mean *this* or *that* as the judge may elect.

With reference to the punishment and penalties inflicted in the administration of Chinese law it may be remarked that there is a strong conviction in the minds of all classes that extreme severity is necessary. The population is so great and its morals so bad that nothing else will avail for the protection of society against violence; and neither life nor property would be safe without the quick and severe punishment of offenders. No voice is heard protesting against the practice of torture. A very partial examination of history will shew, however, that in this respect China, like all the rest of the world, has advanced in the line of progress towards more merciful and enlightened views on this subject. The ancients were much more cruel than the modern world, and China in no exception.

The punishments as described in the code are of four kinds viz: 1, Beating with large and small bamboo; 2, Banishment of two varieties, one having reference to time the other to distance; 3, Strangling 4, Decapitation. These are prominent in the statute, but many other punishments have been allowed, showing much refinement in cruelty, and very cold blood. It is a subject which it is hoped the readers of the *China Review* would prefer to have touched upon very lightly. Any one who has a taste for horrors may find gratification by investigating the modes of torture and punishment as found in the history of

China, and in a more moderate degree by inquiring into the customs of the present.

There is a very elaborate system by which in certain cases fines may be substituted for other punishments, but it is very seldom that fines are paid in commutation at present. The custom is only common among the people as a relic of an older usage. Murders, however, are often not reported when money is paid to hush up the matter; and accidental injuries are made the occasion of demanding money. Imprisonment in itself is not regarded as a punishment, and as for the subject of prison discipline such an idea has not yet even entered into the dreams of Chinese statesmen. There is a curious custom of punishment by proxy. For instance, according to the letter of the law certain trivial offences have penalties attached to them and the form is observed. There are people who make a living by submitting to corporeal punishment; for a few cash they bare their bodies for the stroke of the bamboo. It is said also that the present emperor has had many a whipping through the backs of his schoolfellows and playmates.

There seems to be a notion somehow that the majesty of the law is best preserved by stern severity; and there can be no doubt that conscious weakness and absolute cowardice often lead the government to adopt severe measures for the suppression of disorders. The penalties against any criticism of officials and all offences committed by the lower against the higher grades of society are exceedingly severe. The taking of the life of an inferior by a superior is a very trifling affair, hardly worth notice; but to lift an arm against a superior is an altogether different matter. A father may kill his child or a husband his wife with little fear of serious consequences; but let the relations be changed, and the blood will freeze at the recital of the probable result. It is a blow struck at the life of the state and the whole power of the

government must be invoked to suppress the spirit of insubordination. The Chinese government sets up a claim of infallibility which is not to be so much as questioned by the people; absolute submission is the key-note of the tune which is piped in the ears of the masses, and they are expected to dance to the music. They must not discuss the public policy, any more than children the absolute commands of their parents.

It is justly a matter of wonder to those who study the subject, and greatly to the praise of Chinese law and its administration, that there is so little superstition connected with it. There is no want of superstitious practices in the daily life of the people, but it is contrary to the whole spirit of the law so that the courts are comparatively free from its pollution.

The subject may be illustrated by a few facts which are brought forward, not as exceptional cases or as extraordinary curiosities of the administration of Chinese law, but in order to present, if possible, a few chapters of Chinese life, and give a little insight into the practical working of the Chinese law.

There is a story now in the mouths of the people of the city of Canton which whether true or not is evidently possible and it is probably not without foundation. It is to the effect that during the preliminary examinations which decided who were to be admitted to compete for the second literary degree, a high official returned from Peking to his native province, and through one of the chief of the gentry sent in the names of eight of his friends to the Literary Chancellor 學台 with the request that they might be admitted. One was that of his son-in-law, who, upon being requested to write an essay, was found utterly incapable. After the publication of the first list about 500 names were added and it is commonly reported that several tens of thousands of taels was paid for the privilege. This statement illustrates two facts: that the

people believe in the existence of corruption and that every man of rank has a host of followers who hide under the wings of his protection, and expect favours from him of the most extraordinary nature.

The older residents of Canton will remember the circumstances connected with the trial and execution of two noted personages about eleven years ago. They were called To-pat 陶八 and Chéung-shun 章順. The first was an adopted son of the Governor General at that time, Lo-shung-kwong 勞崇光. These two individuals each in his own sphere had usurped an altogether exceptional and undue authority in this province. Secret information was conveyed by the gentry to the Central Government, through their friends holding office at Peking, and an Imperial Commissioner An Tun Shu 晏端書 was sent down, accompanied by one Ting Yat Cheung 丁日昌. The latter has since become distinguished as one of the most enlightened of Chinese officials and is Governor of the province in which Shanghai is situated. The Imperial Commissioner was an old gentleman with great pretence of, and probably entitled to the praise of, high integrity. There were many stories of the extreme simplicity of his manners. He came suddenly and almost incognito and after a short time established his court. The offenders were brought to trial. All their wealth and influence were of no avail for them. The Viceroy was obliged to hold his peace while his favourites were sacrificed before his eyes. They were condemned to death and their property was confiscated, the whole arrangement being most heartily approved by the people. One can hardly refrain from thinking that their irregularities were purposely winked at, that they were suffered to fatten for slaughter, left as leeches to fill themselves upon the body of the State, to be squeezed for the benefit of parties on the look-out for such game.

During the year 1858 there was great excitement throughout the Empire, and for a long time the Peking Gazettes were filled with Memorials to the throne and Imperial Edicts with regard to an instance of corruption connected with the literary examinations at the capital. A Mongol, Pak Tsun 栢蓂 one of the highest officials of the Empire, and a member of the cabinet, was appointed chief examiner. He was found guilty of the strange crime of giving a degree to one of his servants, a person quite ignorant of letters. The Emperor felt compelled, when the affair came to light, but with great professions of reluctance, to punish this high official with the extreme penalty of the law. He was executed, and a large number of his associates were degraded and punished, with the evident intention of making a strong impression upon the nation. Orders were given for the important documents of the case to be published in future editions of the Laws, as a precedent and example for the future.

Rumours of strange events in the Imperial Family are not infrequent. Court scandals arise which are, perhaps, not always without foundation. It will be remembered that Hien Fung 咸豐 the father of the present Emperor died while absent from Peking. It is reported that one of the uncles of Prince Kung, Tun Wa 端華 was found involved in dangerous schemes, and at the head of a powerful party which threatened the existence of the Government as then constituted. It was a most delicate matter to manage and happened at a most critical time. One of the younger brothers of Prince King was deputed to arrest him, which he succeeded in doing by a stratagem and taking him when offering sacrifice. The offender was brought to trial, found guilty and executed, and his party was overthrown.

About four years ago, so the story goes, improprieties of a very serious nature were discovered within the precincts of



the palace, in which one of the eunuchs bore a prominent part. This eunuch was a great favourite of the Empress dowager, and at that time she held the reins of power with a masculine hand. Her favourite could not be reached except by stratagem, which was accomplished by having him sent away, ostensibly upon an important mission to a distance; orders being secretly conveyed to the local officials in the Shangtung province that he should not be permitted to return. It was an easy matter to catch him in the net into which he ran. He was brought to trial, found guilty, and executed at once, the matter being so arranged that his powerful mistress was compelled to hold her peace and forbear to revenge the affront to herself.

Very many customs look like levying black mail. They are the general habit. A scholar, for instance, who is successful in obtaining his degree, pays to his professor a fixed sum, but that is not all. Before he gets his diploma, so to speak, he pays a squeeze in amount corresponding to his rank. So every officer sent to his post pays at each turn an undefined sum to every one to whom he is indebted for anything. It is not called by any such name, but calling it a present does not change its character from that of an imposition! But it is the general custom, so no one can complain. The one who plays his cards best is the best fellow. The salaries are inadequate and to all intents the government is pledged to corruption almost as much as if it were in the code. Indeed it is worse, for it would then be controlled.

Any discussion of this subject would be manifestly incomplete without calling attention to the Censors—officers peculiar to the Chinese Empire, whose business it is to bring to the notice of government all abuses and errors which may be found in the administration of Chinese law. It is the duty of these officers to find fault, even with the

Emperor himself. Of course great freedom of speech is allowed, and bitter things are said, but they are not permitted to have unrestrained license, and they are often brought to account. It might be expected, (and it is true) that much of what they write is full of hypocrisy, a mere form "full of sound and fury signifying nothing," but on the other hand it is often admirable and to the point. The institution makes up, in a measure, for the want of that free discussion of public matters found in the newspapers and reviews of the west. It is peculiar as coming, not from un-official sources, nor from the opposition, but from members of the government; but it is for their interest to make out a good case and bring the attention of the government to some real abuse. It brings them before the nation, and the system does in fact constitute an important check and safeguard against oppression and tyranny.

It would be difficult to say just how much corruption there is in the administration of Chinese law, or to declare what is the real chance of obtaining justice by appealing to the courts. The words of Shakespeare are doubtless but too true:

"In the corrupted currents of this world  
Offence's gilded hand may shove by justice;  
And oft 'tis seen the wicked prize itself  
Buys out the law,"

and yet it would be wrong to deny that practically there is much protection afforded to life and property, and many other countries whose people are called Christian and affect to despise the "heathen Chinese" are really more guilty in the sight of heaven! We have no reason either to institute comparisons unfavorable to the present as compared with the past, but rather to acknowledge improvement. The truth is bad enough without exaggeration, and China should not be held up as remarkable for a bad preeminence in this regard. It should be kept in mind that the law itself is of a high order in many respects; that they who administer it are an educated and picked class. There are many checks to oppres-

sion, the officials and gentry are all mutual spies upon each other, and the people do not fail to make their voice heard in many ways. The government is weak; the ordinary taxes and duties are exceedingly light. They would of necessity be much increased under a strong government. In cases of alleged oppression our views might be much modified if we could hear both sides; and we could feel more sympathy for the victims of heavy fines and confiscation did we not have reason to believe that the wealth in question is often gathered by illegal means, and that there have been persistent efforts to defraud the government of its just dues. In most cases, if the facts were known, it would be seen that these same victims were only receiving their real deserts. They have been engaged in gambling, and have put life and property at stake, and they have no right to complain when they lose. At the same time it must be admitted that the proportion of crimes which are really brought to the notice of the government is very small. The government in practice is for the benefit of the official class, rather than for the masses of the people, according to the theory of the ancient classics. As already remarked the people are very much self-governed, and those who administer the laws are very often the willing instruments of oppression.

It is evident as the result of this investigation in regard to the administration of Chinese Law that the facts do not call for extreme praise or blame. Two pictures might be drawn—the one all bright and the other all dark, and in a certain sense both would be true as having facts for the substance of the light and shade; but both would be entirely false if viewed alone. The total depravity of the Chinese Government is not so intense as to afford no bright spots. The two views should be placed together or mingled as one in order to a just representation. The administration of the laws is the very

best index by which to judge of the character of any people, and for China may be said to be just what might be expected in the case of such an ancient, populous, shrewd and literary, but heathen people. It would be contrary to the teaching of all philosophy and history to look for anything either better or different, and the facts are in wonderful accordance with the declarations of the sacred classic of Christendom. The government is like the people, and is as good as they deserve or are able to appreciate. Could we look into the hearts and homes of the people in their daily life, and read their secret history we should doubtless find on a small scale and in miniature just the same intrigue and oppression as we find in the Imperial Family at the capital, and in the courts through the provinces. We should find the same complicated machinery of wheels within wheels, scheming and falsehood, dodging back and forth, and spying each other, in a game which would seem almost ridiculous did we not know it was all in dreadful earnest, involving in its issues not only the rise and fall of families but even life and death. It must be admitted that the government, like the people, prefers, in all its relations within and without, the byeways and crooked paths of intrigue to the open road of plain dealing. The beautiful ideal of Chinese law and morality as found in the classics and the national code, is found sadly wanting when put into practice, on account of the low moral tone of the nation. It fails to meet the requirements of the world as it exists in an erring humanity. What is wanted is the stiff back-bone of the old puritan—high moral principle; and there is no hope of anything better for China until a reform is brought about by the elevation of the body of the people into a higher plane of national life by the power of Christian faith.

The character of the administration of Chinese law affects very materially the subject of extraterritoriality or that provision in the Treaties with foreign powers which

gives the Consuls jurisdiction over the members of their several nationalities. It is a question of great delicacy and no little difficulty; but it can hardly be expected that foreign governments will give up this principle of the treaties with China, Japan, and Turkey until the administration of law in those countries, is brought more into conformity with that of Christendom. Those who aspire to an honorable place in the family of nations should of course themselves consent to the usages and customs of modern times, as in good society none are admitted who disregard the rules of propriety. It would not be difficult to arrange all these matters, if there were a desire to conciliate on both sides; but so long as China in any way sets up an insane and foolish claim of superiority, just so long should the treaty powers listen to no request to yield the provisions of previous engagements. It is but the dictate of common sense that the great powers should look carefully to the protection of the lives

and property of their citizens, and we may say that in these days the strong nations of Christendom are truly called of God to take measures for the peace of the world. By uniting together they can do as they list in the great cause of human progress. It is surely for some great purpose that they hold authority, and it must be that in a certain sense they are found worthy.

The question is often asked what can be done in case of the persecution of native Christians? Of course the character of the administration of Chinese law is an important consideration. It would be well to define as clearly as possible the position of the treaties upon this point. It is very easy to see that persecution for change of religion is quite possible and that it would be very difficult to interfere on behalf of native Christians, thus persecuted. They may well excite our sympathy, if we can do nothing to help them, but it is to be hoped that such persecution will soon be counted as belonging to a former age.

LEX.

## CHRISTIAN MISSIONS IN KWANG-TUNG.

*(From an unpublished History of the Province).*

\* \* \* While the Spaniards and Portuguese were seeking, by every means in their power, to establish and extend commercial relations with China, S. Francis Xavier was prosecuting, with extraordinary success, his missionary labours in Japan. The high esteem in which the sages of China were held by the Japanese inspired Xavier with a determination to attack the error at the fountain head. He therefore left Japan for Goa, where he hoped to obtain assistance enabling him to mature some plan by which he might enter China. On his way from Japan he touched at the island of Shang-ch'uan, and there met a wealthy and devout Portuguese merchant,

J. Pereira, to whom he explained his views and desires.\* The burning zeal of Xavier inspired Pereira with a wish to join in an enterprise which appealed to his devotion as a Catholic and to his instincts as a man of commerce, and he promised every assistance that his money, his influence, or his vessels could afford. Passing on to Goa, Xavier proposed to the Viceroy of Portuguese India that an official Envoy should be sent to China to initiate friendly relations, to obtain the release of certain prisoners, and to provide for the missionaries of the Church the means of enter-

\* Huc. *Christianity in China, etc.*, II., 29.

ing the country. The Viceroy sanctioned the enterprise, and appointed Pereira as Envoy.\* So far all had prospered, and brilliant hopes were entertained of important results—religious, political, and commercial—from the mission. But, on arriving at Malacca, the Portuguese Government quarreled with Pereira, forbade the embassy and detained the ship which conveyed it, on the ground that it was needed to defend Malacca from a threatened attack on the part of the Malays. Xavier produced his credentials as Papal Nuncio, hitherto kept in reserve, and threatened the Governor with the terrors of excommunication if he should continue to oppose him in his mission.† But even this was in vain. The Governor remained inexorable alike to menaces and prayers, and the only concession obtained was, that a vessel should be allowed to convey Xavier to Shang-ch'uan, while Pereira remained at Malacca. Xavier accepted the condition and sailed for Shang-ch'uan, where he hoped to find some means of entering China. He was warned that imprisonment would surely follow, but he was not to be dissuaded. In prison, he said, he would have Chinese fellow-prisoners. These he might convert, and, though his life would pay the forfeit, he would leave behind him in these first Christians a band of missionaries who would propagate through their native land the faith which he might only be permitted to plant.‡ In a letter to Pereira, on whose ultimate coming to China as Envoy he confidently counted, he says, "If, through Divine favour, any way is opened to me of entering China, you shall find me there in one of two lodgings, either a captive in the dungeons of Canton, or in Peking preparing for your arrival."§

The Portuguese who were trading at Shang-ch'nan vehemently opposed Xavier's design of penetrating into China. They feared interruption to their trade, and appear to have had but little sympathy with the rapturous enthusiasm of the Saint. But Xavier was not to be deterred. Many years had passed away since the voice of Loyola had been heard on the banks of the Seine, urging the solemn enquiry "What shall it profit?" But the words still rung in Xavier's ears, and were repeated by him, though in vain, to his co-religionists at Shang-ch'uan.\* They refused their aid, and sailed away with their ships and cargoes, leaving him no means of crossing even the narrow channel that separated him from the mainland of China. They left him destitute of shelter and food, but not of hope.† He tried to find a vessel to convey him across the strait. A Cantonese merchant promised him a passage in a junk, manned only by persons in whom confidence could be placed. He was to remain a few days in the merchant's house in Canton, and then to commence his labours as best he might.‡ But the merchant deceived him, and never returned. And now his earthly toils and projects were to cease for ever. "The angel of death appeared with a summons, for which since death first entered our world, no man was ever more triumphantly prepared. It found him on board the vessel on the point of departing for Siam. At his own request he was moved to the shore, that he might meet his end with the greater composure. Stretched on the naked beach, with the cold blasts of a Chinese winter aggravating his pains, he contended alone with the agonies of the fever which wasted his vital powers."§ He was found thus dying, on the 2nd of December, 1552, by some Por-

\* Huc. *Christianity in China*, etc., II., 30.

† *Ibid.* 30.

‡ Stephen. *Essays in Ecclesiastical Biography*, 152.

§ Venn. *Life of Xavier*, 244.

\* Stephen. *Essays in Ecclesiastical Biography*, 153.

† *Ibid.* 153.

‡ Huc. *Christianity in China*, II., 32.

§ Stephen. *Essays in Ecclesiastical Biography*, 153.

tuguese merchants who had remained after the ships had left. A rude shed of bamboos was put up to shelter him, and thus, in sight of the land he had yearned in vain to convert, with no friends to soothe his last moments or hold up to his expiring eyes the image of a crucified Redeemer, he died, exclaiming, *In te, Domine, speravi, non confundar in æternum!*\*

Three years after Xavier's death, a Dominican friar, Gaspard la Croix, entered China, and thus inaugurated missionary labours. He was, however, soon driven out, though not before his labours had met with some success.† About this time (1552-1560), the island of Shang-chu'an was deserted in favour of Macao.‡

Hitherto, all proselytising efforts had failed, for "the Portuguese and Spanish merchants were opposed to the extension of a faith which their flagitious conduct so outrageously belied."§ Xavier had died disappointed at Shang-chu'an, "thwarted

in his plans by the untoward opposition of his countrymen there." But the efforts were continued.

No sooner were the Portuguese established in Macao, than a Bishopric was instituted and a Jesuit mission founded.\* For many years, all attempts to enter China were rigorously repressed, and missionary labours were confined to the limits of the Portuguese settlement. In 1579, Michael Ruggiero, a Neapolitan, arrived there. He at once commenced the study of Chinese, was joined in the following year by a kindred spirit, Matteo Ricci, who was born at Ancona in the same year that the great Apostle of the Indies, S. Francis Xavier, had died at Shang-ch'uan.† Together Ruggieri and Ricci qualified themselves for the work before them, and at length an opportunity was afforded them. The Viceroy of the two Kwang, then resident at Shao-ch'ing, summoned the Governor of Macao and the Bishop to appear before him. It was held that it would be both impolitic and undignified for these officials thus to place themselves in the power of the Chinese, and, by a stratagem more astute than honourable, it was agreed that instead of the real civil and ecclesiastical dignitaries, Ruggieri should act the part of Bishop before the Chinese Viceroy and a minor civil functionary that of the Governor.‡ The ruse was adopted, and does not appear to have been detected. Ruggieri's knowledge of Chinese stood him in good stead. The Viceroy received him well, enquired as to his object in living at Macao, and sent him back to enjoin on the city the necessity of conformity to the laws of the Empire. A new mission, with costly gifts of European curiosities, was sent shortly after, and Ruggieri ultimately ob-

\* Stephen. *Essays in Ecclesiastical Biography*, 153.

† Huc. *Christianity in China, etc.*, II., 85.

‡ Fernão Mendez Pinco. *Peregrinations*, quoted by Ljungstedt, *Macao and China*, 83.

§ "Not long before, as one of my order was preaching to some honest infidels, a merchant just returned from Manila came in; he began a discourse concerning his voyage and trade, and said 'I'll go no more to Manila, but to Japan I will. One reason is, because at Japan there are more commodities to lay out my money upon. Another, because the people of Japan are better than those of Manila.' Those who were in company before fixed their eyes upon the Father, who they knew came from Manila, for the merchant knew him not. 'I was quite out of countenance' (said the religious man to me) 'and as cold as ice; I returned home without the least courage or heart to prosecute what I had begun.' I could make many reflections upon this passage, let it suffice at present that, in the judgment of a heathen, the Christians of Manila are worse than the infidels of Japan. \* \* \* All we Missioners say, it is God's special Providence that the Chinese don't know what is done in Christendom, for if they did, there would be never a man among them but would spit in our faces. It has been sufficiently observed and declared that none are converted in those parts where they converse with our people, that is at Macao, and Manila; and if it happens any one does, he proves so bad, it were better he had never been baptized." — Churchill's *Collection of Travels*. London. 1704, Vol. I., Chapter XIII., p. 98.

\* Of course I do not mean to assert that these were the first Christian Missions to China. But I cannot discover that the Nestorians or the Romanists of the 13th Century ever came to Canton.

† Huc. *Christianity in China*, II., 88.

‡ *Ibid.* II., 39.

tained permission to take up his residence in Shao-ch'ing. In 1589, he was assigned a residence in a Buddhist temple, and pursued his studies and his labours in the garb of a Buddhist priest. A little later, he was joined by Ricci and the newly established Christian mission appeared to be in favour both with the authorities and the people. But complications and misunderstandings arose. A change of Governors brought about a change of policy, and for a time the Fathers were compelled to return to Macao. But the whirligig of time brought round better fortunes. They were recalled to Shao-ch'ing and given permission to choose a site and build a house.\* A spot outside the east gate of the city, and near the river bank† was selected, and here the first Christian mission house in China, since the Nestorians, was built by Ruggieri and Ricci. At first, they were offered a Buddhist temple; then building, in which to perform their devotions, and on their protesting that they could not worship in an idol temple, the Viceroy, with comprehensive indifference, enquired, "What matters your religion? The temple shall be built, and you may put in it any god you like."‡ A small chapel was, however, built; treatises on the Christian doctrine were written and printed in Chinese, and Ricci drew maps, constructed mathematical instruments, celestial spheres, etc., and presented them to the officials. Their influence increased. Ruggieri accompanied a high official to Hangchow, established a Mission there, and converts of high rank and great influence were added to the Church. Trouble,

however, came to Ricci and his mission from an unexpected quarter. At one of the feasts given by Imperial orders, on occasions of rejoicing, to aged men, the doings of the foreign priests, and the strange doctrines that were being promulgated came under notice. A memorial against such innovations, which were regarded as being certain to bring disasters to the state, was presented to the Viceroy, in which it was urged that the priests had merely come to spy out the secrets of the land and that their presence was ominous of misfortune.\*

Ricci defended himself most adroitly and with success; but, though silenced for a time, the heaven worked, and in 1590 the missionaries were expelled from Shao-ch'ing, and at length, by way of compromise, obtained permission to reside at Shao-chow Fu in the north of the province. Here Ricci bought land, built a house, and occupied himself in translating Euclid's Elements into Chinese. In 1595,† he passed northwards, whither the limits of this history forbid our following him.

About 1606, the Chinese began to regard the Portuguese at Macao much as Sinbad the sailor must have regarded the old man of the sea who sat so pertinaciously on his shoulders. Rumours of projects of conquest and annexation were freely spread abroad and received colour and support from the lawlessness and rapacity which had characterised the Portuguese first-comers. It was said that Portugal had determined to attempt the conquest of the Empire;‡ that Macao was being fortified and stored with arms; and that

\* Huc. *Christianity in China*, ii., 53.

† The traditional respect of the native Christians has preserved the memory of the spot, on which, at the present time (1872), stands a handsome square tower, commanding a fine view of the surrounding country, with the river's reaches winding into, and being lost among, the high hills of Kwang-si.

‡ Huc. *Christianity in China*, &c., ii., 58. *Nihil admodum refert: sanum extruemus; in illud deinde quas volueritis deorum effigies inferte.* Triganlt, lib. ii, p. 164. Not unlike the

reply of an English Prime Minister of the last century who told a deputation of some new sect that, "if they could get their d—d thing established he would vote for it!"

\* *Ibid.*, ii., 85.

† *Ibid.*, ii., 103.

‡ One of the early Governors of the Philippines, Francesco de Saude, asked authority from the King of Spain to conquer China. In reply he was recommended to be less ambitious and to keep peace with surrounding nations. (Bowring *Philippine Islands*.)

a Jesuit, Father Cattaneo, was to be appointed ruler of the conquered country. His partisans and captains, it was said, were already spread over the country, enlisting adherents in the interior, and occupying posts of great strategic importance. The excitement among the Chinese resident in Macao rose to a great pitch. A Portuguese church was pillaged and set on fire, whereupon the official residence of the Chinese officer in Macao was sacked by way of reprisal.

Placards were posted up representing Father Cattaneo as a pretender to the throne. He had visited the principal cities, it was said; he knew all the routes and passes; was acquainted with the manners and customs of the people, and only waited the arrival of a great fleet from Europe to undertake active measures in conjunction with his allies, the Malays and the Japanese. The Chinese, in alarm, began to desert the place. The exodus that ensued, left, in a few days, no inhabitants save the Portuguese and their Negro slaves. The panic spread to Canton. War junks were armed; levies of militia called out; and, with a view to the better defence of the city, all houses in the river suburb were levelled to the ground. All traffic ceased, and Macao, dependent on the mainland for supplies, was reduced to great straits. A humble embassy was sent to Canton to represent to the Viceroy how far they were from entertaining designs of conquest, and at length a Chinese official ventured to visit and inspect. He was invited to examine Father Cattaneo's house—the Jesuit College—and ascertain for himself that it was not an arsenal filled with munitions of war. "See here," said the Father, pointing to his books, "these are the arms with which I intend to subdue the Empire." The Chinese official was then led to a room where several seminarists were engaged in silent study. "Here," said Father Cattaneo, "is the army that is to fight under my command,

and aid me to mount the Imperial throne." Further enquiry convinced the officer that the rumour was groundless, and the invasion a mere fable; warlike preparations were therefore laid aside, and commercial relations resumed.

But to carry on the narrative chronologically. We left it at the year 1573, when the Chinese barricaded their Portuguese tenants into Macao. Two years after (1575), two Spanish Augustine friars landed on the coasts of Kwang-tung, having come on from Manila with a Chinese naval officer who had pursued a pirate thither. They were courteously received, and sent to Shao-ch'ing, then the Viceregal residence, where they hoped the fact that the Spaniards had expelled the pirate, though they had not effected his capture, would have secured what they wanted, namely trade, intercourse, and liberty to preach. But *timeo Danaos et dona ferentes* was rapidly becoming the maxim of the Chinese Court, and, after an honourable captivity of some weeks, these ecclesiastics were quietly sent back whence they came.

In this year or perhaps in 1580, a party of Spanish Franciscans from Manila succeeded in entering China in a small junk, and even penetrated a considerable distance up the East River. But here they found themselves in a pitifully helpless state, unable to speak the language, and exposed to the treachery of such interpreters as they could get. After long delays, they followed in the track of their Augustine predecessors, sadly back to Manila. And in the same year an embassy sent by the Governor of that colony, much against his own judgment (and he had tried to dissuade the Franciscans), by order of Philip II of Spain, was driven on the northern shores of Kwang-tung. The Envoy and his suite were imprisoned by the local officers, and then sent to Canton, where they were imprisoned again. They were at last released, and returned to Manila.

The great success of Ricci and his col-

leagues in the north of China began to arouse the fears of the Court, where suspicions were probably entertained, that the new subjects held their fealty as due to the Pope of Rome rather than to the Emperor of China. Accordingly, in 1617, all the missionaries were ordered to depart to Canton, and from Canton to leave China. Dr. Williams, whose account of the Jesuit missions is, especially for a Protestant, exceedingly fair, remarks that this decree, like many subsequent ones, "received just as much obedience as the missionaries thought expedient to give it; and properly too (!); for if they were not disturbers of the peace or seditious they ought not to have been sent out of the country."\* This astonishing position is at any rate opposed to some perhaps exploded ideas of the founder of missions, S. Paul, as to the obedience to be rendered to heathen magistrates.† The Chinese had shewn, mildly, but firmly and unmistakably, their determination to exclude foreigners. They cannot be accused of cruelty or barbarity in carrying out their policy. Even the execution of Perez, if it ever took place, was a thousandfold counter-balanced by the atrocities of the infamous Portuguese buccancers, by whom, he it well remembered, the example of violence was set. Except in this one excusable instance they had treated foreigners with courtesy, but (as many European States have done to *mauvais sujets* in our own times) for the sake of peace and quietness conducted them beyond the frontiers. The Jesuits were in China as the result of a pertinacity not all undeserving of praise, and of their presuming on the weakness of the Executive. When they

received distinct orders to go, religion, morals, and good faith should have bound them to obey. Besides, they *were* disturbers of the peace, as Dr. Williams himself sufficiently shews in the sequel.

The tide of invasion would seem not to have threatened Canton until 1637, when the Emperor Shun-chi sent three generals to subjugate Hu-nan and Kiang-si and from thence to enter the two Kwang. But, on their first entrance into Kwang-si, they were met, according to Du Halde, by an army of Chinese Christians, under Thomas Kiu and Luke Tchih—the former the Viceroy of the two provinces—and entirely routed. The successful Chinese set up one of the remaining Princes of the Ming dynasty as the leader of their hopes. A Christian eunuch, with the very un-Christian name of Pan Achilles, was his chief counsellor, and a Jesuit named Koffler a prime mover in his Court. The delighted ecclesiastics christened their protégé the Constantine of China, and hastened to send off a mission of fealty to the Pope\* For a time, the Chinese cause seemed to prosper, especially as a diversion was created by Chêng Ch'êng-kung† one of the most notable Chinese of the age. This chieftain's father was a servant at Macao, a Christian, baptized by the name of Nicholas. In the course of trade with the Dutch and Spaniards he became exceedingly rich, and eventually was master of the most powerful fleet in the Chinese seas. He was induced to submit to the Manchu, who largely rewarded him, but he left the fleet in the hands of his son, the Chêng Ch'êng-kung mentioned above, who now proceeded to harass the coasts of the newly-gained Manchu territory to no small degree, whilst a rebellion in the more northern province also gave Canton some respite.‡

Macao was brought near to its deserved

\* Du Halde. *English Ed.* of 1736, Vol. I., 481.

\* *Middle Kingdom*. II. 402.  
† *Vide Romans*. XIII. 1-7. It must be remembered also that S. Paul could and did claim his rights, wherever he went, as a Roman citizen. But the Jesuits in China had no rights whatever, except those of humanity. The *civis Romanus sum* formula, so dear to the "Anglo-Saxon" party, was available where Rome had jurisdiction, not where she had none.

† 鄭成功, by some inscrutable Portuguese orthography, Koxinga.

‡ Du Halde, I., 482.



extermination by the order of the Manchu Government for the devastation of the Coast in 1662, but the Jesuit Adam Schaal, then at Court, used all his influence to protect the saintly place, and thus the inhabitants of Macao were exempted from removal, but were prohibited from carrying on any kind of commerce. The Portuguese were naturally unwilling to resign a trade so lucrative. By craft and bribery their vessels still navigated the seas, until at length energetic measures were taken by the Canton officials. Force was threatened and even attempted. Seven Portuguese ships, trading in disregard of the prohibition, were seized and confiscated with their cargoes. In a memorial against the missionaries presented to the throne about this time, it was charged against them, among other things, that Adam Schaal had thirty thousand troops concealed at Macao, and intended for the invasion of China. The charge obtained ready credence. The barrier gate was closed, and opened only twice a month for purchases of provisions. The Chinese servants, handicraftsmen, and tradesmen were withdrawn. But still the Portuguese held on. Large sums of money were expended in corrupting the Chinese officials, and at length, an appeal was made to the Viceroy of Portuguese India, by whom, in 1667, an envoy, Emanuel de Saldanha, was sent to Canton in the name of Alphonso VI. Saldanha was detained fifteen months at Canton, and at length set out for Peking in a boat, "qui portoit banderolle avec cette inscription, *Cet homme vient pour rendre homage.*" Du Halde, who regards Macao as the residence of the saints, speaks with some enthusiasm of the embassy, which he says, "was received with honour and did not a little contribute to establish the Portuguese nation in the possession of the city of Macao;" but the result would appear not to have answered the expectations of its promoters, for the senate of Macao shortly afterwards solicited the King of Portugal not to intercede again

with the government of China on behalf of Portuguese trade.

Canton and Macao formed convenient entrepôts for the priests of various orders; but the main strength of the Jesuits was concentrated, perhaps wisely, on Peking, their deeds at which place are chronicled at some length. But in the provinces the amount of work done could not have been small. We hear of a church at Fatshan\* not far from Canton, consisting of ten thousand persons, which has vanished and left not a single trace behind. The story of "the Constantine of China," if only the half be true, shews also the influence the Church of Rome had attained. This was now the third proselytising movement made on China.† The first, Buddhist, had an enormous, and the second, Mahometan, a sufficient success. The third was destined to be a disappointing failure; for when the earlier missions came to these shores there was not witnessed the sad and shameful spectacle of one man proclaiming that this was the right Buddhism or Islam, as the case might be, and another crying, *No this!* and cursing him by all his gods. In a word, the ministration of what all modern missionaries would call error came as a gospel of peace; the ministration of what all claim as truth came as a gospel of strife and debate.‡ The land was soon torn by theological hatred. And thus it was that in 1654

\* Davis, I., 23. The Cantonese pronunciation of this name (佛山鎮) as given above, has become historical. The place has lately won an unenviable notoriety for turbulence, anti-missionary, and anti-foreign, tumults.

† I neglect the Nestorian preaching for reasons given before.

‡ "From the manuscript report he (the Emperor) had perused, relating to the Jesuits on their expulsion, and from many old Chinese authors, he was induced to believe that the Christians were more quarrelsome and irreconcilable than any other men; and he wished to introduce a few of the first-rate zealots among the Tartars to sow division and animosities, and to divert them hereafter from uniting their tribes against him." W. S. Landor, *Imaginary conversations. The Emperor of China and Tsing-ti.* Vol. II., p. 117. Landor's satire is little more than sober truth.

all missionaries were ordered to Canton, preparatory to their final total expulsion.\*

The rock on which the Roman Church split was this. The Jesuits, perceiving that they would find the prejudices of the Chinese all but unconquerable, sought to lay the foundations of their work very gradually. They declined to interfere with the worship of ancestors till they could at least reckon on sincere worship of God. They permitted a very considerable license to half-convinced heathenism, nor did they insist on the presence of women at services, nor the observance of what some persons in China still call "the sabbath." In short, they tried to follow the process by which, as far as can be learnt, every country in Europe was Christianised.

Had they been let alone, and had they learnt, as they might have done, to pay little regard to the Pope and much to the Emperor, China might possibly have been a Christian nation at this day, educated in all European knowledge. But they were troubled, as the Church of Christ seems ever doomed to be, with red-hot zealots and impracticable bigots, men who were determined that the infant communions should run ere they could walk, that the early converts should be teachers when there was need to teach them the first principles of the oracles of God. Such formed one part of a conference of priests assembled in Canton in 1665, to take order for the further spreading of their faith; and, though this immoderate party would seem to have been awed into some sort of common-sense at the meeting, as appears from the articles unanimously voted,† no sooner was the pressure removed than schism and intolerance were again let loose. The succeeding squabbles resembled very much those which have just distracted England as to Public Education, and shewed plainly enough that the most

pitiful needs of humanity will never persuade sectaries to forgo their crotchets, nor induce in a mixed assembly of such one single grain of self-denial, wisdom, or moderation. Whatever be the craze; whether microscopic, as an adhesion to baptism by immersion or otherwise; fanatic, as Protestant hostility to Rome, or *vice versa*; or cynical, as a scorn for all religion whatever; no consideration will induce the bigot to dismount his hobby. The crooked, meanwhile, is not made straight, nor the rough places plain; but what is that whilst he can rave out his "theory of irregular verbs?"\* From this time Chinese Catholicism began to decline. Robert Browning, in that greatest of modern poems, *The Ring and the Book*, makes his Pope touch upon the secret of Christian failure.

"Five years since, in the Province of Fo-kien,  
Which in China as some people know,  
Maigrot, my Vicar Apostolic there,  
Having a great qualm, issues a decree.  
Alack! the converts use as God's name, not  
*Tien-chu*, but plain *Tien*, or else mere *Shang-ti*,  
As Jesuits please to fancy politic,  
While say Dominicans, it calls down fire,  
For *Tien* means heaven, and *Shang-ti*, Supreme  
Prince,

While *Tien-chu* means the Lord of heaven: all  
cry,

"There is no business urgent for despatch

"As that thou send a legate, specially

"Cardinal Tournon, straight to Peking, there

"To settle and compose the difference."

So have I seen a potentate all fume

For some infringement of his realm's just right,

Some menace to a mud-built, straw-thatched farm

O' the frontier, while inside the mainland lie,

Quite undisputed, far in solitude,

Whole cities plague may waste or famine sap:

What if the sun crumble, the sands encroach,

While he looks on sublimely at his ease;

How does their ruin touch the empire's bound?"

Adam Schaall was at this time high in Imperial favour, and was charged with the compilation of the annual almanac, and the assignment of *dies atri* and *dies albi* in the calendar. The ill-timing of a day for some funeral rites was made the handle of a charge against the whole body of missionaries, who were charged with treasonable

\* Du Halde, i., 490.

† Vide *Middle Kingdom*, II., 390, or *Chinese Repository*, I., 437.

\* "Alas it is piteous, but how can we attend to the scarcity of grain till we have perfected our theory of irregular verbs?" Carlyle, *History of the French Revolution*.

and sinister designs against Imperial authority, as well as with disobedience to Imperial commands. Schaall and three of his companions were retained in Peking, probably because it was held impolitic to send away men who had resided in the Inner City: but the others, to the number of twenty-five, were despatched to Macao, travelling, in the depth of the northern winter, overland. They were six months and twelve days in reaching Canton, having suffered great hardships *en route*. On arrival they were brought before the Viceroy, who received them with much kindness, and treated them with great liberality. "The Governor twice sent us two hundred and fifty ducats in silver," says one of the number. "It was a noble alms, and well timed for us; who would imagine a heathen should be so good to us?"

In 1658, Dominick Fernandez Navaretto, a Spanish friar of the Dominican order, came to China from Manila. He passed some time at Macao "in the service of the Christians he found there, learning the Chinese language, reading their histories, studying the points in controversy among the missionaries, and thoroughly qualifying himself to give a just account of that mighty monarchy." From the pen of this traveller we have an accurate, tolerably impartial, and intelligent picture of the Canton and China of the time. There is but little of the *odium theologicum* to be found in his record, and few books of modern travel are as interesting and instructive as that of the Spanish friar. The circumstantial account he gives of his entrance into Canton; the civility with which he was treated; and the safety with which he travelled, have sufficient interest and significance in the present day to be worth transcription:—\*

"When I declared I would go into China, the whole city was concerned at it; and there was a

layman that said, I ought to be stopped, for the general good of others. I was obliged to them for their love and many favours. Having no knowledge of that vast kingdom, I was necessitated to have recourse to them that had, for directions how to travel. They gave me written instructions very willingly, but I found the contrary by experience. The paper specified the provinces of China as far as Tartary, without mentioning any city, town, or village, as if a man should direct another how to travel from Madrid into Germany, and should write, you must go into Catalonia, thence into France, so into Flanders, etc. This did not discourage me; I took a Chinese, who spoke a little Portuguese, agreed with him, and ordered our affairs to set out. I used all my endeavours to go as far as Canton with another missionary, who was to build a church in that metropolis. He and his superior promised I should, and that they would give me timely notice. I was ready, and expected to be called upon some days, but they never performed; perhaps they could not be as good as their words. The other went away, and I remained somewhat baffled, but not out of hopes. I found an infidel, who conducted me with a very good will, and for a small charge. I considered by myself what difference there is betwixt the sentiments of God and man. A catholic priest and missionary would not take me along with him, and God ordered that a gentile and idolater should carry me, and use me with all the respect in the world. Some Tartar soldiers went in the same boat, who carried themselves very civilly towards me. I was destitute of all human dependence and was the first that ventured among those heathens in this nature, and openly: Which father Gouvea of the society often admired, and declared as much in my hearing. So that all the missionaries who had entered China till that time, either did it privately as the Franciscans and those of my order, or else under the protection of some mandarins, or as mathematicians and those of the society. It was certainly a special goodness of God towards me, otherwise it could not have been done.

"As soon as we were out of Macao, we came to an idol temple the heathens have there, and as we past by it, the sailors offered their sacrifice, and performed their ceremonies for obtaining a good passage. Macao was never able to remove that eyesore, and yet they boast they are lords of that island. In two days, we came to the metropolis of Canton. I was astonished to see that prodigious city. We ran up the river under the walls; they extend almost a league and a half from east to west. I spoke something of this city in the first book.

"When I went hence I was assisted by the black soldiers who were christians; they were very uncivil to me, they stole from me fifty pieces of eight, my church-stuff, and other small things. I was upon my guard against the infidels, but not against christians, which was the cause this misfortune befel me, which I found out twenty-four hours after, when I had sailed some leagues; I made some enquiry, but to no purpose, so my sufferings began.

"In the metropolis I found a black, who made a practice of baptising all the children he met in the streets, and had done so many. There is

\* Compare Macaulay's description of the danger and difficulty attendant on travel in Scotland, *History of England*, Vol. 1., chap. III.

no doubt but all that dy'd in a state of innocence were saved, for he baptised them well. I blamed him for it, but know not whether he was the better. I sailed up the river nine days with three Tartar soldiers, and declare it, they could not have been civiler though they had been good christians. I was astonished at their courtesy, calmness, and good behaviour. All that way I never gave any man the least thing, but he returned some little present; and if he had nothing to return, there was no persuading him to accept of a morsel of bread. This is the general custom throughout the kingdom. I came to the river of the watering engines I mentioned in the first book.

"I travelled afoot for want of money, where there was no river. One day I went up a vast hill, which tired me very much; on the top of it was a good house, where soldiers lay to secure the roads, of which that nation is very careful.

The captain saw me going by, came out to meet me, was very courteous, invited me in, and led me by the hand; I sat down, he presently ordered their drink made of *cha* to be brought, shewed compassion to see me travel afoot and limping with weariness, he asked my Chinese companion how I came to travel after that manner, was sorry that my things had been stolen, conducted me out, and took his leave with much civility and concern for my loss."

In 1681, a mission of Augustine Monks from Manila arrived in Macao, whence they proceeded inland.

In 1705, Cardinal le Tournon arrived at Macao, sent out by the Pope, "to put an end to the disputes which had arisen amongst the missionaries;" *i.e.* to destroy, by his inexperienced meddling, the results of many a devoted lifetime. He went to Court, and was indiscreet enough to publish decrees of Pope Clement as if he had been in Turin or Milan, for which breach of whatever in China may represent the statute of *Præmunire*, he found himself promptly banished to Macao. The Jesuits evidently thought open rebellion better than allowing this ecclesiastical firebrand to be at large, for they imprisoned him in his house for four or five years; during which time a disgraceful clerical warfare raged on paper. Imprisonment brought His Eminence to weapons of the flesh, and he actually made an appeal to the Emperor, on the strength of the scholars, painters, and musicians with whom he could furnish him. But he died in his prison in 1710.

Another papal legate, Mezzabarba, Pa-

triarch of Alexandria, passed through Macao to Canton in 1715. He was instructed by the Pope, Clement XI., to express the sincere gratitude of the head of the Church for the Imperial kindness towards the missionaries; to request permission to remain in China as superior of the missions, and to obtain the Imperial assent to enforce the decision of the Pope concerning the vexed question of rites on all native Christians.\* The legate was unsuccessful. The Emperor refused to surrender his authority, and Mezzabarba therefore solicited permission to return to Europe, in order that he might personally submit to the consideration of His Holiness the reasons urged in favour of the proscribed rites. The permission was accorded, and the legate returned to Canton in 1721, bearing presents from the Emperor to the Pope and the King of Portugal.†

Unsuccessful as were these bigoted troubles of the Church, they sowed the seeds of the downfall of the then Chinese Christian communion. Perchance, as they might not preach the Christ of strife and debate, it pleased them better that Christ should not be preached at all. The Emperor Kang-hsi began to lower his opinion of Christians in consequence of these unseemly squabbles, and his successor, Yung-ch'ong, commenced an active persecution. All missionaries were ordered to Macao in 1724, and the only concession their utmost efforts could obtain was a permission to remain at Canton on their good

\* Ljungstedt. *Macao and China*, 195. *Middle Kingdom*, II., 311-312. Du Halde, I., 500.

† De Mailla states, in a note to the *Histoire Générale de la Chine*, (XI., 447.) that the Jesuit Father Magalhaens was specially deputed by the Emperor Kang-hsi to accompany Mezzabarba to Lisbon as an Imperial Envoy. The statement is repeated by Ljungstedt (*Macao and China*, 97.) but I can discover no authority for it. On a tomb outside the north gate of Canton is an inscription to the same purport; though of this envoy, Provana, I can find no mention in de Mailla, du Halde, the *Lettres Edifiantes*, or the *History of Christianity in China*, etc., of the Abbé Huc. The inscription is sufficiently curious to be worth transcription:

behaviour.\* In 1732, they were, to the number of thirty, hastily and ignominiously driven from Canton to Macao,† and since then the Roman Catholic Church in China has made no such progress as that by which it overran the country, though

Hic  
Jacet  
P. Josephus Provana  
Societatis  
Jesu  
Professus Sacer-  
dos et  
Missionarius  
Sinenſis,  
qui  
à Sinarum  
Imperatore  
Kâm Hî  
in Europam  
Miſſus fuerat  
Legatus,  
Redux circa caput  
Bonæ Spei,  
Fatis ceſſit  
Anno 1720  
die 7 Februarii,  
Ætatis an. 62,  
Societatis 24;  
Et Juſſu Imp<sup>is</sup>  
in hoc loco  
Sepultus fuit  
die 17 Decemb.  
1722.

I can find no record of Provana's mission, nor is any mention made of him in the local annals. That the tomb to his memory—a handsome monument, with some elaborately carved pillars, standing within a fairly spacious enclosure—was erected by an Imperial grant, there can, however, be no doubt. The tomb is now much dilapidated and in disrepair; it is said to have suffered much at the hands of the Tai-ping rebels in 1850.

\* *Middle Kingdom*, II., 312. Du Halde, I., 503.

† Du Halde, I., 508.

perhaps it could now count more adult converts than all other Christian sects.

In 1746, the Canton Government directed the closing of a small church at Macao where the rite of baptism was administered to Chinese catechumen. The magistrate of Hsiang-shan repaired to Macao with an escort of forty men, and made known his errand. He was civilly received; salutes were fired and guards of honour duly furnished, but the Senate declined to give up the keys, and the magistrate was obliged to content himself with affixing a prohibition to the doors.

In 1784—the beginning of a new persecution—the *procureur* of the Canton mission was arrested at Macao; the Chinese merchant who had become responsible for his conduct was glad to settle the matter for £40,000.

The first Anglican missionary, Dr. Morrison, arrived in Canton by way of Macao in 1807, when the persecution against the Romanists was very severe. To him we owe what is even yet the best dictionary of Chinese and English, compiled at Canton and Macao. Since his arrival, Anglican Churches have never been long without representatives at one at least of these two places, and chapels, schools, and hospitals conducted by Anglican missionaries exist in Canton, as well as in many parts of the province.

E. C. BOWRA.

## SHORT NOTICES OF NEW BOOKS.

### AND LITERARY INTELLIGENCE.

The Comte de Palikao is going to publish an account of the Chinese expedition.

—  
*A Chinese and English Pocket Dictionary* by  
G. C. Stent. Shanghai, Kelly & Co.  
Hongkong, Lane Crawford & Co. 1874.  
Mr. Stent here endeavours to supply an

acknowledged want—that of a really *pocket* dictionary. His production is a neat little volume of 250 pages with about 3,500 common characters, arranged under their radicals, with a alphabetical sub-arrangement on Mr Wade's system of orthography in each of the 214 groups, and the cus-

tomary reference list of Radicals at the end.

The work is likely to be popular, though we hardly see what advantage is to be gained by his alphabetical arrangement of the syllables under each radical, as the chief use of the dictionary may be presumed to be in cases where the sound is unknown. The selection of characters is, however, a useful one, especially for students of Northern colloquial, and Mr. Stent may be congratulated on having brought out a very handy book.

We notice that Mr. Alexander Wylie is to deliver the next lecture at the Temperance Hall Shanghai on "Relics of Buddha." In the hands of so high an authority on Chinese literature, the result is likely to be a most valuable and interesting paper.

*L'Arsenal de Fou-tcheow, ses resultats ; par Prosper Giquel.* Shanghai, 1874.

M. Giquel, gives in this pamphlet a well compiled history and sketch of the present condition of the Foochow Arsenal. After giving the reasons which induced the selection of Foochow for the purpose in view,—viz. its admirable position for defensive purposes, the convenient character of the river as to depth of water, &c., and the near accessibility of the iron mines of the province, and the coal mines of Formosa—he tells us how the idea, which originated with the Viceror Tso, gradually assumed shape and led to negotiations being opened with the writer. These finally resulted in M. Giquel binding himself to provide the necessary staff and material to form an arsenal, establish schools of construction, design, and navigation, to build a ship slip, and to open foundries for the conversion of the iron ore abounding in the province into serviceable metal. The first preparations were commenced in 1867, and M. Giquel now announces that the establishment to which so much time and money

have been devoted, is in a fit state to stand alone. As agreed, matters are now so far advanced that the machinery has commenced working, the engineers and workmen engaged have taught the Chinese staff how to construct a vessel from plans furnished, and to turn out fresh machinery by means of that already fixed in the workshops; and French and English schools have been opened for instruction in languages, mathematics, seamanship, &c. During this preliminary period, fourteen steam vessels, averaging 150 horse power, and armed with from 8 to 15 guns, have been turned out. Of these, six are war vessels properly so called, and the remainder transports. Presenting five different types of vessel, their plans become models for future construction. It will thus be seen that over and above the value of the plant and buildings, the Chinese have realized a very important benefit from the scheme.

*Symptomatology, or the meaning and importance of symptoms of disease (内科關微)* Translated by J. G. Kerr, M.D.

Dr. Kerr has, in this translation, placed within the reach of Chinese foreign-trained medical students a series of most valuable hints. The translation is pronounced by competent natives to be well and idiomatically executed, and to the more enlightened amongst the Chinese it will be welcome. We wish we could hope to see it used by the so called native-trained "doctors," but fear that they will view it with contempt, many of the principles set forth in it being, as they contend, opposed to all theories of Chinese medical "practice."

*Death in the Teapot: by Ti Ping Koon.* London, 1874.

The object of the writer of this brochure seems to be not only that of rousing the public to a sense of the extent to which tea is adulterated, but of also ventilating a somewhat curious theory regarding the excise duty. Upon the former question

we need not here enter. We quote, however, what he says regarding the latter:—

The great increase in the import of Tea, and the frightful declension in its purity, has taken place principally since the duty was reduced from 1s to 6d. per lb. ! It must be borne in mind that, for all practical purposes, China has a monopoly of the production of Tea; the people of great Britain are its largest consumers, and they may rest assured they would never have been deluged with spurious and filthy compounds—packed in Tea chests and boxes—if the duty had been maintained at 1s. per lb.

With a duty of 1s. per lb., it would not pay John Chinaman to concoct, ship, and attempt to sell Tea, so called, intrinsically worth less than 1s. It is the reduction of duty which has stimulated this fraudulent manufacture; the total abolition of the duty, which is threatened, will given an enormous increase to it; and the re-imposition of the duty would be an instant check to this infamous trade—would, ultimately, stop it altogether—a result which no other device could possibly achieve.

As we do not profess in these notes to enter into questions of finance or policy, we content ourselves with drawing attention to this somewhat novel way of dealing with adulteration.

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*Transactions of the Asiatic Society of Japan,*  
from 30th October, 1872, to 9th October, 1873. Yokohama, 1874.

We are glad to note that this as yet infant society is likely to do well. The report—which is the first yet published—speaks hopefully of the future, and with satisfaction of what has already been achieved. “As evidence that interest has not been lacking, the Council refer to the following List of Papers read before the Society at its regular Meetings during the past twelve months—

1.—On the Loo Choo Islands, by Mr. Satow.

2.—On the Hyalonema Mirabilis, by Dr. Hadlow.

3.—On the Streets and Street-Names of Yedo, by Mr. Griffiths.

4.—On the Ascent of Fujiyama, by Mr. Hodges.

5.—Five Short Papers on the language of Loochoo, by Japanese Students.

6.—Notes of a visit to the Mulgrave Islands, by Officers of H. M. S. *Barossa*.

7.—On the Geography of Japan, by Mr. Satow.

8.—On Cyclones in Japan, by Lt.-Com. Nelson U.S.N.

9.—On Russian Descents in Saghalien, by Mr Satow.

“The prospect of receiving valuable Papers during the coming twelve months is good; and the present council have confidence that their successors will find little difficult in carrying on the operations of the Society.

“Fifty-nine members have been added to the Society since the first Meeting at which it was organized; the whole number at the present time being—Resident Members 64, Honorary 2, Corresponding 3. One has died and 5 are absent.

“A commencement has been made towards the establishment of a Library and Museum, by the presentation of some few books and specimens.”

Of the papers above-named that on the Loo-choo islands is most valuable and interesting, being profusely illustrated with engravings by native artists. “The street names of Yedo” give scope for a very entertaining article, and the writer appears to have done his work thoroughly. “Russian descents in Shaghalien” is a valuable contribution to a very imperfectly known history, while the other papers are all of merit, though less popular in their nature. We note by the way that, by some odd omission, the list above given does not include the title of a paper by the indefatigable Mr. Edkins on “The nature of the Japanese language and its possible improvements.” Mr. Edkins’ speculations are always of interest and frequently of value, and in this paper he has undoubtedly hit upon a good deal worth attentive consideration. We regret that the space at our command does not permit us to give quotations.

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*The Journal of the Royal Asiatic Society of Great Britain and Island.* New Se-

ries: vol. VI. part 2. London Trübner & Co. 1878.

A glance at the table of contents of this volume is sufficient to shew their varied nature. It having reached us just as we are going to press, we are compelled to content ourselves with subjoining the titles of articles bearing more especially on Chinese and cognate matters. They are as under:—

Art. III.—On the Methods of Disposing of the Dead at Llassa, Thibet, etc. By Charles Horne, late B.C.S.

Art. IX.—On Hiouen-Thsang's Journey

from Patna to Ballabhi. By James Fergusson, D.C.L., F.R.S.

Art. X.—Northern Buddhism. [Note from Colonel H. Yule, addressed to the Secretary.]

Art. XIV.—The Legend of Dipaṅkara Buddha. Translated from the Chinese (and intended to illustrate Plates xxx. and L., "Tree and Serpent Worship"). By S. Beal.

Art. XV.—Note on Art. IX., ante pp. 213-274, on Hiouen-Thsang's Journey from Patna to Ballabhi. By James Fergusson, D.C.L., F.R.S.

## NOTES AND QUERIES.

### NOTES.

CHINESE MUSIC.—In Mr. Faber's recent papers on this subject a German nomenclature is used, differing in some points from what is customary in English. I offer the following explanatory table:—

<i>Mr. Faber's terms.</i>	<i>Corresponding English terms.</i>
A, C, D, E, F, G, ...	{ The same: (the notes being "natural")
H, .....	B (natural)
B, .....	B (flat.)
Ais, Cis, &c., .....	A sharp, C sharp, &c.
Ces, Fes, &c., .....	C flat, F flat, &c.
Tonica, .....	The Key-note, or tonic.

In vol. 1, No. 6, page 387, Mr. Faber says, as in correction of Dr. Legge's statement about the five Chinese tones: "The (perfect) fourth of E (descending) is H, and not B." This means, in English terminology, that it is B natural and not B flat. Dr. Legge's "B" means the same as Mr. Faber's "H." The two authors apparently agree, except it be that Dr. Legge puts the scale in the key of G, while Mr. Faber puts it primarily in F, a matter of not much importance.

Mr. Faber will, I hope, not object to my adding a few words by way of attempting

to popularize a part of what he has taught us. In so doing I may disregard the minute difference between the greater and lesser tone-intervals (otherwise called "major and minor tones"), and indeed all matters of what is called "temperament."

We learn, then, that the primary notes of the Chinese scale are what would be represented, in the major scale of European music by the five syllables *Do* (or *Ut*), *Re*, *Mi*, *Sol*, and *La*. Here is the scale, in the key of F, with the upper *Do* added to complete the octave:—



(This is the same sort of scale that is given by the black keys of a piano forte.)

Now in this scale there appear two gaps, two missing steps in the ladder. The interval from *Mi* to *Sol* is three semitones, and so is that from *La* to *Do*. The Chinese, it appears, have supplied a note in each place. The supplied note in the upper of the two gaps is the same as the



corresponding note in the European major scale, namely a note which is a semitone below *Do*. This note is sometimes called among us "the leading note," and is known as *Si* or *Ti*. In the key of *F*, it is *E* natural.

But in the lower of the two gaps, that between *Mi* and *Sol*, the Chinese, it seems, have inserted a note which does not appear in our ordinary scale. In that place we Europeans have the note called *Fa*, situated a semitone above *Mi* and a whole tone below *Sol*, and making a "perfect fourth" (i.e. distant two tones and a semitone) above the lower *Do*, and a "perfect fifth" below the upper *Do*. In the key of *F*, it is *B* flat. The Chinese, instead of that, use a note which is a semitone higher, and is thus a whole tone above *Mi* and only a semitone below *Sol*. We may perhaps call it "sharpened *Fa*." In the key of *F* it is *B* natural.

Hence we find the completed Chinese scale in the key of *F* to be as follows:—(I distinguish the two added notes by a difference of form.)



*Do. Re. Mi. { Sharpened Fa. } Sol. La. Ti. Do.*

I add a rough representation to the eye, of the European and Chinese scales, side by side, still in the key of *F*:—

Modern European Major Scale.		Chinese Scale.
(Tonic or Key-note) ..... <i>Do</i> .	<i>F</i> ....	<i>F</i>
(Leading Note) ..... <i>Si</i> or <i>Ti</i> .	<i>E</i> ....	<i>E</i>
<i>La</i> .	<i>D</i> ...	<i>D</i>
(Fifth, or Dominant)..... <i>Sol</i> .	<i>C</i> ....	<i>C</i>
(Fourth, or Sub-do.) ..... <i>Fa</i> .	<i>B</i> flat	<i>B</i> .*
<i>Mi</i> .	<i>A</i> ....	<i>A</i>
<i>Re</i> .	<i>G</i> ....	<i>G</i>
(Tonic or Key-note) ..... <i>Do</i> .	<i>F</i> ....	<i>F</i>

\* (In German, *II*.)

I am unable at present to supply the Chinese names of the notes. Some account of them appeared, some time ago, in the North China Royal Asiatic Society's Proceedings.

As regards the Chinese scale, one would like to know more about the actual use of its peculiar note, the "sharpened *Fa*," and indeed of the other added note also. These are the two notes by which semitone intervals may be produced. Are these notes much used, and in what way? In the melody of *Kwan-tseu*, (vol. 2, page 49) I do not find them at all.

In the same *Kwan-tseu* tune I notice that the note which is recognized as *Do* or the Tonic, (in this case *D* flat), occurs only as a passing note; it is not accented. *Re* is a much more prominent note in the tune. Has the learned musical reader anything to say about this?

Chinese music is not all ear-spitting and brain-bewildering; there are innocent instruments; one hears pleasant strummings and warblings. Let me hope that the *Review* will be furnished with some accounts of musical instruments that are now in use in different parts of China, giving the Chinese name of the instrument, a full description of it, and especially, if possible, a correct account of the series of notes that it actually produces. And for the Chinese tunes:—Dr. Williams in the *Middle Kingdom* has given versions of some three:—Mr. Faber has now given us another. Cannot some more be given, by learned or quick-eyed contributors? W. G.

## QUERIES.

WILLS IN CHINA.—Have the Chinese any form of will? or rather what formalities are requisite to legally bequeath property real or personal? Is there any law of primogeniture that intervenes in case of a person dying intestate? Can women inherit in their own right?

TESTATOR.

"COMING OF AGE" IN CHINA.—At what age does *legal* manhood commence amongst the Chinese. Have they any term equivalent to our (legal) word infancy?

T. B.

SIGNBOARDS OF SHOPS.—It has been stated that the sale of a shop signboard is, in China, equivalent to selling the *Good-will* of the establishment. How far is this statement correct?

J. B.

MISSIONARY PILL AGENTS.—Can any of the readers of the *China Review*, testify for or against the truth of the following paragraph taken from a Circular of Mr. Thomas Holloway's, 533, Oxford Street, London, dated January, 1866?—"Canton:—About 3 years ago Professor Holloway sent to China the Fathers Pettigrew & Lamotte (French Priests) who travel through the Celestial Empire for the purpose of establishing Depôts for the sale of Holloways Pills and Ointment."

X. Y. Z.

HEREDITARY TRADES.—Are the sons of Artizans or others obliged in any cases to follow their fathers' employment. In what way can the son of a man belonging to one of the classes excluded from the public examinations obtain freedom to compete?—as I understand that such exceptions have been made.

T. R.

CHINESE TRADE MARKS.—Are trade-marks recognized as property in China. If so how are they protected?

TRADER.

NATURAL GAS.—Can any one tell me where I shall find a description of certain wells which produce a natural gas in some parts of China.

CHEMIST.

THE WAI-SING LOTTERY.—It is a fact that the Wai sing lotteries are the only *legalized* form of gambling in China? Are they officially recognized?

WAI SING.

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# THE CHINA REVIEW.

## THE YOUNG PRODIGY.

(TRANSLATED FROM THE CHINESE.)

(Concluded.)

### CHAPTER XIII.

CHAO HUA FEIGNS SICKNESS. LIEN CHING  
OBTAINS LEAVE TO GO HOME AND  
GET MARRIED.

Our heroine on finding Chiu E, recounted all that Mao Yü had told her, "I am so glad," she said "that I saw Lien Ching, I thought it must be he, but had he detected me I should have died of shame."

"I have an idea," said Chiu E; "he is anxious to marry you, I am sure; why don't you write to him and beg him to take charge of you at once?"

Chao Hua laughed and answered, "No; though I disguised myself for his sake, yet it would be thought a very immodest proceeding for me to do as you propose. All I can do is to try and get home before him, for if he arrives first and finds me not there my parents will get into trouble."

"Very well," said the maid, "Persuade your wife of the advantages of getting home, and she will use her influence with her father."

"I have tried to do so time after time," returned Chao Hua, "but without success, so I am at my wits' end."

Chiu E was silent for a while and then said, "I have it. Pretend to be ill."

Chao Hua considered a little and replied,

"Yes, I think something might be done in this way."

The following day, Chao Hua after having eaten a good meal on the sly, lay down on the couch in the library and pretended to be ill. At nightfall she did not retire into the inner rooms, but sent word to Hsiao Yen that she had been suddenly taken ill, and was unable to move. Hsiao Yen was much frightened and went at once into the library accompanied by her maid. Chao Hua was lying on the couch and so the other knelt down by her side and said, "I am so sorry that you are ill, how did the attack come on?"

"I don't know," replied Chao Hua, "I am ashamed to give you so much trouble in coming to see me."

"Trouble!" said Hsiao Yen, "you and I are now one in body and soul. But this is not the place for an invalid. Come inside where I can tend you better."

"My eyes are so dizzy," replied Chao Hua, "and there is such a buzzing in my ears that I shall feel more comfortable here."

Hsiao Yen seeing that Chao Hua was anxious to go to sleep said no more, but sent her maid for some bedding and went to sleep herself on the floor.

On the morrow Mao Yü and his wife came to visit the invalid, and sent for a celebrated physician who prescribed some medicine, which Chiu E carefully threw away when no one was looking. Some days passed, and Hsiao Yen never left a day or night, so that the latter was obliged to appear not to get any better.

One evening Hsiao Yen watching Chiu E prepare the medicine, and no one being about the latter took occasion to remark "sickness of the mind must be cured by medicine for the mind. My master's disease is no simple cold or fever, and there is but one way to cure him."

"What is that?" asked Hsiao Yen.

"My master's sickness," replied Chiu E, "dates from the time he was mad enough to run away from home. Though he congratulates himself on his good fortune as regards his marriage, he longs like a child for his father and mother. You have given him such proofs of your love that he does not dare to tell you to your face that he wants to go home. Having been married without his parents' consent he feels his want of filial piety like a burden on his soul, and gets more and more miserable every day. This is the cause of his illness. Will you then, madam, use your influence with your father to let him go home and relieve his parents' anxiety, and comfort them by the news of his marriage, and then all will be well."

"I thought," said Hsiao Yen, "that there was some reason for his keeping so aloof from me. I cannot bear to lose him, but I will ask my father to-morrow to send him home, and to let me go with him." She then went to Chao Hua's side and said. "My love for you induced me to persuade my father not to send you home, but I see now that too much love is the destruction of love. I have loved you so much that I have done you an injury, but hereafter I will defer to your wishes in this matter and everything else, so I trust that you will forgive me and get well soon."

Chao Hua, who had overheard Chiu E's conversation with Hsiao Yen, replied, "I know your love for me well, but you love your parents too. Will they let you go with no time fixed for your return?"

"Yes I think so," answered the other, "for in the first place your wishes on this point are urgent and should be deferred to, and in the second I must not fail to pay my duty to my father and mother in law. But come let me give you your physic."

"I don't think I want it," said Chao Hua, "good news is the best medicine."

The following morning Hsiao Yen went to see her mother, and told her that her husband was rather better. "But," said she, "I have something on my mind about which I want to speak to you, and beg your help. I have never lived with my husband because he said that he must first inform his parents of his marriage. He has fallen into ill health thinking so anxiously about them, and so I want you and my father to allow us both to go to his home, and then he will get well at once."

"You astonish me," said the elder lady. "When your father comes home, we will discuss the matter thoroughly, go and tell your husband to make his mind easy, for health is a matter of great concern to us."

Hsiao Yen thereupon went back to the library and recounted to Chao Hua, what her mother had said, and Chao Hua felt much relieved.

During the last few days Mao Yü had been several times to Lien Ching's lodgings to return his thanks in person, but could never find him at home. But one day when he had got as far as Lien Ching's door he was met by a servant who came forward to receive him and said. "My master told me yesterday to say if you called, that the service which he rendered you a short time back was merely an accident, and not worth the trouble of thanks; at the most it was only returning a kindness he had received at your hands before."

Mao Yü nodded his head in token of

assent and answered. "A kindness I once did him! Ah, I suppose he knows all about the piece of ground which I gave his father."

He thereupon went back to his house, where his wife at once told him what Hsiao Yen had said, and the reason for her husband's illness. He thought the matter over for some time and then observed. "My position though dignified is precarious. In the morning I hold it, but it is gone by the evening. You remember what happened to me a few days ago. Had it not been for Lien Ching, who knows what would have occurred? Besides I am getting old, and am no longer ambitious of honour and glory. At the first convenient opportunity I will petition the Emperor to let me retire and as soon as I get permission, we will all go home together comfortably."

"I am delighted with the idea," said Pai. "But it is quite uncertain how long you will have to wait before your resignation is accepted, and in the mean time our son-in-law's anxiety will grow more and more intense every day. Now if our young couple were about to leave at once for some distant place, we might want to keep them a little longer, but they merely want to go to our own native village, where we shall soon join them, so if you will be guided by me, you will send them off at once to get the house ready for us."

Mao Yü thought a little and then said that he agreed with his wife and would send the young people away as soon as the invalid was fit to undertake the journey. Pai went to tell her daughter who in her turn told Chao Hua, and this young lady at once got up and pretended to be quite cured by such good news.

We must now change the subject, and speak of Lien Ching. One morning after an audience at Court, the Emperor took him into the private apartments to see the Empress, and wine was brought, of which their Majesties partook with their visitor. After they had drunken sufficient-

ly the Emperor observed with a benign smile. "On a similar occasion in old times Li T'ai-pai made the verses called the Ching Ping Stanzas,\* now we shall be glad if you will follow in his footsteps and write something of the same kind."

"I must not venture to disobey your august commands," answered Lien-ching.

The Emperor thereupon ordered an attendant to bring pen and ink and a piece of white silk, and Lien Ching then wrote three verses on the silk and presented them for inspection. His Majesty read them through and asserted that they were equal to anything written by Li T'ai Pai, so we had better not attempt to reproduce them, but leave them to the reader's imagination.

The Empress, after these verses had been read, asked Lien Ching of how many members his family consisted and whether he was married or not.

"Your servant's parents are now about seventy years old," answered Lien Ching. "I am betrothed to a daughter of President Hsiu, but, I have not been at leisure to marry her yet."

"A servant of the crown should be both loyal to his Prince and dutiful to his parents," remarked the Empress. "Your parents, you say, are old, and they have brought you up so well that you have gained high honours, but if you do not tend them, what return do you make them. A man has not much life left after seventy and you have therefore but little time to perform your duty as a son, but there are many years before you, in which you can serve your country. I will therefore request His Majesty to allow you to return home and get married. After you have tended your parents for a year, you may come back to court, and do such duties as are assigned to you."

\* Li T'ai Pai was a celebrated statesman of the Tang Dynasty, as famous for his habits of intoxication, as for his accomplishments and poetic powers. The *Ching Ping* stanzas were some verses he wrote to be set to music.



"Certainly," added His Majesty "We will grant you full permission to go home on leave of absence for one year."

The Emperor and Empress then presented him with splendid gifts for his marriage, and sent him back to his lodgings with a grand escort.

On the following day all the officials of the Court came to make Lien Ching their adieux or to escort him for the first stage. Among the mandarins was Mao Yü, who took an affectionate though rather formal farewell of his young friend, and then hurried back to his own house to despatch Hsiao Yen and her husband on their journey, for they too were starting on the same day. He told them how he had just seen Lien Ching off, with which news Chao Hua was much delighted. He then supplied them with money for the journey, and gave Chao Hua a letter for her father to inform him of the marriage, and after a stirrup cup and a last good bye to Mao Yü and Pai the young couple went out of the city, and embarked on board a large boat on the Canal outside the East Gate.

#### CHAPTER, XIV.

LIEN CHING AND HIS BETROTHED TRAVEL  
HOMEWARDS SIDE BY SIDE, BUT NOT IN  
COMPANY. NING-WU-CHIH IS DISCOVERED  
IN WRETCHED CIRCUMSTANCES.

We will first say a few words of President Hsiu. Although merrymaking was being carried on in his home, he was too depressed on account of the loss of his daughter to join in it cordially. Then news was brought to him that Lien Ching had obtained leave of absence and was on his way home. Neither the President nor his wife could decide on any course of action to be pursued.

We will now return to our travellers. Chao Hua and Hsiao Yen were journeying along, enjoying their voyage very much, and Lien Ching's boat was sometimes before them, and sometimes behind, for although his trackers and boatmen were

more numerous than Chao Hua's, seeing that the mandarins\* en route provided them, yet he was continually delayed by visits from the officials of the Districts, through which he passed. Chao Hua all this time had not known that her future husband was so near her; she only noticed that a boat was travelling in the same direction as their own was, and that there was a mandarin on board it. She found on enquiry that this mandarin was Lien Ching, so she called Chiu E to her, and said "That boat is Lien Ching's. Now he must have sent word to my father by express to say that he is coming home, and a nice state of mind my parents will be in. We must get home before him somehow or other, but we have not got trackers enough. What shall we do?"

"You have plenty of money" answered the maid "hire a few extra coolies at to-night's halting place."

This was done, and the next day the boat was taken along at a great rate, and Lien Ching's boat was left a long way behind. Chao Hua was sitting at the window of the cabin, when she saw one of the coolies, who had stayed behind for a minute, run past the boat to overtake the other trackers. She could scarcely resist an exclamation of surprise; she called to Chiu E to come and look at the man, but Hsiao Yen came up just at that moment, and so neither of them said a word. Hsiao Yen felt hurt and said. "You ought not to have any secrets from me."

"I have no secret" returned Chao Hua "but the fact is that I have just seen a relation of mine in very reduced circumstances, which shocked me so much that I did not like to speak about it."

"Who is the man?" asked the other.

"A close relation of my mother's" said Chao Hua "I used to hate him because he was a wicked man always making mischief

\* It is one of the duties of local officials to provide means of transport for mandarins passing through their districts.

in the family, but I cannot help feeling sorry that one of my own relations should be brought so low. I am afraid to speak to him myself, but I wish you would put on my clothes and see him, and question him. If he has committed no great crime, I want to take him home with us."

Hsiao Yen laughed and said she would do her best to personate her husband, and as soon as she was disguised, the tracker was sent for.

Now this individual was no other than Ning Wu Chih. As soon as he had got possession of Pei Ching's 1,000 taels he ran off with it during the night, and embarking on board a boat in the Yangtze travelled northwards towards Peking.\* When he reached the point, where he had to leave the river Han, he hired a donkey, and journeying by easy stages he arrived at the capital. When they got to the gate the donkey driver refused to go any further. Ning accordingly dismounted and asked whether there was any good inn there. The driver told him that there were plenty of inns about, but that the best were inside the city.

Ning Chih thought to himself, "what crowds of people there are about. I hope I shall find it quieter inside the city, for I don't want to lose my luggage with all this money in it." He then paid his donkey driver, and went into the city carrying his bundle himself, but he found the city still noisier than the suburbs, and could see no signs of an inn. He got so exhausted with the weight he was carrying that he placed his bundle on the ground by the

road side and seating himself on it, began to fan himself. Suddenly a well dressed man stepped up to him and making a profound bow said. "Why I have not seen you for ever so long. I never dreamt of meeting you here."

Ning Wu Chih jumped up to return the salutation, but the stranger looked at him for a few moments, and then observed. "I fear I have made a mistake, I really beg your pardon." He then walked off.

Ning Wu Chih sat down again, but his seat had disappeared and he fell backwards. He looked about but there was no sign of his bundle. He beat his breast and stamped about and raved, until a crowd collected and asked him what was the matter. He said he had been robbed of his luggage with 1,000 taels in it. The bystanders told him that he ought to have taken better care of it, and one of them remarked. "The sharpers have made a good job of it."

"Where do the sharpers live?" asked Ning Wu Chih. "I will go after them."

His informant laughed and answered. What a simple bumpkin you must be. There are two classes of thieves in Peking, who look out for men like you. One class consists of those who hang about the gates, and when they see a country-man come in with luggage they offer to be his guide, and then lead him up some dark lane or other, where their comrades are waiting, and then they thrash their victim and carry away whatever he has about him. These are called "robbers who use violence." The other class consists of those who pretend to recognize strangers as their friends, and while bows and salutations are passing their confederates steal the stranger's bundles or snatch their purses. These men are called "sharpers."

Ning Wu Chih wandered all over the city, but could see no signs of the thief or of his baggage. He got quite exhausted, and would have gone into some inn to rest, but no one would take him in without any

\*There are three routes between Hunan and Peking mentioned in this chapter. 1st from Hunan to Hankow up the river Han for some distance and then by land to Peking. This was the road chosen by Ning Wu Chih to get to the capital. 2nd The route taken by Lien Ching and the two ladies. From Peking to Tung Chow by canal, down the Peiho to Tientsin, thence by canal to Kua Chou on the Yang Tze, and up the river to Hunan. 3rd The route taken by Ning Wu Chih to get home. From Peking to some town in Shantung probably Ching Teh, and thence by the Grand Canal to the Yang Tze.

luggage. He then went back to the gate by which he had entered, and finding his donkey driver told him what had happened. The man persuaded the landlord of a small inn to take Ning Wu Chih in, and the latter having some loose cash about him bought himself a meal and went to bed, but was too anxious to sleep. He renewed his search during the next few days until he had spent all his remaining funds. He then said with a groan. "It is all up with me. I have met a greater cheat than myself. The best thing I can do is to get home, for the water in one's own village is better than the wine of anywhere else, and, after all, Young Pei Ching won't venture to attack me for he will be afraid of my brother-in-law."

He then sold some of his clothes in order to pay for his food on his journey, and started to walk across country intending to strike on the Grand Canal to the South East of Peking. But when he got to the borders of Shantung, he unfortunately met a band of robbers who stopped him and forcibly stripped him of every thing he had on, except a pair of drawers. They did not even leave his shoes or socks. He lay on the ground for some time lamenting his ill fate, but at last got up and crept into the nearest hamlet, where the people gave him a night's lodging. The next day he proceeded on his road, begging his way as he went, and when he reached the Canal he tried to work his way home as a tracker.

Just at this time, as good luck would have it Chao Hua came by, and ordered an extra supply of men to haul her boat along. The servants picked out the strongest coolies, and among them was Ning Wu Chih, who was a powerful fellow enough. He had not been tracking the boat long, when he was ordered to come on board by one of the servants. He obeyed, not dreaming what he was wanted for, and was ushered into Hsiao Yen's presence who was now disguised as a man. He prostrated himself before her and said that he trusted

he had not been sent for to be reprimanded for laziness.

"No" said Hsiao Yen "but you look so like a gentleman, that I am surprised to see you in such a humiliating condition. Have you committed any crime or are you only unfortunate?"

"I will tell you all my story," answered he, and thereupon he went on his knees and made a full confession, relating his adventures as detailed above and giving an account of how he got hold of the 1,000 taels. "I now see the error of my way" said he, "and I trust, Sir, that you will be kind to me and not let me starve, and I will pray for every blessing on you and yours."

Hsiao Yen said with a smile "You are a glib tongued fellow, but not sharp enough to act honestly. I suppose I ought not, properly to help you, but as you have repented and confessed I will have compassion. You need not track any longer but we will take you home to Hunan." She then called a servant and told him to lodge him in the front cabin, and provide him with his daily meals.

Ning Wu Chih thanked her gratefully and retired to his allotted cabin, where the head servant warned him that he must not stand on the outside of the boat looking about him.

All this time Chao Hua and her maid had been listening to Ning Wu Chih's confession. Chao Hua complimented the other on her appearance as a gentleman, and on her tact in thus questioning the man.

Chiu E here put in. "It is a judgment on him for his treatment of my master's sister." For Ning Wu Chih had confessed how he had tried to make his niece marry Pei Ching.

"What has become of your sister?" asked Hsiao Yen "Did she marry Pei Ching or the poor suitor?"

"She obeyed her father's wishes," replied Chao Hua, "You shall hear all about it when we get home."

Some bedding and clothes were sent out

to Ning Wu Chih, and the boat with its frequent relays of trackers soon reached Hunan.

Lien Ching all this while had been following behind, but when he got to Hunan he determined to finish his journey by travelling overland, while his boats, with the Emperor's presents on board in charge of the head servant, took their own time. He therefore hired some horses for himself and a few attendants and started for home. He debated with himself whether he ought to go to his father's home first, or to the President's. On the one hand he owed all his success to his future father in law, and on the other the instinct of filial affection inclined him to see his father first, and finally remembering the commands of the Emperor that he was to tend his parents, and to get married, he turned his horse's head towards Hung Chien to obey his instructions in the order in which they were given to him.

On arriving at old Lien's cottage, he was surprised to find it enlarged and improved, the alterations having been made by the President. He sent a servant in to announce his return, but the old man asked "When did my son return to the President's house?"

"He has not been there yet" answered the servant. "Because the Emperor ordered him to go home and look after his parents."

"Very well" returned Lien "go and tell him to remember who gave him his education, and enabled him to win such a position, as he has now got. He must of course go to the President's house first; if he comes here without having been there I will not receive him."

The servant on this came out and gave Lien Ching his father's message, Lien Ching thought to himself "What a high-minded good man my father is. However as I have come as far as this and as I leave my father at his express order, his Majesty will not think me disloyal."

He then started for Hsiao Kau, where the President lived, sending an outrider in advance to announce his arrival.

Now Chao Hua had not yet arrived, and so the President and his wife were in the greatest perplexity to know what to do. They sent Yün Lu out to receive him, and when Lien Ching dismounted at the gate the two youths greeted each other affectionately and walked together into the Central Hall.

## CHAPTER XV.

THE PRESIDENT TRIES TO THROW LIEN CHING OFF THE SCENT BY A DISCUSSION ON MANNERS. THE PLAN OF ACTION IS ARRANGED BY THE LADIES.

When Yün Lu and Lien Ching had got into the central hall, the latter sent a servant to ask the President and his lady to come out that he might pay them formal salutations on his return to marry their daughter. Two chairs and a red carpet were set at the end of the room, but after a little time Hsiu entered the room without his wife, who was afraid to meet Lien Ching. Our hero addressed his future father in law and begged him to send for Ning that the proper forms might be complied with. Hsiu however only approached a step or two and said "Have you come home at your own desire, or by special permission from His Majesty?"

"I have received special permission," answered Lien Ching "to return home and tend my parents, and get married. The Emperor moreover gave me marriage presents. I am therefore here to pay my respects to you and your lady in due form, and to beg you to fix on a day for my marriage with your daughter. Will you therefore be seated until your lady comes out, and I will salute you both with the necessary formalities."

"You have not done quite right in coming here," answered the President. "You know that we must abide by the rules of propriety if we wish to be better than

barbarians. The Emperor gave you leave to go home and tend your parents and get married; you are bound to obey his commands in the order in which he gave them, so go home first and do your duty as a son, and then return here for your marriage."

"I quite agree with you," rejoined Lien Ching, "but my father will not see it in the same light, and I am here in obedience to his orders." With that he gave Hsiu a full account of how his father had refused to receive him.

"Ah" said the President "the good old man's views are rather rustic and uncultivated. I, on the other hand have been President of the board of Rites, and as such, the chief authority in the Empire on all matters of propriety. Now my advice is that you are in duty bound to go home."

They stood there discussing the rights of the case so long that all the servants came out to see what was the matter, and Ning herself came behind a screen to listen.

But Chao Hua here appears on the scene, and we must therefore return to her for a short time.

No further adventures happened to her after Lien Ching's boats had been left behind, and she reached her journey's end safely. On this she suggested that she herself and Chiu E should go home first, and return again to the boat with the proper amount of chairs and attendants, and fetch Hsiao Yen. To this the latter assented. They arrived at the President's house, and there being no one at the gate, they walked in and found all the servants listening to what was going on in the central hall. Ning saw them come in and believing them to be of Lien Ching's party, made a hasty retreat to her own room. Chiu E caught sight of her and ran after her and cried, "my lady your daughter has returned."

Chao Hua followed and throwing her arms round her mother said "Dear mother. I have come home at last."

Ning burst into tears of joy and replied. "My dear child I have been in such trouble about you."

They then went into the inner rooms together, and the elder lady told her daughter that Lien Ching had just arrived, and was waiting to pay his formal salutations to her, but that the President was trying to persuade him to go home first.

"Let us send for my father," said Chao Hua, "and inform him of my return. I want to consult him about my own course of action, for I am in a much greater fix than Lien Ching."

"I will go and fetch him," said Chiu E, "Lien Ching will not be so likely to suspect you have been away if he sees me."

She then went to the back of the hall and putting her head only round the screen, that no one might see that she was dressed as a man, she called to the President. He turned round and seeing Chiu E guessed at once that Chao Hua must be there as well so he said to Lien Ching. "Well, never mind, you wish to obey your father's orders, and you may be right after all, so will you kindly sit here for a while for it appears that the ladies want me."

He then fairly rushed to Chiu E, who told him that Chao Hua was in the inside room, whither he at once hurried. After a loving greeting with his daughter, they all began to discuss what was next to be done. The President gave the servants strict orders that they were not to let Lien Ching know that the young lady had been away from home. Chao Hua then told her parents that she had married a wife and had brought her home, at which they stared and asked for an explanation. Chao Hua then gave a full account of her meeting with Mao Yü, of her marriage, and all her other adventures, and Yün Lu, who had come in to see what was going on, laughed till he was black in the face.

"But what are we to do with Hsiao Yen?" asked the President.

"I will make it all right," said Chao

Hua, "I will not put off my disguise at present, but if you have two sedan chairs got ready, I will go and fetch her."

Hsiu gave the necessary orders, and his daughter started for the boat followed by a whole crowd of attendants.

Now Lien Ching had noticed that the President had seemed much disturbed, and that there was some excitement going on in the ladies' rooms. He went to the door and saw the servants hurrying about, and turned to Yün Lu to ask him what was going on, but this youth had caught something of what the attendants were saying, and had run into his mother's room to see his sister, and so Lien Ching was left alone. He thought to himself that he had better follow the other two gentlemen, and was just about to put his intention in practice, when two sedan chairs were borne past him, which were followed by a crowd of men and women servants. Then the President and Yün Lu came out, and the former addressed Lien Ching saying "I must really beg your pardon, but I was called away on important business just now, and I was unable to receive your formal proposals, because something had happened to render the moment inauspicious, but it is all over now, and I am quite at your service, whenever you wish to go through the forms, but I am so very busy now that I shall be glad if you will put them off until the next auspicious day." He then told his son to take Lien Ching to the East library where a meal had been prepared.

The two youths then betook themselves to the appointed room, and after they had eaten enough, Lien Ching told his adventures, and Yün Lu informed him of what had gone on since his departure from home, the only noticeable fact being that Feng Yin the tutor had left. Of course Yuen Lu said nothing of his sister's absence.

"What put your father into such a state of excitement just now?" asked Lien Ching.

"A piece of good luck which has just befallen us," answered the other.

"Well" said Lien Ching. "I rather expected the President to shew some signs of delight at my success, but you seem to have some other cause for joy, which quite throws my return and my marriage into the shade."

"There is no doubt" returned Yün Lu "that your success is a matter of rejoicing to all of us, but this other cause of our joy is an affair which does not happen once in a thousand years."

Lien Ching was much puzzled, but as Yün Lu did not volunteer an explanation he was averse to putting any more questions.

In the meantime Chao Hua returned to the boat with all her retinue, and going into the cabin she said to Hsiao Yen. "I have seen my father and mother, and they are delighted to hear of my marriage, and have sent me back to fetch you."

They then got everything ready, and it now being dark, lamps and torches were lighted, and Hsiao Yen was put into one chair, and Chao Hua into the other, and they were borne safely into the President's hall, where Hsiu and his lady were waiting to receive them. The young couple stood side by side and Ning addressed Hsiao Yen and said to her. "My child, my husband and I owe your parents a debt of gratitude for the care they have taken of my son, and for marrying him to you. We will choose the earliest auspicious day for your marriage."

Hsiao Yen then went down on her knees to perform an obeisance before her elders, but they raised her, and conducted her into the inner rooms, accompanied by Chao Hua.

While this was going on Lien Ching and Yün Lu were sitting over their wine in the East Library, the former racking his brains to guess what the good fortune might be which his brother-in-law had mentioned. In a short time a noise was heard as of the

arrival of a large crowd of people. Lien Ching asked what was the matter, and was told by Yün Lu that this was the piece of good luck mentioned before.

"Let us go and look on" suggested our hero. He went to the door of the library, whence he could see the hall. Lamps and red hangings were suspended there, and a young couple appeared to be saluting the President and his wife, after which they all retired into the inner rooms. He turned round to question Yün Lu, but that youth had disappeared, and so he returned to the library in a state of utter bewilderment. The President just at this moment entered unexpectedly and said "some business prevented my keeping you company before, but I am now free."

So he called for some more wine to drink to his future son-in-law.

"I saw a young couple just now," said Lien Ching "who were standing under lamps suspended in the centre hall and saluting you and your lady, and after this they went inside. Who were they?"

The President laughed and answered "They have come to pay the 'Returning Happiness visit.\*' and my wife has prepared a feast in their honour in the ladies apartments."

Lien Ching was much astonished and said. "The phrase you use means that a married daughter returns home for the first time to see her parents. But Chao Hua is your only daughter and is betrothed to me, so I don't quite understand it."

The President did not intend to let Lien Ching into the secret just yet, and so answered. "It is all right, it is merely a piece of fun we have been having."

Lien Ching was afraid to put any more questions, and the President bade him good night, telling him that he had given orders to the servants to make up his bed there. Lien Ching went to bed, but was too

anxious to sleep. He thought to himself there is something or other the matter; my mother in law would not see me, and then the visit of the young couple was very curious. Still Chao Hua would never consent to deceive me; but why did the President try to put me off with such a lame story? At last he cried "I know what to do. I will ask to see Chao Hua tomorrow, which I can do now with perfect propriety. She will explain everything." He then fell asleep.

When the ladies had left the hall, Hsiao Yen went straight to bed, but Chao Hua went to her mother's room to have a talk. The elder lady began to speak bitterly of her brother Ning Wu Chih, but her daughter interrupted her, and said that she had brought that individual home, and then told her mother how he had come to grief, and how she had picked him up. Some servants were sent to fetch him, and they went to the boat where they found him asleep. He followed them, not having the least notion where he was going, until he reached the door of the President's, which he, of course, recognised; Yün Lu came out to meet him and said "Don't be afraid, Uncle, come in." They then went to Ning's room, who greeted her brother kindly, though she reproached him for all the distress he had occasioned. Chao Hua then told him her adventures, and made him promise not to divulge them. Ning Wu Chih promised secrecy and farther declared and vowed that he was henceforward a reformed character.

On the following morning Chao Hua went to her parents' room to consult with them what was to be done next. The President told her of the suspicious state of mind Lien Ching had been in the night before.

"If that is the case," said she, "he will want to see me to-day, and to lull his suspicions I will put off this disguise, and meet him in the garden." She then went off to change her dress.

\* "The Visit of Returning Happiness" is the term applied to the first visit of the bride to her own parents.

Lien Ching for his part had got up at day-break, and as soon as he met the President, he asked permission to see Chao Hua, as it was now perfectly proper that he should do so. Hsiu appeared lost in a reverie for a minute or two and then said with a laugh. "What is the matter with you? You seem as anxious and as suspicious as possible. Well, come along with me and I will see if Chao Hua does not make you all right."

He directed Lien Ching to go into the garden, who did so, and found her sitting on the stone bench where she had sat before, when she lectured him. He made her a low bow and said. "I have come to thank you, for all my success in life is owing to your good advice and encouragement. I have now come home by especial command to marry you."

Chao Hua bowed her acknowledgements and answered. "Although my mother said a few words against our engagement I have ever been true to you; but I hear that since your return, you have been shewing all sorts of suspicions. I am afraid that since you have gained all these honours and distinctions you want to throw me over." Her expression became sad, and she walked off with Chiu E. Lien Ching felt much ashamed of his doubts and went to the President to apologize for his groundless suspicions, and to beg him to fix a day for the marriage. The President said that the next day but one would do very well, and would be a highly auspicious day, and Lien Ching was, of course, much delighted.

On the next day the boats with the Emperor's marriage gifts arrived and were received in due form by the President. Chao Hua took some of the greatest rarities and carried them into the inner rooms to shew to Hsiao Yen. This young lady said they were magnificent, and asked where they came from.

"They are marriage gifts for a young lady in our family" said Chao Hua, "but

she is engaged elsewhere, and so cannot receive their presents. You seem to have a fancy for them, why don't you marry the young man?"

Hsiao Yen got angry, and replied. "Your proposal is insulting."

"Not at all" said Chao Hua. "If you don't care to marry the suitor, I will."

Hsiao Yen burst out laughing at the notion and said "you must be mad."

"Well" said Chao Hua "joking apart, my parents wish us to be married tomorrow in proper form. Will you consent?"

"Yes" said Hsiao Yen. "I have come home with you for that purpose."

## CHAPTER XVI.

HSIAO YEN IS TRICKED INTO A MARRIAGE.  
WHEN THE PLOT IS FOUND OUT, EVERY-  
THING ENDS HAPPILY.

Chao Hua afterwards went to see her parents and told them with reference to her marriage on the following day, that she wished to have Hsiao Yen married to Lien Ching first. The President replied in amazement. "Why marriage is one of the five relationships\* and its distinctions are of the greatest importance. The first marriage is supreme and makes the wife, the others are secondary. You have been engaged to Lien Ching all your life, and there is not the least reason for throwing him over. The love you and Hsiao Yen mutually bear each other, is not a matter of vital importance. I will write to her parents and tell them what has happened, and they will choose a suitable husband for her. If she must be wedded to Lien Ching, she must take the second place, for I will not consent to your holding such a position."

"I see your affection for me dictates your words, answered Chao Hua, but the case is this. When I ran away from home, Mao Yu and his wife treated me as their

\* The five relationships are: Parent and child. Husband and wife. Emperor and minister. Elder brother and younger brother. Friend and friend.



own flesh and blood, and gave me their daughter as my wife, believing me to be a man. She is their only child. It would have saved us from this dilemma, had I told the truth then, but being an unprotected girl with no one near me, I was afraid that some great misfortune would happen to me if I laid aside my disguise, and so I married her without confessing the truth. She has been so kind to me that I must not throw her over now. Besides I have been away from home for a year and I shall have to tell my husband of this, and if he suspects me of any improper behaviour on this account, I shall want Hsiao Yen's help to explain matters. For these reasons then I am quite content that she should marry him first, and I am well persuaded she will never be jealous of me. Lien Ching will be grateful to me, and there will never be any rivalry among us. Still I must not let her into the plot beforehand, for she is an obstinate little thing, and might upset everything."

"Yes" returned the President "but suppose when Lien Ching finds that he has got Hsiao Yen in your place, that he refuses to marry you. What will you do then?"

"I am not afraid" replied she "I can get the better of both bride and bridegroom."

Hsiao seeing that it was no use to remonstrate gave her full permission to act as she pleased.

The happy day of the marriage arrived at length. Lien Ching's parents and elder brother had come, and the bridegroom had put on his wedding garments. Just as he was ready Chiu E came to his room and said to him. "My young mistress is very angry with you for your foolish suspicions, she does not love you and would not marry you, had not her parents settled the matter long ago. You had better not speak a word to her when you retire together, but leave everything you want to say till the following evening when you will be on more intimate terms."

Lien Ching believing that Chao Hua was simply actuated by feelings of nervousness and modesty, laughed, and promised compliance. Shortly after this a band of music announced that the bridegroom was coming out. Chao Hua went to hide herself after having sent all the Imperial Marriage Gifts to Hsiao Yen's room, as well as a very handsome veil for her to wear over her head. The bride was then escorted into the hall to meet the bridegroom, and the salutations to Lien and his wife, the President and his wife and to heaven and earth were duly performed, as well as the mutual salutations between husband and wife.

The happy couple then retired into an inner apartment to drink to each other. Two tables were laid out and at one of these Lien Ching stood and at the other his bride, whose veil was now removed by the bridesmaids. On both tables the dainties had been piled up so high that neither party could see the other plainly. Hsiao Yen thought it proper and becoming to wait for the bridegroom to speak first, and so kept silence, while he for his part did not open his lips, remembering what Chiu E had told him. Notwithstanding this he wanted to have a quiet look at her, but there were so many servants in the room, crossing and recrossing between the tables, and she wore such a quantity of hanging beads and ornaments about her head that he could never see her fairly. After they had drunk together for a while they retired.

Chao Hua all this time had remained quietly in her own room, leaving her father and Lien to drink together in the library, and her mother to entertain Pau in the ladies apartments.

The following morning, Lien Ching found to his horror that his wife was not Chao Hua, and Hsiao Yen found that her husband was not her late companion. She burst into violent tears, and Lien Ching rushed from the room to find the President, regardless of his wife's cries and

lamentations. As luck would have it, Hsiao was just coming out of his room at the time, and Lien Ching no sooner caught sight of him than he cried out. "You have entrapped me, and to think that you of all men should be engaged in an affair of this kind."

The President pretended to be astounded and answered "I am much surprised that you do not come to pay me your respects this morning, after marrying my daughter last night, but use such language as this towards me."

"I know I am of low birth" answered Lien Ching, still more enraged at the tone adopted by Hsiao, "but nevertheless, I am a 'Chuang Yüan,' and you promised your daughter to me, and so I never suspected that you would give her to some one else in my absence. I don't know what His Majesty will say when he comes to hear of what you have done."

The President laughed and said "You ought to be very grateful to my daughter for giving you such a nice clever girl, instead of which you only get into a rage. Chao Hua has acted in this way of her own free will, and not by my orders."

"I do not quite understand this" answered Lien Ching, who was now beginning to hope that he had not quite lost Chao Hua after all, "Will you please explain yourself."

"Last year when we went to Wu Chang" said the President, "my wife took advantage of our absence, and tried to marry my daughter to some one else. When Chao Hua heard of this, she and her maid ran away intending to conceal themselves in your father's house until our return. They lost their way, but Mao Yu the Censor met them, and took them with him to Peking, and believing Chao Hua to be my son Yün Lu, gave her his daughter Hsiao Yen to wife. They came home two nights ago, and they are the pair you saw, and the young lady you have married is Hsiao Yen. Still my daughter is quite willing to

marry you as well, but she laid a trap for you to make you marry Hsiao Yen first."

Lien Ching though much relieved was still a little suspicious and said, "Chao Hua and Hsiao Yen must have settled matters among themselves. How was it then that when my wife caught sight of me this morning she was so frightened that she burst into tears."

The President explained that Chao Hua had been afraid of Hsiao Yen making objections, if she had known that her bridegroom was to be Lien Ching. On this our hero made Hsiao a low bow and thanked him and said, "Your daughter is indeed a noble woman, full of kindness and goodness, and free from all petty jealousies." He then went to tell his parents the good news.

Now Hsiao Yen, finding on awaking that her husband was not the person she expected, was ready to faint with terror. She then remembered how she had received wedding presents, and then she saw how she had been trapped. She cried out in her anger and grief "I am a Censor's daughter and may well marry a President's son, and now I am given away in this insulting manner to a man, whose very name I don't know. I will kill myself, and my father will then demand my life at their hands." She then burst into tears and hid her face in the coverlet of the bed.

Just then in walked Chao Hua, who put her arms round her and said, "How is this? Instead of being happy you are weeping and sobbing!"

"You wretch" cried Hsiao Yen without looking up. What have I done to you that you should play me such a trick." She then raised herself and saw Yün Lu, as she supposed, dressed as a woman. Angry as she was, she could hardly help laughing and said, "Why have you dressed yourself in this ridiculous way."

Chao Hua embraced her and replied. "My darling I may be to blame, but I have got you a better husband than you

would find once in a hundred years. Good and beautiful as you are he is your match, for you would find it hard to discover a younger Chuang Yüan than he is. You have shewn such love for me, that I cannot bear to lose you, so I have preferred you before myself and will follow in your footsteps. I have done you no harm."

Hsiao Yen looked at her thoughtfully and said "I don't understand it. Do you mean to say that you are a woman."

"Of course I am" answered Chao Hua with a smile "I wonder that you did not find it out long ago."

"Why did you not tell me before you handed me over to this man?" said Hsiao Yen "I don't even know what his name is."

"He is Lien Ching," answered Chao "the man who saved your father, and who has been engaged to me ever since we were both children. I have thus enabled your father to recompense his kindness by giving you to him as his wife."

"You said that you were going to follow in my footsteps," said Hsiao Yen. "How will you do that?"

"Why, I am going to marry him myself to-night" said the other "So I give you the lead, but we need never hereafter be separated."

Chao Hua then assisted Hsiao Yen in her toilet, and after a little more conversation left her.

As soon as Lien Ching had time to collect his thoughts, he remembered that Hsiao Yen all this time must have been in a state of agony and distress, and so he went off to her room to comfort her. He said, with a bow. "I am afraid that I caused you annoyance this morning, through my ignorance of how we were circumstanced. The President has explained how matters stand, and I trust that you will pardon me."

Hsiao Yen returned his salutation, and then plucked up sufficient courage to express her obligations to Chao Hua, and

said that she trusted that he would lose no time in marrying her, that the three of them might live together. Lien Ching and his wife now saw each other plainly for the first time, and each of them was much pleased with the agreeable aspect of the other.

On the evening of this day the President again prepared a feast, and led out his daughter and Lien Ching to go through the same ceremonies as had been performed at the wedding of the day before and they were duly married.

After these two marriages had been celebrated, and the complimentary visits paid and returned, Lien Ching and his two wives went, by Hsiao Yen's request, to Mao Yu's house in order to arrange everything in it for the Censor's return. They stayed there until Lien Ching's leave of absence was up, and then took leave of their elders and started for Peking, which they reached without accident. "Now," said Chao Hua "we must not go to Mao Yu's home in a body, but we must break the matter to him gently."

Hsiao Yen laughed and answered "Do you want to play my parents another trick."

Lien Ching however said that Chao Hua was quite right, and sent a servant on to the Censor's house to announce the arrival of Hsiao Yen and her husband. They all three then started in sedan chairs, but on arriving at Mao Yu's home the two ladies alone were carried into the central hall where the Censor and his wife were waiting to receive them. Mao Yü asked what had become of Yün Lu, and who the other young lady was. Hsiao Yen laughed and replied "Have you forgotten her already? She is my old husband."

Her parents were astounded and Mao Yü asked why he was dressed in that disguise. But before Hsiao Yen could answer, a servant brought word that Lien Ching had returned to Peking, and was very anxious to see the censor, without delay, and that his chair was waiting at the door, and as

he spoke the chair was borne in. Mao Yü told the two young ladies to retire into the inner apartments, but they declined to do so. Lien Ching now got out of his chair and Mao Yü hurried to receive him, but Lien Ching begged him and his wife to be seated at the upper end of the hall, while he and Chao Hua performed a formal salutation. The elders did as they were requested and then Mao Yu demanded the reason of this salutation, as he was not aware of any relationship existing between them.

"Let me explain the matter," said Hsiao Yen, seeing the perplexity her father and mother were in. She then told them the whole story from beginning to end.

Mao Yü was very well satisfied with the arrangement come to and observed to Lien Ching. "You said some time ago that you had done me a service by mere accident. I am glad to find that I have also done you a service in return by mere accident, by giving you my daughter. Still you owe all your happiness not to me, but to Chao Hua."

Lien Ching then requested his elders to seat themselves in the upper seats that he and both his wives might salute them.

"But," objected Mao Yü, "Chao Hua does not owe us any salutes."

"I have once been your son-in-law" said Chao Hua "and you received my salutations then, so why refuse them now! Besides Hsiao Yen paid her respects to my parents, and it is therefore right that I should return the compliment."

On this the formal bows and kneelings were duly performed, and then they all went to partake of a feast, and then Lien Ching informed Mao Yü how he had made his way into the city in the latter's train, and how it was this incident which enabled him to succeed in his examination and to befriend Mao Yü in his trouble.

On the following morning Lien Ching went to court, where he was graciously received by the Emperor. He now took

up his abode with Mao Yü, who was promoted to the honorary rank of Vice President. Lien Ching too was taken into the Privy Council, but he had hardly been admitted therein, when news reached him that both his parents were dangerously ill. He at once applied for leave to go and see them, which was granted. Mao Yü too obtained leave to retire from office on the ground of age and infirmities, and all the family set out together for Hunan. When they got home, they found that the invalids were much better, and old Lien was able to call on Mao Yü and tell him how the Genius had chosen the spot of ground for the grave, and how good luck had therefore attended his son.

Mao Yü suggested that old Lien and his family and Lien Ching and his two wives should all come and live with him, but Lien Ching declined, alleging that his first duty was due to President Hsiu, and that it was the latter's wish that he should live in his home.

A short time after this Lien and his wife were standing at their own door, when a man stepped up to them and said. "I am he who gave you a son to gain honour and raise you to distinction. Now that this is done, is it not time for you to retire?"

They prostrated themselves before him recognising him as the Genius, and answered, "where must we retire to?"

The Genius pointed to the ground and suddenly vanished.

They sent for Lien Chin and told him what had happened, and said that that night was their last. And sure enough at midnight they both died without pain.

After the prescribed time of mourning Lien Ching resumed his duties and was appointed Secretary of State. He took Yün Lu to live with him, and helped him in his studies, so that he too passed for his Doctor's degree.

Hsiao Yen was the first of the two wives to bear a son, who was adopted into Mao Yü's family, but Chao Hua was not a long

way behind, and now Lien Ching's descendants are numberless.

Now, as all his success and fortune was owing to his father's good feeling and kind-

ness, I, the author have therefore told you this story that the old man's conduct may be an example to you.

THE END.

C. F. R. ALLEN.

## THE PENINSULA OF LEI-CHOU.

### A STUDY IN CHINESE GEOGRAPHY.

(Continued.)

[Before continuing my notes on *Lei-chou* I must request the reader to correct an error which has crept in while the proofs of the first part of this paper were corrected, and is, though easily discovered, too material to be left unnoticed. On page 150, where, for the area of *Lei-chou*, the figures belonging to the Island of Hainan are substituted, the correct reading is "*the area of Lei-chou may be calculated at 160 geographical, or German square miles, equal to 8,400 English square miles.*"]

The sketches of the districts belonging to each department are, in the *Kuang-tung t'u shuo*, preceded by a general map of the *Fu*, along with a few introductory remarks.

Thus the first thing we learn under the heading *Lei-chou-fu*, is that the capital lies 1,422 *Li* South-West of Canton. This number is, of course, for the reasons explained above, altogether erroneous.

It is strange that these distances, borrowed from the *Kuang-tung t'ung-chih* and chiefly derived from the *Ta-ching yi-t'ung-chih*, or the special records of the *Fu*, have

been considered at all worthy of insertion in the text of so creditable a native map as the *Kuang-tung-t'u*; for the compilers could have easily found out that they are in broad contradiction to the positions given by the Jesuits, which are adopted and laid down with tolerable correctness in all the better Chinese maps of modern origin. A comparison of two or three of these distances with those of their own map ought to have shown them what they are worth. On the other hand a closer examination of the subjoined table\* will some-

\*

Distance from Canton to	Li, acc. to Chinese Records.	Approximate direct Distance in Nautical Miles.	1 Nautical Mile=Li.	1 Degree of Latitude=Li.
Chia-ying-chow, .....	700	178	8.9	284
Chao-ch'ing-fu, .....	290	66	4.4	264
Ch'ao-chou-fu, .....	878	185	4.7	282
Lei-chou-fu, .....	1,422	280	6.2	372
Ch'iung-chou-fu, .....	1,700	250	6.8	408
Fu-kang-t'ing, .....	440	55	8	480
Length of the new <i>Li</i> , .....			4.17	250
Length of the old <i>Li</i> , .....			8.2	192½

what excuse the error, the distances given appearing so much longer in proportion to the real direct distance, the longer the by-way is which the ordinary traveller has to make in order to reach the place in question from Canton.

The error becomes comparatively great in the case of *Lei-chou-fu* and *Ch'ung-chou-fu* (Hainan) on account of the lengthy overland journey to be performed, which, calculated from the stations I found for it in a native Itinerary,\* would make the distances nearly 300 and 360 nautical miles respectively, while the direct distances are 230 and 250 miles. The road to *Fu-kang-t'ing*, a small independent town, about 55 miles due north from Canton, leads *via* *San-shui* and *Ch'ing-yüan* on the North River, and just doubles the direct distance. This may justify the insertion of these figures, but whenever one is tempted to make use of them for geographical purposes, they are to be taken with great caution and in the sense above described.

After an outline of the history of the *Fu* occupying not more than a page, distances are again given as to the length and breadth of the Department, the space between the capitals of the different districts and the coast, or the boundaries of the neighbouring districts. These notes, too, are utterly useless.

The historical outline is dry, and consists of not much more than an enumeration of the principalities, kingdoms, provinces or smaller subdivisions of which the *Fu* in question formed part at certain periods of Chinese history. It is a short abstract of the history of the Province, but is chiefly confined to the territorial changes.

The present department of *Lei-chou* was, before the reign of the *Tsin* Dynasty (B. C. 249 to 209,) part of the Kingdom of *Nan-yüeh* 南越國, which then comprised the countries adjacent to the Gulf of Tung-king

with parts of *Kuang-hsi* and *Kuang-tung*. It was conquered and annexed to the Dependencies of the above named dynasty about the year 213 B.C., when the whole territory of *Nan-yüeh* shared that fate and was divided into three tributary principalities, one of which, called *Hsiang-chün* 象郡, the "Country of Elephants," comprised Cochin-China, the present department of Lien-chou fu and the Peninsula. Hainan was then in the possession of the *Li* Aborigines, an altogether uncivilized people, and was, from the stand-point of a Chinese historian, a sort of out-of-the-world country. Later (B.C. 111) the Peninsula is recorded as forming part of the Principality of *Ho-pu* 合浦郡, the capital being the city now called *Lien-chou-fu*, on the Northern coast of the Gulf of Tung-king. During the reign of the *Posterior-Han*, the *Tsin*, and the *Sung* Dynasties it was called *Hsü-wén-hsien*, which is now the Southernmost of its districts. After various other changes of its name and territory its present name *Lei-chou* is first found in the eighth year of the Emperor *Chêng-kuan* of the *T'ang* Dynasty (A.D. 627). Towards the end of the thirteenth century the *Lei-chou* District (*Lei-chou lu*) was raised to the rank of a *Fu* under the general control of the Inspector of the '*Hai-pei*' and '*Hai-nan*' Circuit; *Lei-chou* itself was then called '*Hai-pei*', i.e. "North of the sea." Its present form of administration and the official name "*Lei-chou-fu*" dates from the year A. D 1368.

The general remarks concerning the *Fu* are concluded by a rough outline of the boundaries, coast, fortifications on the same, general position, etc. of the *Fu*, and an enumeration of its districts.

I now proceed to give an outline of the geographical character of *Lei-chou* by following in the main the arrangement of the *Kuang-tung t'u-shuo* with additions from other native works wherever they may come in appropriately. I shall, however, in so far deviate from that work, and speak

\* The *Shih-ro-chou-hsing* 示我周行, or "Traveller's Guide."

of the *Fu* as a whole, without entering on a description of each district separately.

*City Walls.*—Walls appear to be the only substantial architectural works of the Chinese. Their temples, palaces, arches and bridges are very numerous, it is true, but they are short-lived when compared to similar works of other nations, owing to the superficial and unsubstantial style in which they are constructed. They are all more or less erected to be useful and please the living generation, and in this respect the Chinese, cognate though they appear to be in character to the old Egyptian people, show a great dissimilarity to the builders of the pyramids and the temples of Karnak.

The only erections in China which with-

stand time are its walls. Foremost of all is the Great Wall of China on the Northern frontier. But the walls of the numerous cities of the Empire are monuments of almost equal durability. Their dimensions are duly recorded in all the native topographical works.

*Kuang-tung* contains more than a hundred walled cities of different sizes, their walls varying from 10 to 30 feet in height and generally being sufficiently broad to allow several horsemen to ride side by side on their tops. Some of them are surrounded by ditches, while others have been so formerly, the ditches having been filled up in the course of time.

Although the space enclosed by the wall (*Cheng*) is often smaller than the surround-

Cities.	City Walls.		Ditches.	
	Length in Chang of 11 $\frac{3}{4}$ Engl. Feet.	Height in Chang of 11 $\frac{3}{4}$ Engl. Feet.	Breadth in Chang of 11 $\frac{3}{4}$ Engl. Feet.	Depth in Chang of 11 $\frac{3}{4}$ Engl. Feet.
Canton, Old City,.....	2,275	2.20	...	...
„ New City,.....	1,004.50	2	2	0.35
Ch'ao-chou fu,.....	1,762	2.60	1	1
Lien-chou fu,.....	1,670	3.20	2	1.20
Shao-chou fu,.....	1,635	2.20	2.50	2.20
Ch'ieh-yang hsien,.....	1,600	2.30	2	1
Ling shan hsien,.....	1,543	2.10	1.90	0.10
Hsin-hui hsien,.....	1,370	1.80	3	0.70
Lei-chou fu,.....	1,349	2.80	3	0.90
Hui-chou fu,.....	1,326	2.20	...	...
Tung-kuan hsien,.....	1,299	2.20	3	3.50
Ch'ung-chou fu,.....	1,253	2.70	4.80	3.20
Tien-pai hsien,.....	1,164.70	2	3	1
Tê-ch'ing chou,.....	1,150	3	...	...
Nan-hsiung chou,.....	1,131	1	...	...
Ai-chou,.....	1,080	2	...	...
Chia-ying chou,.....	985	2.60	2	1
Hsi-wên hsien,.....	978	1.50	...	...
Ch'ing-yüan hsien,.....	908	1.80	4	0.60
Kuei-shan hsien,.....	904.50	1.90	...	...
Hsin-an hsien,.....	900	2.50	2.20	1.20
Chao-ch'ing fu,.....	864	2.50	...	...
Lo-ting chou,.....	744.27	1.90	...	...
Shun-tê hsien,.....	655	1.55	1.65	0.65
Kao-chou fu,.....	640	1.40	3	1.60
Ch'in-chou,.....	594.50	2.40	20	0.80
Ting-an hsien,.....	593.40	1.40	1.50	1
Lien chou,.....	548	2.30	2	0.50
Tseng-ch'êng hsien,.....	540	3.30	2	1.50
Sui-ch'i hsien,.....	470	1.50	0.60	0.50
Lien-shan t'ing,.....	180	3	...	...

ing suburbs (*Ch'eng wai*, i.e. outside the wall), the length of the wall is in most cases in proportion to the general importance of the place, as may be seen from the subjoined table, in which besides the circuit, the height of the walls of the more important cities of *Kuang-tung* is given, together with the breadth and depth of the ditches. It will be seen that Canton, as might be expected, takes the first place as regards length.

*Ts'eng-ch'eng-hsien* has the highest wall, *Ch'in-chou*, on the boundary of Annam, has the broadest, while *Tung-kuan-hsien* has the deepest ditch of all the walled cities in the Province. Some cities are remarkably small, and the city proper of many a smaller *Hsien* or *T'ing* would almost find sufficient room in the *Coliseum* of Rome, the circuit of which is 1,641 feet (about 139 *Chang*). The former city wall, surrounding the inner city of Paris, measured 14,800 feet (about 1260 *Chang*), and the city wall of Berlin, pulled down during the last few years, 46,800 feet (about 3,983 *Chang* or nearly twice the size of the old, or northern city wall of Canton). The "Friedrich's Strasse," Berlin, measures about 723 *Chang*; a walk round the old and new city walls of Canton (together 3,279 *Chang*) would, therefore, be comparable to a walk fully twice up and down the longest street of Berlin.

*Hills*.—To give an outline of the elevations of the ground on the basis of Chinese notices only is, as may be seen from what has been said before on the native method of surveying mountains, the most difficult and, if not supported and corrected by statements of foreign travellers, the most doubtful part of all geographical investigation from native sources.

The *Kuang-tung t'u shuo* describes the position of fifty-two hills as belonging to the three districts of *Lei-chou*, but from the height given for some of them in the *Kuang-tung t'ung chih* it is apparent that the greater part scarcely deserve the name

of hills, and the very fact of mounds of earth, many of which are, even according to Chinese surveys, not more than one, two or three *Chang* (12 to 85 feet) in height, being mentioned as something worthy of notice, confirms Capt. Purefoy's statement of the country's being almost throughout plain and level. The highest of those for which figures are given in the *Kuang-tung t'ung chih* is the *Hsieh-li ling* 斜離嶺, also called *Lei-kung yen*, 50 *Li* S. of *Sui-ch'i hsien*. It is given as measuring a thousand *Jén*, but, though appearing in the text, not inserted in the map of the *Kuang-tung t'u*. According to the special map of *Sui-ch'i hsien* of the *Kuang-tung t'ung chih* it must be somewhere near the coast of *Kuang-chou wan*, opposite the Island of *Tung-shan*. This and the *Yü-tsui ling* (Jai-quelin Hill of charts) on *Tung-shan*, appear to be the only elevations worthy of being mentioned. Of the rest only one is described as exceeding 70 *Chang* (825 feet), viz. the *Shih-li shan*, 時禮山, 80 *Li* S. E. of *Lei-chou fu*; a very few in the central part of the Peninsula are given as fifty or sixty *Chang*, others as twenty or thirty but the most of them are even under ten *Chang* (118 feet).

The remarks made about some of the more interesting seldom allude to more than the origin of the name, which, as a rule, is introduced in connexion with the shape of the mountain or some curiosity or other attached to it. An interesting note may be found here and there in cases where the slopes of a hill are especially famous for a certain product. The *Ch'a-shan*, "hills with tea plantations," are duly mentioned in other parts of the province. In *Lei-chou* two hills, the *Lung-ch'uang ling* ("Dragon's Bed Hill"), about five miles W. of the town of *Chin-nan so*, and the *Kuan-t'ou shan* ("Cap headed Hill") in the East of *Hsü-wén hsien*, produce Galangal; on the *Lo-kang ling*, seventy *Li* S. W. of *Sui-ch'i hsien*, the *Kan-lan Fruit* (Chinese Olive) grows abundantly



according to the *Kuang-tung t'ung-chih*; but the *Kuang-tung t'u shuo*, which here, as in most cases, copies the former, omits just the above remark, whether intentionally or not I am not able to say. Probably the compilers of the latter work have had good reasons for making such omissions, and from this point of view, the fact of their copying the orographical chapter of the *Kuang-tung t'ung-chih* almost at full length, but throughout ignoring its estimates of heights, may be considered a notable instance of progress in critical self-distrust. The *T'ao-ssü shan*, about a mile N. E. of Lau-sha Anchorage, is crowned with thick bamboo forests. The *Yen-shêng ling* (Salt Rope Hill), eighty Li S. E. of *Lei-chou fu*, is mentioned as having coal pits, and producing the *Mu-mien* tree (木棉—Chinese Cotton Tree, *Bombax pentandrum*, of which specimens may be found about Canton); the *Kuang-tung t'u shuo* omits either notice. A fruit called *Mi-chên*, i.e. "Rice nut" grows on the *T'iao-lou shan* ("Terrace Hill") somewhere North of *Shih-mên* in the North East of *Sui-ch'i-hsien*. Temples built on the sides, or the tops of hills are duly noticed. In *Lei-chou* the greater part of them are erected for the purpose of praying for rain; a great many hillocks without temples are pointed out as particularly adapted for that purpose, the science of *Fêng-shui* having probably decided them to be so. The most celebrated hill-temple in *Lei-chou* is the *Lei-shên miao*, 雷神廟, on the *Ying-pang* hill, 英榜山, 8 Li W. of *Lei-chou fu*, dedicated to *Lei-shên*, the god of Thunder, also called *Lei-tsu*, 雷祖, the "*Jupiter tonans*" of *Lei-chou* one might say.

The following is the general impression I received from a close examination of the position of the elevations described in the *Kuang-tung-t'ung-chih*, which it would be too tedious to enumerate at length:

The South is the lowest part, the highest hill in *Hsü-wên-hsien* being the *K'ao-shan*-

*ling*\* (50 Chang, = 588 feet, in reality probably not exceeding 200 feet). In the central part a series of hills extends along the Western coast; while the east is absolutely plain. Hills become more frequent in *Sui-ch'i-hsien*, especially towards the North Eastern boundary of the district.

*Rivers, Lakes etc.*—The rivers of *Lei-chou* are, of course, of only local importance, and there are scarcely any of them which exceed thirty miles in length. Their course is minutely described in all the local records. I select the *Ta-shui-ch'i*, or "Great Water Stream" as an example of Chinese hydrography. This river "takes its rise in the East of the *Hsü-wên* district, on the *Lung-ch'uang* Hill, flows thence to the South West and passes the *Ma-an-shan* or "Saddle Hill," after which its waters are increased by those of the '*Hu-lu-shui* or "Gourd Water," rising in the "Pond of Pleasure and Gaiety" (*Fêng-liu-t'ang*) and joining it from the N.E. Thence it flows S.W., passes the *K'ao-shan-ling* or "—High Mountain Hill," and takes a South Eastern turn, when passing a bridge called "Great Water Bridge." Below this there is a rocky rapid, the water rushing on with enormous noise and forming a whirlpool of unsoundable depth, called a "*lung-t'an*."† Thence it flows S.E. and passes the city of '*Hai-an-so*; where it changes its course

\* i.e. "High Mountain Hill." The name reminds me of the "Himmelbjerg," the "Mountain as high as heaven," in Jutland; both names belong to hillocks which are giants when compared with their fellow-hills in the plain.

† 龍潭, i.e. "Dragon Pool." This is not a *nomen proprium*, but the general name for a whole class of pools. I have tried in vain to determine what might be the characteristic difference between a common pool and a "Dragon pool," and am as yet not able to say whether the "Dragon" is a mere *epitheton ornans*, or whether it modifies in any essential way the sense of *t'an*, i.e. "deep water." These *lung-t'an* must be rather numerous in *Kuang-tung*, there being scarcely any *Fu* that has not one or more of them. The explanation of the name varies with the locality. The *lung* is generally connected with some legend, as for instance. "A large fish being changed into a dragon, which then flew up to heaven," etc.

again, flowing S.W. to enter the sea at *Hai-an* anchorage. "The absolute length of the *Tu-shui-ch'ü* as represented on the *Kuang-tung-t'u* is 28 miles; the distance of the source from the mouth 17 miles.

The *Kuang-tung-t'u* contains 24 main rivers, and a great number of tributaries. The description of all the particulars in the text corresponds most accurately with what appears on the map.

The rivers disemboguing on the coast East of the city of *Lei-chou-fu* are all made useful for the irrigation of the country, and it appears that their course has been artificially changed in order to establish an efficient watering system over the whole large plain,—of "endless rice-fields" seen by Capt. Purefoy near the city of *Lei-chou*. The *Nan-tu'-ho* or "Southern Passage River," flows through about two thirds of the breadth of the Peninsula from West to East, passing by a few miles South of the city. It is connected with two lakes by channels either natural or artificial, viz., the *Hsi'-hu* or West Lake, West of, and close to, the city of *Lei-chou-fu*, and the *Té-lü-t'ang* 特侶塘, belonging to *Sui-ch'i-hsien*, in about 20°58' N. lat., and 6°42' to 6°44' W. of Peking.

These lakes chiefly serve as fresh water reservoirs for the irrigation of the extensive salt marshes extending East and South of them along the Eastern coast of the Peninsula.

The *Hsi-hu*, (Canton Dialect *Sui wu*, 西湖) is, to judge from the *Kuang-tung-t'u*, by far the smallest, but described as very deep and "having no bottom." The Chinese map has something like a pond in the immediate neighbourhood of *Lei-chou* city, but no name; its position is given as one *Li*, according to another authority half a *Li*, West of the city. Two officers, *Ho* and *Tai*, who lived during the *Sung* Dynasty (A.D. 960 to 1278) raised embankments, made all the neighbouring little streams flow into them, etc., and are considered the creators of this large cistern so important

to the agricultural welfare of the district. The borders of the *Hsi'-hu* are overgrown with thickets of water-lilies, the resort of myriads of swallows (a variety called *Tzú-yen* 紫燕 i.e. "Purple Swallow") assembling there every night and "twittering their *Yen-yen-yen*."\* A former name of the West Lake is *Lo'-hu* 羅湖.

The *Té-lü-t'ang* was constructed during the Ming Dynasty (A.D. 1368 to 1628), when a surface of 40 King (頃, each = 16.7 square acres) was given to it. Its resources were derived from twelve different springs. A canal connects it on the South with the river *Ta-tu'-ho*, 大肚河, which again flows into the *Nan-tu'-ho*, 南渡河. Some time after its completion this artificial watering system fell into disorder, but during the winter of the first year of the reign of *Yung-ch'êng* (A.D. 1723) it was laid out for the second time and "is now a great benefit to the people of *Lei*."

These two lakes appear to be the very regulators of the whole agricultural prosperity in this part of the country, for native writers speak of the watering system as the principal cause of the fertility of the soil.

All the extensive tracts East and South of the city of *Lei-chou fu* are dependent upon the care bestowed upon the embankments on the coast and the fresh water irrigation which is regulated by the lakes. Under the heading *Yang-t'ien* (Ocean Fields) the *Yüeh-chung-chien-wên*† gives a descrip-

\* *Yüeh-chung-chien-wên* 粵中見聞 or "What one sees and hears in *Yueh* (i.e. *Kuang-tung*)," a collection of chiefly geographical notices concerning various subjects connected with *Kuang-tung*, compiled by *Lü-nan-shih*, 呂男世, and published in *San-shui* A.D. 1801. Much of the information contained in it is borrowed from the *Kuang-tung-t'ung-chih* and other local records, but there may also be found notes of independent origin collected by the author during a protracted stay at various places in the Province. The account of the lakes of *Lei-chou* is chiefly derived from the above work.]

† Chapter 6, Article *Yang-t'ien*, 洋田, p. 31.

tion, probably derived from some of the local records of the Peninsula, of the "salt-marshes, as I venture to translate that term,\* of *Lei-chou fu*. "This is deep and rich soil, easily cultivated and not requiring much labour, and capable of being made so fruitful of rice and grain as to provide a whole principality in famine. At high water, pools would collect in the marshes, but this may be prevented by a careful embankment of the coast, which is constantly threatened to be demolished by the impetus of the large waves raised by the typhoons blowing there at certain periods; the coast would then be overflown by the salt water tide, which, when dried

\* The *Kuang-tung-tung-chih* explains the term *Yang-t'ien* literally as "fields near the sea."

以田近海故曰洋田. Quoted from the *Kuang-tung yü-tu* in *Kuang-tung t'ung-chih*, 山川, 12, chapter 111.

up, would change the ground into salt land and this would, of course, destroy the growth of grain till after three or four years of constant tilling. The inhabitants of *Lei-chou* have no important trade, and the greater half live from the produce of their fields, both in times of drought and plenty. The so-called *Tung-yang-t'ien* (East Ocean Fields, or "Eastern Salt Marshes") on the East Coast, extend to several times ten *Li* from N. to S. This region is most favourable for irrigation, as the lakes *Té-lü* and *Lo 羅* (i.e. the West Lake), are in close proximity. It is, however, necessary to raise up long dikes against the flood. While the coast is well regulated, grain will grow plentifully, but a breach of the dike would lay the fields waste again; this has been sufficiently shown by the past."

F. HIRTH.

(To be continued.)

## THE HISTORY OF HANKOW AND HANYANG.

(Concluded from page 103.)

The interior of China had now become more settled since the various petty Kingdoms had been destroyed by succeeding powerful Emperors and dynasties, and Hankow ceases to have such full military annals. Little is recorded after Po Yen's expedition beyond floods, famines, droughts, and, in 1297, a flight of locusts. A garrison of between 5 and 6,000 men for the support of the foreign Mongol dynasty was established near Han Yang, but whether there or at Wu Ch'ang is not stated.

In 994, when the Empire was re-divided into fifteen *lou*, the name of the province Chiang han was changed to that of Ching Hu-pei 荆湖北道 (Ching to North of the lake) and under the Yuan again this was altered to Hu Pei Tao, under an *hsuan wei shih*

(宣威使 modern judge,) and then to Huhuang; Han Yang Chun was at the same time made into a foo. The Mongol invaders, at first so formidable from their courage, their activity and barbarous strength, soon became corrupted by the absolute power placed in their hands and the luxurious pleasures ever at their command. Not one hundred years after their accession had elapsed when the Chinese commenced to rebel against the foreign barbarian who for the first time in their history had succeeded in appropriating the sacred title of Son of Heaven. A feeble descendant of the great conquerors of Asia reigned on the Imperial throne. Yuan Chun Ti 元順帝, destitute of abilities, and addicted to sensual debauchery, with his army in disorder and

his Mongol chiefs enfeebled by excesses and pleasure, was unable to make head against his foes. The servant of a Buddhist convent had enlisted in the army of the rebels and had by his abilities raised himself to a high command. In 1352 he crossed the river, and, despite a series of desperate resistances at large towns where Mongol garrisons were stationed, succeeded in establishing himself at Nanking. In 1357 he despatched two of his generals to the north against Chun Ti; these, after much fighting, were on the point of investing Peking when Chun Ti abdicated and fled to his native home in Mongolia. During the troubles incidental to the establishment of a new dynasty rebel chiefs and titular princes sprung up in abundance. Amongst them was one Hsü Chou Hui 徐壽輝 who in 1357 declared himself Emperor with the title of T'ien Wan, and having overrun Huhuang established his capital for a time at Han Yang. He soon however renamed it Chiang Chou but failed to inform his principal General Chen Yu Liang 陳友亮 of his intention. Chen, offended at this slight, roused the anger of his soldiers against Hsü and on arriving at Chiang Chou captured the Emperor and slew his escort. Chen styled himself Prince of Han and aspiring to the Empire dashed Hsü's brains out on board a vessel in the Yang-tze. He in his turn was afterwards destroyed by Hung-woo, the founder of the Hungdynasty, who afterwards recovered Hupei from his son Ch'en Li 陳理. In 1511-12, in the reign of Ming Cheng té 明正德, certain robber bands in the north collected, with the keepers of the imperial hunting grounds, to plunder and ravage the country. Two Imperial Officers Liu 6th and 7th (劉六七) in secret alliance with the robbers, were ordered by the Emperor to suppress the rising. They then openly joined the rebels and being speedily joined by several thousands of malcontents successfully ravaged Shantung and Honan. The officers sent against

them used measures of rather a negotiatory than military nature, when the rebels grew increasingly bold and ravaged Huhuang and Szechuan. More than 70 cities in Shantung surrendered to them, and the public highways were kept in a state of blockade. One of the leaders was at last driven to Huhuang and captured there; Liu 6th and 7th besieged Han Yang but were driven off, and both subsequently perished in a naval battle on the Yang-tze.

Twice more during the Hung times is Han Yang recorded to have suffered from robber rebels but the particulars given are of but slight general interest. It was during the Hung dynasty that Hankow proper, as distinguished from Han Yang rose into importance. Before 1470 the Han river formerly branched off about 3 miles from its present mouth and flowed through the plain behind what is now the British concession into the Yang-tze, some distance below Hankow. The ancient course is now nearly silted up and the small stream or ditch by the present race-course is said to constitute the remains of the old channel. In 1470 the Han suddenly changed its course and flowed into the Yang-tze through its present channel. The site of Hankow was at the time little better than a sandbank overgrown with reeds, the population then inhabiting Han Yang. About 1460 one Chang and others are recorded as having emigrated from Han Yang and laid the foundations of a few houses. By 1526 this small beginning had increased to 1284 houses, and the Han river having settled into its new channel the place rapidly increased. "Ships and junks" anchored there and the various branches and lines of commerce flowed towards Hankow, and it soon became the world-renowned place it now is; and its prosperity is bound up with the Han. Han-Yang and its suburbs were still very extensive and for some time equalled Hankow, but the suburbs to the South West of the city, so extensive in the times of the T'ang and Sung dynasties, were by the change of the Han

river probably transferred by slow degrees to Hankow on the North. Up to the time of Kang-hsi carts are said to have been used in Han Yang but the continual felling away of the river banks caused narrower streets to come into use and they were discontinued. The prosperity of Han Yang continued up to the time of the T'ai ping rebels, before whose arrival houses extended throughout the whole of the land between the Han Yang city and Han river. Now, since the rebel occupation, but a few houses in the city, a cluster of streets near the mouth of the Han, mounds of bricks covered with yellow grass, and cultivated fields, mark the site of this once highly populated and historical place, and Hankow at present has been increasing at the expense of its more ancient rival. During the Ming period 1368-1640, numerous floods are recorded, also various droughts. In 1459 no rain fell from June to October and men tried to devour each other; in 1589 people were reduced to eating bark and leather, and died in great numbers. In 1609 a great fire destroyed a large portion of Han Yang; it was followed by a high flood, and junks were able to come up to the gates of the city. In 1619-20 there were flights of locusts accompanied with famine, and in 1508 and 1511 rats are noted as having destroyed the crops. In 1644 the Ming dynasty fell into its decadence, and amongst the numerous pretenders to the throne one Li Tsü-ch'eng **李自成** became the most successful, and entered Peking, where for a time he reigned as Emperor. This man attacked Han Yang in 1644, and after varying combats with the Governor of the province had to retire, but the people suffered greatly at the hands of the combatants. Chang Hsien-chung **張獻忠** another pretender and brigand after taking Hukuang and Szechuan held Han Yang for some years, where he perpetrated most abominable acts of cruelty and terrorism. Such was the terror he inspired that the Manchoes were welcomed as deliverers when they invaded him, and

Chang was unable to make any stand. During the present dynasty, previous to the T'ai-p'ing rebellion, a serious mutiny of the troops belonging to the Governor's division is mentioned, when the men occupied Han Yang and being attacked there took Wu ch'ang, but were forced to yield; their ringleader was subsequently taken, and drawn and quartered.

There is but little further to relate concerning the modern history of Han-Yang till we arrive at the period of the T'ai-p'ing rebellion when Hankow was destroyed, and Han Yang completely obliterated; the wall being the single thing left. What then occurred has been repeatedly told by abler pens and in more complete histories than this slight sketch has any pretension to be, and to them the curious reader is referred. The usual array of droughts, floods, famines, and pestilences are carefully recorded and call for but little remark. The great flood of 1849 perhaps merits some slight attention as the water rose in that year 12 feet in the streets of Hankow. Houses were then swept away, and the weather was so cold in June and July from the continuous rain that furs were worn, and the water, having risen with fearful rapidity, subsided as quickly, after having inflicted an incalculable amount of damage and distress. Hankow and Han Yang abound in temples to many of which curious and interesting legends are attached. We shall mention but two, both favorite subjects with the local poetasters and not without some interest perhaps for occidental readers. In the times of the Chou dynasty B. C. when feudalism and its attendant benefits and evils was rampant, the chief of Tsai **蔡** was engaged in a feud with the chief of Hsi **息** and hearing reports of the beauty of Hsi Huei **媿息** the wife of Hsi, reported it to his feudal suzerain, the Prince of Choo, who, under the pretext of dining with Hsi took the opportunity to seize his house, carry off his wife, and confiscate his lands. The beautiful Hsi he made his concubine and she

bore him two sons but she ever refused to address a word to her master or attendants. Prince Choo was astonished at her conduct which greatly excited his curiosity and demanded the reasons of her conduct. She replied she was the wife of two men and as she could not kill herself she at least would refrain from speech. Now that she had broken her vow she would at least use her newly acquired tongue to demand vengeance on the destroyer of her husband, and so well did she use her influence with the Prince that he attacked and destroyed her enemy Tsai, and held in high honour the beautiful Hsi-huei. Another version exists of this legend in the annals of famous women of a much more touching and interesting nature. The Prince of Choo having taken Hsi and his wife prisoners, appropriated the latter to himself and made Hsi his gate keeper. Choo having in vain attempted to reduce Hsi-huei departed on an expedition and during his absence the wife by chance saw her husband from her prison window. She said to him "Man when he is born has but to die once; why do we, knowing this, consent to endure this misfortune and disgrace? Alive we can but live in separation but through death we shall at least be united in one grave; let us then die and may this day be the last which regards us as unfortunate." Her husband attempted to persuade her to refrain, but she was determined and thereupon slew herself; and her husband followed her noble example. Choo learning this on his return, was so struck by what had occurred, and honored her so much for her courage, that he buried the two in one grave and restored the relations of Hsi to their former rights whilst the burial spot was called the Peach-blossom Cave and a temple was erected to the memory of the faithful wife. The temple, a building of some size and splendour, was destroyed by those universal destroyers, the Ta'i p'ings, and it was styled the 桃花婦人廟 T'ao-Hua Fu Jen Miao.

Another spot entitled the Shih Lin T'a or "pomegranate flower pagoda" is illustrated by a touching and melancholy tale. The wife of an official having killed a chicken gave it to her husband's mother who was unwell. The mother suddenly died, death apparently arising from the food she had just consumed. The wife was accordingly brought before the magistrate tried and condemned to death as a poisoner. She protested she was innocent but it was all in vain and on the appointed day she was led out to execution. On her journey to the fatal spot, she passed a pomegranate tree and plucked a sprig from its branches. This she planted in a crack in the wall at the execution ground and raising her eyes to heaven cried, "May the Sun in the heavens bear witness to my innocence if I am so! I plant this pomegranate branch on this wall; if I am guilty it will wither, but if I am innocent it will spring up into a luxuriant tree." The execution proceeded. In the course of a few days the sprig grew and flourished, flowered within the year and became a large tree. The people then believed in the innocence of the lady, and pitying her misfortunes said Heaven was evidencing the wrong done to her. A pagoda was erected to her memory and though the original has been destroyed a newer one still marks the place of the execution.

From the foregoing account it will be seen that prior to the times of the T'ang dynasty Han Yang was chiefly regarded as a post of great military importance. It commanded from the Ta-pieh hill the Yang Tze and the Han rivers. It was situated on the borders of rival kingdoms and at one time must have been a frontier station against the Meaou tzú and Man tse barbarians, and opposite it too was Yin-chow (modern Wu-ch'ang) often the capital of provinces or kingdoms. Its unrivalled position, however, soon attracted commerce to the place and a large trade and population inhabited the present Han Yang. On the establishment

of the T'ang dynasty the various feudal states were, for the most part, either destroyed or their influence for bad annulled and Han Yang whilst of less value as a frontier military position became commercially more important than ever. In the event of a revolution or change of dynasty the Ta pieh hill invariably becomes an object of the highest interest to the contending parties, its capture being necessary to keep open the Yang-tze and the Han and to reduce Wu-ch'ang. Besides Han Yang, Sha yang, Che Yueh and Liang are recorded as names of various small cities which existed on the site of Han Yang. Hankow was then a sandy island and the Han river entered the Yang-tze some distance below its present mouth. In the Sui dynasty the name of Han Yang was after numerous changes given to the place. Hankow dates its rise as a commercial place subsequently to the change of the course of the Han in the Ming dynasty, and the utter destruction of Han Yang by the T'ai P'ings, together with the establishment of the British concession and steamer wharves at that place have tended to increase its size whilst Han Yan has greatly decayed.

It is time to conclude this long chronicle of strange names, unknown celebrities, and little known places. Most readers will groan over these details of the decline of dynasties they have never heard of, and

kingdoms whose existence they had never suspected. No apology is however offered. China has been hitherto regarded as a species of California where gold may be amassed without the trouble of mining, but it is hoped some future day will see a more intelligent interest manifested in the history of an ancient, illustrious and remarkable Empire, and that historians will not calmly ignore the story of half the population of the world. Many lessons may be learned by modern Europe, split up as it is into various states, always rivals and often hostile, from the history of United China; whilst the mode in which its various ancient Kingdoms have been reduced to the condition of provinces under a single supreme head cannot fail to be interesting to the age which boasts its Quakerism and Internationalism.

To conclude. The writer has had to tread here for the most part in new paths, and has been unable from lack of time to illustrate as fully as he could have wished the various historical incidents alluded to. He must leave to some abler pen in the place whose chronicle he has sketched, to make more complete the outlines he has imperfectly drawn out. But it is hoped that Han Yang will be appreciated as a place possessing not only commercial importance, but historical antecedents likewise of considerable interest.

E. L. OXENHAM.

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## CHINESE RAILWAYS.

"A Prince should not value strange things to the contemning of things that are useful, and then his people will be able to supply all his needs: Even dogs and horses which are not native to his country he will not keep; fine birds and strange animals he will not nourish in his kingdom. When he does not look on foreign things as precious, Foreigners will not come to him; when it is *worth* which is precious to him, his own people near at hand will enjoy repose."—*Chinese Classics*, "Shoo King" Part V., Book 5, Par. 8.

Imagine then the Emperor of China—the Son of Heaven—riding behind a Lo-

comotive Engine, with Prince Kung on one side and Chung-how on the other, and sur-

rounded—as the Quarterly Review lately put it—“by polished sages discoursing profoundly upon ethics!” The improbability of such a scene could only be equalled by that described to the Committee of the House of Commons by the Counsel opposing the Liverpool and Manchester Railway Bill on the 2nd May, 1825—“My learned friend says that they would go at the rate of twelve miles an hour, with the aid of the devil, in the form of a locomotive, sitting as postillion on the fore-horse, and an honourable member sitting behind him to stir up the fire, and keep it at full speed!” Why then should we despair? If less than fifty years ago, and yet fresh in the memory of many living people, the projectors of Railways were regarded in the words of Mr. William Brougham as “Maniacs fit for Bedlam”—it is hardly too much to hope, that before long the shrill blasts of the railway whistle may be heard in the plains of China, and the rush and whirl of the locomotive become familiar to the myriads who inhabit the crowded cities of the Middle Kingdom.

But to return to the Philosophical Statement with which we commenced—are we really to believe that such antiquated rubbish fairly represents the opinion of a quarter of the human race? We would reply that nine Chinamen out of ten are as ignorant of the existence of the passage we have quoted as they are of the fact that the Earth is not a flat plain and China in the middle of it.

But we are reminded that this is merely a passage from one of their own commonplace books of learning studied by every Chinaman from childhood, and sung out at the highest pitch of the voice with some equally vociferous preceptor! Certainly it is, but repetition does not necessarily imply thought, but rather the opposite from a Chinese educational point of view. What then, we ask, is a Chinese education? “It is,” says the Hongkong School Inspector, “a weary plodding day after day, and year

after year, in the sterile regions of *sound*, without one glimpse at the knowledge which it contains, producing the inevitable result, as conspicuous sometimes in the master, as in the scholars, viz.; an incapacity to solve a single thought or idea beyond what has been handed down by tradition for ages.” It is then this very “handing down by tradition for ages,” not so much of a saying, or a record, as of a pernicious principle, against which we have to contend. The antipathy of a Chinese to anything foreign is imbibed from childhood; he is taught day by day that a foreigner is neither more nor less than an incarnation of the devil, and the insulting epithet has grown to be such an intrinsic part of the Chinese idea regarding us that one’s best friend often uses it without a thought of what it means. We will go so far as to say, that very few indeed amongst the lower classes of Chinese in calling us “devils,” as they habitually do, use the term in the disrespectful sense that is generally imagined. It is true that many of them believe us to be of a nature different from their own; but to the better to-do classes, and, above all, to those known as the “Literati,” is to be ascribed the origin and spread, not only of the insulting name we bear, but of all the unmentionable misrepresentations which our best actions are continually suffering. The spread of civilization would, they know full well, soon put an end to the popular belief in such ideas as those at the head of our paper, and they are therefore the more diligent to describe its pioneers in the most hideous and disgusting forms. It may be true that such absurd stories as that “Foreigners have no joints to their knees,” or that our “Sailors have webbed feet,” or that “we are able to see a hundred yards into the earth,” gain now but little credit amongst the Chinese, although we have ourselves seen them exhibit the most lively curiosity upon the former point, and have before now, in a country place, had the



whole population come to see one go to bed. But what we would more especially call to mind is that, though the stories promulgated respecting the Roman Catholic Sisters previous to the Tientsin Massacre in 1870, representing them as having extracted the eye-balls of murdered children for the purpose of making charms, are truly horrible, they bear no comparison with the disgusting statements of the Chinese Book published not long since in the North and entitled "A Death-blow to Corrupt Doctrines." This book, the greater portion of which is simply unreadable by any decent person, was composed, by the class of people to whom we have referred, for the purpose of stirring up popular opinion against foreigners, and in order to counteract the gradual workings of true civilization amongst the Chinese whose circumstances induced them to regard foreigners as men of like passions with themselves.

Shall we then any longer mask the real foe? Shall we not rather lay down as our first preliminary in all Chinese matters, that while the masses of the nation are, though ignorant and superstitious beyond belief, yet eager for improvement,—it is towards the extermination of so-called Chinese Philosophy, and the extinction of the powers of the "Literati," we must lend all our efforts, before the natural riches of one of the finest quarters of the globe can be brought to light and made use of for the mutual benefit of mankind.

And what power can we call to our aid more startling and more revolutionizing in such a case than the introduction of Railways? Apart from all commercial questions, what could more effectually humble the proud and contemptuous Literati of China than to show them practically the utter insignificance not only of their ideas of physical science but their knowledge of the world in general?

But first we are led to enquire if there is no possibility of the Chinese ever working

out such a change for themselves? See what the Japanese have done; their steamers are seen in every port; their telegraphs stretch all across the kingdom; their mint coins, not only for themselves but even for us; for it is a significant fact that at a recent distribution of good service medals to the Hong-Kong police, they were all coined in the Japanese mint; and lastly their railway system so happily inaugurated some months since by the opening of the Yedo and Yokohama line, by the Mikado in person, bids fair to spread to all the principal cities of the Empire.

And all this has been the work of the Japanese Government themselves, aided indeed by foreign agents and employés, but only as subordinate to those energetic rulers whose names will live in Japanese history as the fathers of progress and enlightenment.

But where are their counterparts in China? We see rather their opposites in the effeminate and time-serving Mandarins whose only aim, as a rule, seems to be, as is so well stated in our first quotation, "that their people may supply all their needs." And, as illustrative of their principles regarding free communication, we cannot forbear quoting the following;—

"When in the eleventh month of the year the foot-bridges are completed, and in the twelfth month the carriage bridges, the people have not the trouble of wading. Let a Governor conduct his rule on principles of equal justice, and when he goes abroad he may cause people to be removed out of his path. But how can he carry everybody across the rivers? It follows that if a Governor will try to please everybody, he will find the day not sufficient for his work." Mencius. Book IV, Part 2, ch 2, par. 3.

And so we are forced to turn from the Chinese in blank despair, and to look to the foreigner, the despised and ridiculed barbarian, to be the pioneer of truth and light and progress in such a land of ignorance and prejudice.

We naturally turn first to those foreigners who are in Chinese employ; and in the well-known and much-sought-after Imperial Customs' Service we find men as able and as enthusiastic in the cause of progress as their Japanese contemporaries. Are we blamed for using such an expression as enthusiastic? We can only remind our readers that if the founders of Railways in our own country were regarded only as "Maniacs fit for Bedlam," those who introduce them into China will require to be anything but Stoics. Why should not those men, qualified as they are by local knowledge, by proficiency in its languages, and by their means of intercourse with the native authorities, be able to step forward and take the lead in the march of civilization? We are reminded that they have not been idle; dockyards and arsenals have been established; gunboats and corvettes are built and equipped at the Foochow dockyard, and superintended by French Inspectors; a Post-Captain of the British Navy is the preceptor of the future officers of the Chinese fleet\* and a frigate has moreover been lately launched at the arsenal at Shanghai. Turn to the army; retired Officers of our service command the Camp of Instruction at Shanghai, and Americans the drilled force at Ningpo; the Taku forts are armed with Krupp guns, and Mr. Lee Boo, a Commander of note in the Imperial Service, has been the honoured guest of the Governor of Hongkong!

Further, an Englishman of great ability, trained as a schoolmaster by the Bishop of Victoria, is employed as a Special Translator; the China Coast Pilot, Elementary Books on Arithmetic, on Algebra and even Euclid, have long since been rendered in Chinese, and such a success did a small treatise on Coal-mining prove, that the late Viceroy of Nanking, the celebrated Tseng-Kwo-fan, sat up all night to read it!

\* This article was written before the termination of the agreements with the employes at the Foochow arsenal.—Ed.

But all this is merely *defensive*; it is but for our own extermination; the end in view is not disguised. First the French, and then the Americans and the English, are, by those very ships and guns which they have made themselves, by those very troops which they have drilled, and by means of the knowledge which is imparted by the Books which they have themselves translated, to be taught what every Chinaman so fondly believes, viz.: that the Son of Heaven is the Ruler of the Earth. A foreigner who lately visited the Taku forts relates that the first question he was asked was, if he were a Frenchman, and it was only on his denying that fact, in the strongest terms, that he was shown any civility at all.

Are we to give our countrymen in Chinese employ credit for having sold themselves for the humiliation of us all? Far from it; we believe that from Mr. Hart downwards they have the progress of the Chinese at heart; but they are not free agents; they are the paid servants of the very Mandarins who are themselves the greatest bar to common civilization. How can a man who is paid £2,000 a year for collecting custom dues from foreign shipping, and handing over the money to the representatives of the most corrupt Government on earth, spend his time and energies in persuading his employers that the whole system is a huge falsehood? It would be simply cutting his own throat for the benefit of making known a sentiment, which however acceptable and profitable to the world at large, it is to his own, or rather to his employers' advantage that he should hide under a bushel. Were Railways only another step towards the extermination of the foreigner, instead of being one of the greatest class-levellers in creation, and therefore so adverse to Chinese exclusiveness, they would long ago have been introduced into the country.

To whom then shall we look? To the British Government? What personal interest have they in the matter, beyond

what we have above styled a general sentiment of friendship? Are we to suppose it to be the duty of our representatives to set about and accomplish the making of a railway, pay for it out of public funds, and enforce its construction at the point of the bayonet, merely for the purpose of showing the Chinese the benefits to be derived therefrom? Perhaps after all there may be a great deal more in such an idea than we are disposed to think at first sight; for there are those who believe that the greatest blessing which could fall upon China would be, for the Western Powers simply to depose the Government, and parcel out the country between themselves. Certainly the masses of the Chinese people would be anything but adverse to such a course; but we fear its contemplation must be put aside however regretfully; the policy of our present Government\* is certainly not to treat the Chinese with that firmness and decision without which every diplomatic movement on our part will be but retrograde. The present rule of diplomacy in China seems more akin to that so well described in the words which the *Pall Mall Gazette* applied to our late dealings with America:—

"Is it real courtesy to a great nation to treat it like a fractious child, led by transparent devices to believe that in allowing it to win a game you are making substantial amends for a fancied injury." (*P. M. Gazette*, 30.9.72)

To whom then shall we look? To the British merchants in China? Truly they seem the most interested parties in the matter. If this great country is to be opened up, and the vast stores of wealth, both agricultural and mineral, which are known to exist, are to be utilized for the benefit of mankind, it is the British merchant who will first reap the harvest. And here let us turn aside for a moment to

examine those riches which are, as Baron Richthofen describes—"presented to us under extraordinary conditions for which I know of no parallel on the globe." And first agriculturally: Mr. Kingsmill in his late memorial on Treaty Revision tells us that "the greater portion of the interior of the Empire though eminently suitable for grazing or tillage is now a wilderness beyond the ability or skill of the inhabitants to cultivate to advantage." Mr. Williamson in his recently published book "Journeys in North China" tells us that "Both gold and silver are found in almost every province of the Empire; mining is not altogether unknown, though it is discouraged by the jealous policy of the Government; the quartz is reported to be very rich in gold, and nuggets are met with in certain districts." A recent writer in the *Quarterly Review* in speaking of China says, "No estimate can be formed of the supply of gold which is buried in the hills, though everything leads to the belief that it is enormous; of the copper, lead, tin, and quicksilver production scant information has as yet been furnished. The salt wells of Szechuen have been described by Mr. Wylie who likewise gives an account of petroleum pits which are reported to be three thousand feet deep." But of all useful materials perhaps coal and iron bear the most prominent position. See how Baron Richthofen describes the amazement with which he viewed the coal-fields in the province of Shansi; "It may be predicted," he says, "that if a Railroad should ever be built from the plain to this region, and there is no other means of ever bringing to their due account its mineral resources, branches of it will be constructed *within the body* of one or other of those beds of anthracite, which are among the thickest, and most valuable, known anywhere, and continue for miles underneath, the hills, west of the present coal belt of Ping-ting-chau. Such a tunnel would allow of putting the produce of the various coal beds

\* The news of a change in the Government had not reached China when these lines were penned.—Ed.

immediately on railroad carts, for distant places."

What a prospect then would British merchants in China have before them, could they only open up, and utilize, these wondrous stores of wealth! What a country China would then be, for agriculture, for internal trade, and external commerce! What a great nation its inhabitants would truly become! and how they would bless the day when, whether by force or by gentler persuasion, the hated foreigner introduced in railways the most stirring and energising element of civilization. But how can such an end ever be brought about? Let us leave for a moment again the fields of speculation and surmise, however hopeful, and come to plain facts. Before British merchants can make a Chinese railway they must acquire the land upon which to construct it. Supposing now that a preliminary course were selected, say from Tientsin to Peking, or Canton to Hankow. Under present circumstances a rough survey is all that could be attempted, but such a survey, affording approximate information of the best route, its course, length, gradients, levels, and all its difficulties, is we believe by no means impracticable. In the former case the country is already well known to very many; and in the latter the writer is himself acquainted with two men who accomplished the journey at different times; and there is no reason whatever why it should not be made again with this special object in view. Suppose then the route to be laid down, and a rough estimate of our undertaking to be made. Financial difficulties we are sure there would be none, for the willingness of all foreign merchants in China to share in such a great undertaking would only be equalled by their ability to provide the funds requisite. But we have next to acquire the land for our railway; and here a difficulty which is we know simply insurmountable under present arrangements, stares us in the face. The British Gov-

ernment intervenes! Fourteen years after the signature of the Treaty of Tientsin by Lord Elgin, the British Minister at Peking has issued a circular which, as long as it is held valid, blasts all the hopes we have so long and fondly entertained, that China is open to us all. After being assured in the plainest terms by the 12th Article of the Tientsin Treaty of 26th June, 1858, that "British subjects, whether at the ports or at other places desiring to build, or open, houses, warehouses, churches, hospitals, or burial grounds, shall make their agreement for the land or buildings they require, at the rates prevailing among the people equitably and without exaction on either side;" we are now told in the words of Mr. Wade's circular of the spring of 1872, that "The Treaty as understood by Her Majesty's Government does not give British subjects the right of purchase or rental of lands on premises at a distance from the Treaty ports; and the Consuls are enjoined most positively to refrain from assisting in the purchase or rental of any property of this kind, whether in the interest of merchant or missionary."

The British merchant is about as powerless then in the matter as he well could be, and were the way opened to-morrow, and were the Chinese clamorous for the introduction of railways from one end of the country to the other, the British subject who dared to lend his aid, by the purchase of one foot of soil away from the Treaty ports, would thereby forfeit all claim to the protection of his country, and become a simple outcast.

But, we are asked again, why is it necessary that foreigners should acquire the land at all for our Chinese Railway? They have not done so in Japan, and the cases are analogous! We must deny the analogy in toto, the project was taken in hand there by a powerful and liberal Government which has no counterpart in China. It will be generally admitted we believe, that the private enterprise of the

Chinese people is quite inadequate to such an undertaking; and even were we to find Chinamen with wealth, intelligence, and spirit equal to our scheme, the opposition of their own Government would prove an insurmountable difficulty. How then can we expect the weak and corrupt Government, which is unable to collect its own Custom's dues without foreign aid, and which as we have lately seen in Hongkong, allows piratical villages ruled by robber chiefs to exist and thrive unheeded and rebellion to go unchecked, to have either the intelligence, or the public spirit, or the power, equal to such an undertaking? We turn then from the Chinese once more in blank despair.

To whom then must we look? We have proved the obstructiveness of the Chinese authorities, we have shown the position of the foreigners they employ, we have pointed out the indifference of the British Government, we have demonstrated the utter helplessness of the British merchant in China, and the vanity of looking to the private enterprise of the Chinese. To whom then must we look? We must look *homewards*. Not because we in China are ignorant of the brilliant prospect before us, not because we are unwilling or backward to move, but because our hands are tied by the liberal and enlightened Government which rules our country. We must look homewards and we shall learn how greater difficulties than ours have been overcome, not by the voice of multitudes, or by the force of public opinion, so much as by the persistent efforts of a few men who were in earnest. The Pioneers of Railways in our own land, Edward Pease, and William James, and George Stephenson, must be reproduced for China in men who will give their minds and thoughts to the subject, and we doubt not but they will be abundantly rewarded. The difficulties before us are not so much those of disbelief as of indifference. We are not likely to be cried down as destroyers of the public peace; certainly not at

home, and we believe not in China. It was asserted in England that "Railways would prevent cows grazing, and hens laying, the poisoned air from the locomotives would kill birds, and render the preservation of game impossible, that houses would be burned up by the fire thrown from the engines; there would no longer be any use for horses, the species would become extinct and oats and hay unsaleable commodities." These are not the difficulties we have to contend with so much as the absolute indifference of everyone upon the subject. We want men to take the matter up who have political and public influence. Money is out of consideration; for if the British merchants in China could only get the political difficulty settled, they are both able and ready to supply every financial need. What then can be done? We advocate the formation of an Association for the promotion of a Chinese Railway. Let such a body be formed among those at home who believe that China is worth opening to the world. Let them go to Parliament and to the Government and say, "We will guarantee funds, and men, and material, and everything else if you will only make a Convention with the Chinese Government on our behalf, allowing a railway to be made and permitting us to obtain land for the purpose. The site is comparatively immaterial, Tientsin to Peking or Canton to Hankow would do admirably for a beginning, only let us have leave to make it somewhere, and we doubt not but, long before our project is completed a dozen other such would be in hand and China would be opened." It is absurd to reply that such a Convention would be impossible. Firmness and decision are the first qualities required for such an undertaking. Let a special mission be sent out by our Government for the purpose, let some new blood be introduced into our stagnant Diplomatic Agency at Peking, let men only be selected who have our cause at heart, and let them be supported at every movement;

and of welcome, and assistance, and encouragement, to the very utmost, they may be indeed assured from every Mercantile House in China. Shall we then be still content to do nothing? Shall the "fractions child" policy still continue? and will people at

home never believe that China is one of the richest countries on the earth, and that it requires but a few determined men to take an interest in the subject, and the great kingdom can be thrown open with all its treasures, for the benefit and profit of mankind.

## THE TABLET OF YÜ.

In a temple, situated in the midst of picturesque mountains, called Yu-lin, which is about five miles from Shao-hsing and one hundred miles from Ningpo, exists a copy of the celebrated Yü tablet, of which *Bunsen* says:—"After the Egyptian monument there is no extant contemporary testimony more authentic and none so old as the modest and noble inscription of that extraordinary man. A copy was made of it about 1,200 in the time of the Sung, &c., and only those unacquainted with the subject can entertain any doubt of its originality." Of this tablet I took a copy on the spot. I may remark that the very peculiar character in which it is written is called by the Chinese *kow tow tze* or "tadpole" character. This monument is one of the very few remains of Chinese in which this character appears, many Chinese scholars affirming that those who pretended to find the inscriptions or books in the tadpole character had really forged such inscriptions and books, and that this species of character was never really used by the Chinese. Other scholars, again, while admitting the genuineness of the tadpole character generally, try to prove that the tablet was forged by scholars acquainted with the tadpole character. Without entering into this discussion, I may mention generally that those who do not believe in the antiquity of the tadpole character base their objections on the facts, 1st of the fewness of inscriptions, writings, &c., discovered in

this character; 2nd of their being unable to discover in it a link between the ideographic or hieroglyphic character which must necessarily have been the most ancient form of writing with the modern Chinese character.

To this it may be objected that in Shan-hsi, to say nothing of other provinces in China, there are numerous inscriptions undoubtedly *ancient*, though none so ancient as this pretends to be, to which the same two objections would apply. On one mountain alone there are inscriptions in 37 different styles of writing, none of which styles are found elsewhere, and many of which do not seem the least connected either with an ideographic or modern character—more, that the Chinese recognize 100 styles of ecriture in the characters both for old age and for happiness, &c.

Those who admit the genuineness of the tadpole character generally, but believe the inscription on the Yü tablet to be a forgery, base their objection on the circumstance of the newness of the various tablets now extant, and on the fact that the original stone must have been decidedly worn away before the time it was said to have been found, (viz. in the 13th century A D. 1212), while Yü lived 2200 years B. C.—*id est* the tablet had disappeared for more than three thousand years. The tablet at Yu-lin is said to have been copied from an inscription on a cliff found by Yang shêng an in the twelfth century, but no Chinese scholar

pretends that this inscription found by Yang wey was the original tablet engraved by Yü. On the contrary some scholars state that Yü engraved his inscription on a pillar, not on a tablet at all, and it is most probable that directly the characters on this pillar grew faint another pillar containing the original inscription with explanations in the current character of the time would be set up. A portion of one such pillar now exists at Yu-lin, but the characters are so effaced that it is impossible to pronounce with any authority as to whether it is a copy of Yü's pillar. The one or two characters still distinguishable belong more to the ideographic than to the tadpole style of character, but these may only be the explanation part.

Again we must remember that in B. C. 212 all the books and ancient records were destroyed by the order of the then Emperor, and among them for a time perished the Yü monument. Nothing would be more probable, considering the veneration in which Yü was held, and the frequent mention of him by Confucius, that certain scholars should have learnt by heart the Yü inscription, and should have again cut a tablet containing Yü's inscription, and set such a tablet in a place where it would not attract the destructive attention of the Imperial Government. Dr. Legge is willing enough to own to the genuineness of Chinese literature, though all the books had been burned, and believes their antiquity and authenticity as well established as that of the Jewish records in the Bible—or as the books of the New Testament. Yet it would stand to reason that much more difficulty would be experienced in retaining in the memory the long literature contained in the destroyed books than in retaining the 77 characters of the Yü memorial. If then we say the tablet found in 1212 A. D. was engraved and put up on the Keu-leu hill shortly after the destruction of the books, there would only be 1,300 odd years for the inscription to stand the effects of

the weather, which it might well have done, considering the original size and deep cutting of the characters, and their faintness and illegibility when the tablet was found. Thus the Chinese authors tell us, that the characters were so faint at this time as not to be visible, but had to be *felt* by a delicate man's hand before they could be deciphered, and that not only their faintness precluded their being distinguishable by the eye, but their *enormous* size also made it difficult to recognize their shape. Again the tablet, which I suppose to have been engraved in the second century before Christ, did appear to the eyes of several people between 200 B. C. and 1200 A. D. ; Tsuy yung for instance. And though Han yü did not see it, it is no proof that it did not exist. In fact adducing this argument reminds me of the story of the Irishman who considered it unfair that he should be convicted of theft on the evidence of three persons who saw him steal, when he could produce the evidence of three thousand people who did not see him do it. I have thus shewn, I think, that those who base their objections to the genuineness of the inscription on the fact of the newness of the tablets now extant, are in error, as the tablets are universally allowed only to contain copies of the inscription. The long disappearance of the tablet I own to be a greater difficulty; but this also I have tried to explain. I may add that according to the Chinese account, the tablet had got very much imbedded in the ground, (which would account in great measure for its preservation,) and was thrown up by an earthquake. Dr. Legge also tries to prove the tablet a forgery by the fact of so many legends being invented about it. He quotes one, viz. that it being a spirit tablet, it could appear and disappear at pleasure; but any one acquainted with the Chinese will know their fondness for explaining anything they cannot immediately understand by miraculous legends. There are for instance numerous legends about the

Taiiping rebellion and the invasion of China by the allied forces, and it would be as absurd to doubt the existence of the Yü inscription on account merely of there being lying legends about it, as it would be to doubt the existence of Christ because in the gospels of Nicodemus and Bartholomew are found absurd legends about his childhood. Besides, I think Dr. Legge speaks a little too positively about the subject, Chinese authors prefixing "people like to think," as it was under the deity's wing, &c.\*

I myself cannot believe that any Chinese scholar, unacquainted as he would have been with the antiquity of any country but his own, could have made so clever a forgery and could have caused the inscription to resemble so strikingly the earliest human utterances. I cannot but think that, instead of the simplicity of thought and diction so conspicuous in the inscription, a Chinese forger would have tried to have imitated the complex ideas of the later and extant Chinese writings, and we should have had frequent references and allusions to legends about Pan-ku, Fo-hi, &c., on which modern criticism could have caught hold and shewn that the legends were of a date posterior to Yü.

Another mistake which I should wish to correct is the prevalent opinion that this tablet is the only ancient trace of Yü said

\* Dr. Legge, when he says that the tablet being a spirit thing could appear and disappear at pleasure, probably alludes to the following passage in the *Yu-ti-chi-shên* 與地紀勝

written by Wang Hsiang-chi 王象之

斯文顯晦信有神物獲持

translating 神物 by the words *spirit thing*, but

I translate 神 deity and consider the force of

物 to be to throw doubt on the legend. Literally

物 may be translated or something else.

See also further on the translation of a passage

in the *Chi-yo-yün-chai* 寄嶽雲齋 where

further doubt is thrown on the legend by the words "people fond of this sort of thing—like to imagine that."

to be extant. This is far from being the case. The temple of Yü at Yu-lin was built some time in a remote antiquity and had fallen from age, and by effects of a flood, into so thorough disrepair in 1160 that it had to be completely rebuilt. One thing remained, a portion of a pillar with the trace of characters then illegible on it. One or two characters are still indistinctly traceable and seem to be of the ideographic class, though, as before stated, one cannot speak confidently. On this pillar was copied Yü's original inscription and the ideographic characters on it may be a portion of the explanation, the character in which Yü wrote being unintelligible in the age when the pillar was set up.

The tablet at Yu-lin is broken across the middle. Probably it was so made, as there is a legend to the effect that when Yang Shōng-an had transcribed into the modern character about one-half the inscription, a thunderbolt struck the tablet and broke it in two, and that this was taken as a sign that the spirit of Yü did not wish certain characters in his inscription to be understood. This is not however mentioned by Yang Shōng-an in his 丹鉛總錄 *Tan chien-tung-lu*, in which he speaks as follows of the Yü tablet.

"In the record of the Hêng mountain by Hsü Ling-chi it is stated that "Yü of the Hsia dynasty having freed the waters so that they could flow off, engraved the fact on a stone on which he put his name and placed the stone on the summit of a mountain. Low Yu-hsien in some poetry he wrote to Lü Hêng-chow says; 'It has been handed down to me by tradition that on the peak of Tso-yung is an inscription made by the Deity of Yü; the ancient stone is of speckled yellow, the not to be understood words are of the shape of dragons and tigers.' *Tsuy yung* (A.D. 600 to 800) says 'Ah the mighty and great Yü manifested his virtue, in truth it was as lofty as the firmament, with dragon strokes of the pen each side distinguishable and with snail like



writing not deeply cut.' A poem by Han Tuy-chi (same, as Han yu says), "On the Keu-leu mountain peak, is the tablet of the Deity Yü, azure characters on a carnation colored stone, its shape and kind is wondrous to see.' He also says 'a thousand times I sought, yea ten thousand times I tried but where was the stone? Only from the green trees of the herbiferous forest the monkeys uttered their pitying cries.' Scholars from the ancient times till now (A.D. 1200 odd) are all agreed that there have been many Yü tablets. Now Liu Yü-hsieh probably only heard of the fame of this stone and did not himself proceed to the spot; and Han Tuy-chi who did go to the spot did not see the tablet. On the other hand from the tone of Tsuy-yung one would imagine he had seen it as probably had he not himself seen it he would not have spoken as he did of the "snail like writing not deeply cut.' Chu Hui-hung and Chang Nau-hsien of the Tsung dynasty also went to the southern peak to search for the tablet but could not find it. Afterwards Hui hung wrote the *Han wên-kao-i* in which is quoted the verses by Tuy chi and in which he says that "the report of the stone handed down was probably a mistake,' but most likely he, Hui hung, had not sufficiently studied the question to give an authoritative opinion on it. The *Yü-te-chi-shen* of Wang hsiang chi states "the Yü tablet is on the Keu-leu peak, and it is also stated that there is one in the district of Heng-shan on the Yun-mi peak. Formerly there were grass cutters who had seen the tablet, but lately no one has seen it. In the reign of Chia ting of the Sung dynasty, a scholar of the Shantung province was led by a herb-cutter to the spot and copied on paper 72 of the characters and had them engraved in the Kwei-mun monastery. Afterwards this tablet disappeared. Now Chang Chi-wên otherwise called Chien hsien obtained the tablet from Chang chia. It also states that 'it was Ho cheng, otherwise called Ho-i, who in the

reign of Chia ting (1208) of the Sung dynasty cut the tablet and set it in the Yo-lo-shoo garden, and that the appearance and disappearance of the tablet may perhaps be accounted for by supposing the tablet under the protection of a deity or of something else. With regard to Messrs. Han chu and Chang's searching for the tablet and not finding it, all I can say is than I, who was born after the above three gentlemen, did see it, and I can't understand how it was that they did not see it. Yü's tablet has really 77 characters, and consequently the *Yü-te-chi-shen* is wrong when it states there are only 72, and I subjoin transcript of tablet" (Here follows transcript 4; See notes at end.)

Another book, one extremely rare, belonging to the present dynasty, called the 金石索 *Chin-shi-so* compiled by a Chwang yuan with the aid of distinguished Chinese scholars, speaking of the Yü tablet says as follows:—

"Yang Sheng-an in some rhymes about the Yü tablet says 'The tablet was on the highest summit of the Hêng mountain though Mr. Han wên in his poem declares that the azure characters with the carnation stone and the tadpole characters are to be classed with phoenixes, that the whole was only Taoist nonsense, and that no body had ever seen the things Though so spoke Mr. Han yet now the stone has come to light and proclaims its own authenticity; the stone drum\* is inferior to it. I have examined the ancient copies of inscriptions in the *Lio-yi-chih* of the Sung dynasty, the *chin shih lu* (copies of metals and stones) by Chao Ming-chêng, the *Chin shih lio* (a work on metal and stone inscriptions) by Chên yu chung in which there is a very numerous collection of ancient inscriptions, but I do not find one that of these books treats of the Yü tablet, and few of the antiquarians from ancient times till now

\* The Chinese monument considered till the discovery of the Yü tablet as the most ancient of all monuments.

have seen the inscription. But Chang Chi wén of Pi-chuan found a written copy of the inscription in Hu-nan and has sent it to me. So I made these rhymes on the Yü tablet to record the fact."

Chi Ming té says "the inscription was on the Keu-leu peak." In the cyclical year Yén shen A.D. 1212 in the reign of Chia ting of the Sung dynasty, Ho-i first found it in the midst of the mountain grass. Even at this time, the salt commissioner Tsao disbelieved the story and said it was a forgery. Afterwards when the inscription was copied and cut on a stone in the Yo-lo-shoo garden everybody wanted to get hold of it and get rubbings from it for inspection. I find that there are a great many people taking copies and rubbings of the tablet and that in these copies there commence to be discrepancies in the ancient characters, and that the modern transcripts differ, and in fact that the modern transcripts can only be conjectural. But that if faith is to be put in any of the transcribers, I think Yang sheng an would be most worthy of credit. In the *Chi-yo-yun-chai* 寄嶽雲齋 a book of poems made by successful candidates at the literary examinations compiled in the reign of Chia ching of the present dynasty about 1800 A.D. I find a piece of poetry on the Keu-leu Yü tablet with an introduction as follows:—

"In the *Wu-yue-chun-chiu* it is stated, 'Yü to remedy the water's (deluge) fasted and slept on the Hêng mountain and dreamed that from Yuen i, the spirit of the azure waters, he obtained a golden tablet with jade characters engraved thereon. By obedience to this dream he completed the merit of allaying the waters; then he engraved a tablet and set it up, as a memorial of a full bestowal of grace on the spot.' Both the *Chin-chow-chi* and the *Hsiang-chung-chi* state 'Yü's tablet contains in all 77 tadpole shape characters delighting the eyes like the soaring of birds of rare plumage and the alighting of phoenixes.

What is green and what carnation is not known. Truly it is a marvel that has come to light after four thousand years. Formerly who knew of the existence of this tablet? for the shadows of the trees had covered it. It was hidden in the midst of brambles and thorns, and searchings and seekings could not discover the hill where it was.' Liu Mêng-tě's poem says 'by tradition have I heard that on the Tso-yung peak is the inscription of the Divinity Yü.' As for Han chang li's poem stating that on the peak of the Ken-leu mountain is the tablet of the Deity Yü, with green stone and carnation characters, its shape and kind wondrous to see," Liu says that he must have been mistaken in supposing the tablet on the Tso-yung peak. Han says it is a mistake to suppose it to be on a mountain peak at all. In reality the stone was about half way up the slope of the Keu-leu hill, 60 li (20 miles) to the S W of the Yü temple, just on the outside border of the Hêng-yang district; the place, for a long time, was a wilderness covered with jungle which no man's foot trod. In the reign of Cha ting of the Sung dynasty Ho chi otherwise called Ho tzu i, got a wood cutter to lead him to the spot and was the first to see this tablet. From the spot where it was he took a rubbing of the stone and had two copies cut on stone. One he placed in the Yo-lo-shoo garden (directly under the cliff where the signal inscription was found) the other in the Kwei men monastery. Yang Shêng-an, Shên Shing-yang, Yang Shichiao and others have made various translations, all of which have points of coincidence and discrepancy. None can be taken as exact. The tablet itself had a crack in it, and was a little lop-sided, although it did not tumble down. People fond of this sort of thing like to believe that when Yang Shêng-an had translated about half of the characters and cut the modern version on the side of the tablet, thunder and lightning struck it. So the translation was stopped in the middle by

which means one can know that the ancient tadpole characters are not to be fathomed by men of modern times, and that one ought not carelessly to have engraved a modern transcription on the tablet: for it is a thing under the protection of the deity, and about this one cannot entertain a doubt."

The Poem is as follows:—

Upright on Ken-leu stands a flat stone  
For transcribing merit, it is the first of all  
Tablets

The genius made a revelation the spirit of  
the azure deep a presentation  
But it was thanks to Pi chuan that men see  
the tablet

For eight years his (Yü's) soul labored ex-  
cessively

From a thousand fathoms the ancient re-  
cord has come to us

The sealed tad-pole character runs upright-  
ly and traversely

The birds of wondrous plumage alight, and  
the male and female phoenixes are of  
rare beauty.

Slanting and cracked in is the tablet as if  
it would split asunder

Tall and not upright it looked as if about  
to fall

The clouds and thunder ever protected and  
defended it

How many epochs has it not endured the  
wind and snow?

Who is able to translate and explain the  
transcription?

Formerly mortals who sought it could not  
find it,

Yet like the memory of mighty achieve-  
ments,

It was manifested to the light in a manner  
that could not be doubted.

From the above quoted authorities it is easy to see that even if the Yü inscription is a forgery it is one of ancient date. The original tablet discovered by Ho i must have been ancient though he and Chinese scholars may have been mistaken in sup-

posing it to refer to the great Yü. Hsüan yü was a drinking poet not likely to exert himself much in climbing; and beside went to the wrong place to search for the tablet, but what caused him to search for it was the tradition of its existence authenticated by the testimony of Tsuy yung and various illiterate wood cutters. Then the question rises when arose the tradition of its existence, a question difficult to answer if we believe Ho i forged the tablet. Again Ho i finds the tablet, old, moss grown, with the characters nearly effaced by time in the midst of a wilderness jungle 20 miles distant from even a solitary temple. How could he have carried such an enormous stone, to such an out of the way spot through such a jungle without having so many accomplices as to render betrayal impossible of prevention? how could he have deceived the sharp eyes of hosts of contemporary antiquarians who visited the spot envious at his fortune in having found the stone? how could he have imitated antiquity on the stone itself and made the characters seem nearly effaced by the ravages of time?—are likewise questions that must be answered by disbelievers in his and Yang shêng an's version of the affair. Dr. Legge in accusing believers in the antiquity of the Yü inscription to be *credulous* has forgotten that incredulity only differs from credulity in believing a negation instead of assertion, and that incredulity may be as groundless as credulity. Chinese learned writers quoted by Mr. Medhurst have adduced these arguments. I did not see Mr. Medhurst's work soon enough to incorporate their more forcible way of stating the case.

Having thus made a few remarks on the Yü inscription and given translations of what different Chinese writers say on the subject, I will conclude this paper with the following:—

1st. Modern Chinese transcripts.

2nd. Various European translations of Yü inscription.

3rd. Modern explanatory inscription in Chinese on the Yü tablet at Yu-lin in the Che-kiang province with translation.

4th. Modern explanatory inscription on the Yu-lin tablet at Hsi-an-foo in the Shang-hsi province with translation.

5th. Poem in original by Han yu on the Yü tablet with Dr. Legge's translation.

*Copy of Chinese ancient transcription as given by characters engraved on tablet.*

承帝日喚翼輔佐卿水處與  
登鳥獸之門參身魚池而明  
發爾興以此忘家宿岳麓庭  
智營形折雪罔(3)生平  
定華嶽泰衡宗疏事衰勞餘  
伸禪羸塞昏徙南暴昌言衣  
制食備萬國其寧竄舞蒸奔

*Copy of Chinese modern transcription as given by characters engraved on tablet.*

承帝日咨翼輔佐卿洲渚與  
登鳥獸之門參身洪流而明  
發爾興久旅忘家宿岳麓庭  
智營形折雪罔(3)生平  
定華嶽泰衡宗疏事衰勞餘  
伸禪羸塞昏徙南濱衍亨衣  
制食備萬國其寧竄舞永奔

1. Characters marked :—

+ differ from the 2nd transcription.

+	"	"	"	3rd	"
+	"	"	"	4th	"
+	"	"	"	1st	"

*Copy of modern transcription given by Dr. Legge with tad-pole characters.*

承帝日咨翼輔佐卿洲渚與  
登鳥獸之門參身洪流而明  
發爾興以旅忘家宿嶽麓庭  
智營形折心罔弗辰往來平  
定華嶽泰衡宗疏事衰勞餘  
伸禪羸塞昏徙南濱衍亨衣  
制食備萬國其寧竄舞蒸奔

*Copy of modern Chinese transcription as given in the 丹鉛總錄 and translated by Dr. Legge.*

承帝日嗟翼輔佐卿洲渚與  
登鳥獸之門參身洪流而明  
發爾興久旅忘家宿嶽麓庭  
智營形折心罔弗辰往來平  
定華嶽泰衡宗疏事衰勞餘  
伸禪羸塞昏徙南濱衍亨衣  
制食備萬國其寧竄舞永奔

*Translation by CH. GARDNER of Chinese Ancient Transcript of the Yü tablet as engraved on the tablet.*

I have attained that the King should speak of me, calling me the wings of a bird, for aid a helpful minister; he said, to the watery places you made an ascent, the wild fowl and beast's <sup>door</sup> abode, you concerned yourself (with the) fish marshes. And light sprouted in your mind and you put in motion a remedy. Taking thought of this you forgot your home, you slept in a mountain peak hut; knowledge <sup>achieved</sup> wrought it and the state

of the land altered, the mists disappeared. [Here follows the hiatus in the modern Transcript.] When at Hwa, Yo, Tai and Hêng the generations of men decreased and things were calamitous, then you employed your after labor's rest time in offering sacrifice: so plenty increased and <sup>confusion</sup> <sup>sorrow</sup> was taken away; in the south were suddenly glorious words clothes-fashioning and food-preparing, the myriad peoples all <sup>were at rest re-</sup> <sup>joicing</sup> like mice they moved with joy they ascended and ran.

*Translation by CH. GARDNER of Chinese Modern Transcript of the Yü tablet as engraved on the tablet itself.*

I attained that the King should say, as the wings of a bird you have been of aid; you are a helpful minister; to the isles and islets you made an ascent; the wild fowl and beasts <sup>door</sup> <sup>islands</sup> you concerned yourself with; the deluges flood, and light sprouted in your mind; you put in motion a remedy; long wandering you forgot your home; you slept in a mountain peak hut. Knowledge <sup>achieved</sup> <sup>wrought</sup> it and the state of the land altered, the mists <sup>disappeared</sup> <sup>were not</sup> (see note to Translation). When at Hwa, Yo, Tai and Hêng the generations decreased and things were calamitous then you employed your after labors' rest time in offering sacrifices. So vegetation increased and <sup>confusion</sup> <sup>sorrow</sup> was taken away, the south dykes inundation was remedied; there was clothes fashioning and food preparing, the myriad, peoples all <sup>were at rest</sup> <sup>rejoiced</sup> for the wild beasts (went) moved off and for ever ran<sup>e</sup> away.

*Translation by CH. GARDNER of Transcript in Dr. LEGGE'S copy of Yü tablet.*

I attained that the King should say: as the wings of a bird you have been of aid; you are a helpful minister; to the isles and islets you made an ascent, the wild fowls and beasts <sup>door</sup> <sup>islands</sup> you concerned yourself with the deluge's flood and light sprouted in your mind; you put in motion a remedy.

Taking thought of this you wandered: you forgot your home, you slept in a mountain peak hut; knowledge <sup>schemed</sup> <sup>wrought</sup> it and the state of the land altered, your heart was not without minute thought. Then in going to and fro was peace and security. When at Hwa, Yo, Tai and Hêng generations had decreased and the things to be done were many, then you employed your after labours rest time in offering sacrifices. So vegetation increased and <sup>confusion</sup> <sup>sorrow</sup> was taken away, the south dykes inundation was remedied, there was clothes fashioning and food preparing the myriad peoples all <sup>were at peace</sup> <sup>rejoiced</sup> for the wild beasts moved off, ascended the hills, and ran away.

*Translation by Dr. LEGGE of Chinese Transcript Yü tablet as given by the 丹鉛 雜錄. Free Translation.*

I received (the words) of the Emperor saying ah.

Associate helper aiding noble.

The islands and islets may now be ascended. (That were) doors for the birds and beasts. (You) devoted your person to the great overflowsings

And with day break you rose up

Long were (you) abroad forgetting your family

(You) lodged in the mountains foot as in a hall

(Your) wisdom schemed (your) body was broken

(Your) heart was all in a tremble

You went to produce order and settlement

At Hwa, Yo, Tai and Hêng.

By adopting the principle of dividing (the waters your)

Your undertakings were completed.

With the remains of a taper you offered your pure sacrifice

Then were entanglement and obstructions being swamped and removals

The southern river flows on its course

For ever is the provision of food made sure

The beasts and birds are for ever fled away.

*Literal translation by CH. GARDNER of Chinese Transcript of Yü tablet as given by the 丹鉛總錄; with notes showing where his translation differs from that of Dr. Legge's and the reason of the difference.*

(I have) attained (that the) King (should) say ah.

You have been as the wings of a bird to aid a helpful minister.

To the isles and islets you have made an ascent\* to the wild fowls and beasts  
door  
a.cole.

(You) concerned yourself with the inundations flood.

And light sprouted in your mind. You put in motion a remedy.†

Long wandering you forgot your home (or family).

You slept in a mountain peak‡ hut.

Knowledge schemed  
wrought and the state of the land altered§

\* Dr. Legge takes this as meaning "to the isles and islets can now be made an ascent."

† Dr. Legge translates "and when the sun's light first sprouted, you put yourself in motion."

‡ Dr. Legge translates the character 麓 as base of a hill, in this following Morrison: but it is sometimes used for the summit of the hill in ancient Chinese poetry and I preferred to translate it *peak*, as 1st, Yü would naturally go to the most commanding height to overlook the work of draining off the waters. 2nd, because Yü's monument placed probably on the spot of his labors was first placed on the peak of the hill. 3rd, because the labor was said to have been finished by the aid of the spirits of the hill and Yü's sleeping on the summit of the hill would be an act of religion and the act would balance as it were the sacrificing which comes afterwards. 庭

does mean *hall* but it also means *tent* or *hut*. I preferred to use the word *hut* as this word shews Yü's asceticism: besides I have not to supply the words "as if in a" in order to make sense of the passage.

§ Dr. Legge translates (your wisdom  
knowledge schemed and your bodily state was broken altered for the worse). I believe Dr. Legge is correct but all the Chinese Lettrés I have consulted have given an opinion the other way: so I have written it as they have told me. 拆 is much more used as broken than as altered, and as for 形 the simple idea body or bodily state would necessarily be a more ancient meaning than the complex one "aspect."

Your heart was not without minute  
minute by minute thinking\*

Going to and fro you sought peace and settlement  
security

At Hwa, Yo, Tai and Hêng.

The generations had decreased and the things to be done were many.†

With the taper's end you presented a sacrifice.

(i.e. You produced great results with small means.)

Cultivation increased  
Vegetation grew full and confusion  
sorrow was taken away‡

The southern Dyke's flood  
inundation was made straight remedied  
Then was an everlasting provision for fashioning  
obtaining food.

The myriad peoples all rejoiced (or are at peace)

For the wild beasts have moved off and run away

Copy of inscription on side of Yü  
Tablet at Yu-lin.

大 公 以 神 世 禪 衣 瘵 寧  
侍 按 大 功 而 崇 冠 瘵  
御 節 禹 昭 歷 報 圖 廟  
對 越 聖 在 代 矧 書 貌  
川 中 德 萬 精 越 所 弗 省  
方 守 豈

\* Dr. Legge adds "beating" instead of "thinking" to make up the sense.

† 疏 means divide or lessen, 宗 means a principle as well as a generation, 衰 means lessened as well as many. Dr. Legge's translation thus is (you) adopted the principle to divide  
lessen the waters by which means the thing to be done was lessened to nothing or completed. I should prefer my translation if it was admissible by the text, as all Chinese writers are agreed that, the population had become sparse on account of the inundation and it makes better sense with the next line. Dr. Legge's translation is preferred by the Chinese Lettrés.

‡ Dr. Legge takes the metaphorical meaning of the characters 瘵 which literally is thick vegetation, but it means also the entanglement caused by thick vegetation. 塞 means increased, full, choked up. Dr. Legge takes all four characters as nouns. I make two of them verbs. His translation is then, *entanglement choking up, confusions and taking away*.

§ Dr. Legge translates: The southern river was made to flow straight.

土者之責當命走羣工而圖新焉。卜庚子九月肇事至辛丑秋冬之交告成。緘殿丹垣左右廊序。映于崇山峻嶺。古木蒼松之表。巋然偉觀。以答在天之靈。以承聖功。河洛無窮之思。無錫安如山。以司徒郎調越司農。浦江周鳳岐。以節推實董其事。明道乃守。是邦互考。外志禹初被命治水。刑白馬禱於衡山。精通而神。應偶夢與蒼水使者始得玉簡金泥。悟疏導條濬之方。九年於外。衆流底定。用錫元圭。以有中夏立石紀功于衡山。岨嶠之巔。以酬神貺。唐韓子有青字赤石之韻。亦徒托之想像。宋朱張大儒每恣討求。六一集鄭漁仲金石集俱以不得爲恨。近衡山土裂而古碑出焉。考之字畫奇崛萬狀。又非先農垂露魯壁科斗殺函玉筋諸篇可及。信非隆古之作不能也。前修撰西屬楊公慎精繹其義。海南湛公若水復備其說。勒石新泉書屋如山暨同知金淳通判葉金知縣許東望。疇曰禹之跡莫顯於越龍門。以往次之紀對川公戎功而臨以古碑。鎮焉當與廟穴相輝。永示無極。載稽宋孝宗庚子歲大水。廟圯重建。辛丑鼎成。今廢興時序適與之符。果氣數特啟我公而神禹在天亦有所待耶。事亦偉矣。宜併勒之。楚人張明道謹跋。

對川姓王氏名紳字錫己丑進士古滄洲人

嘉靖二十年辛丑十二月朔立石

*Translation of inscription on the side of the Yü tablet at Yu-lin.*


His Excellency the Censor, Mr. Tui chuan, having obtained office in Che-kiang, mindful of the holy merit of the great Yü and of the beneficence of his disembodied spirit which has pervaded a myriad ages, and thinking that the various generations who have come after him should, with pure hearts, offer their oblations and give a substantial evidence of their gratitude, and remembering that at Shao-hsing existed some clothes, a cap and seal of Yü, and that his temple was not in good state of repair, thought the matter one which im-

mediately concerned those entrusted with the government and interests of the country: he therefore ordered a conscription of workmen in order to renew the temple. The labor was accordingly commenced in the year K'ong-tszü of the cycle (1540) and was completed in the end of the autumn of the cyclical year Hsin chow (1541) when a purple temple with red walls was built, with the right and left wings facing the highest peak of a lofty hill; the outer wood-work was of old well seasoned cedar, superb and splendid to the sight, in order to show gratitude to the Deity of Yü which is in heaven (hiatus), and to the author of the unimaginable chart of the milky way.\*

The characters marked || are supplied by myself, as in these places there is a hiatus; the space where I have not attempted to supply the sense probably contains a Mandarin's Title of office.

\* This alludes to *Fo hi*, the first Chinese Emperor—a sort of Chinese Tubal Cain—inventor of all sciences, among which was astronomy,

When An Jou-shan of Wu-hsieh who was under Chancellor of the Exchequer was appointed as a mandarin in Che-kiang, and when Chow fung of Pu-ching was selected for his intelligence as overseer of the work of repairing the temple, I, Ming-tao, being Prefect of Shao-hsing, diligently studied every record for information regarding Yü, when he first received orders to remedy the inundation. I find that he sacrificed a white horse to the Hêng mountain, and that his pure heart was of so pervading an influence that the spirit answered his prayer, and he dreamt that the spirit of the azure waters (hiatus) presented him with a jade tablet on which were golden letters; then understood he how to divide and let flow the waters in various streams, and at the end of nine years all had flowed off and the soil was made firm. So the Emperor bestowed on him his seal, and thence arose the Hia dynasty, and he set up a stone to record the services of the spirit on the Keu-leu peak of the Hêng mountain as a mark of gratitude for the kindness of the spirit. In the *Han-tzu* of the Tang dynasty (A.D. 618) is an account of a red tablet with green letters, and it is therein stated that the above account is probably true, and Chu and Chang, distinguished scholars of the Sung dynasty, each carefully searched in the *Lio-yi-chih* (name of book) and in the (hiatus) record of metal and stone inscriptions written by Chên yü chung, and not finding the tablet of Yü, doubted the story. But now the Hêng mount has been opened and the ancient tablet has come to light, and on examination of the characters, it was found they were written in a wonderful manner with curves and a myriad different fashions to them. Neither the ancient characters handed

geomancy, &c. It was he, according to the Chinese fable, who made the first invention of written characters which are called the *pa-kwa*, and which are said to be as follows: —  heaven, earth, thunder, hill, fire, water, rain, wind.

down from the time of Shêng nung\* nor the tad-pole character of the Lu† country, nor the Yu-chieh character in the *Yao-han*‡ are comparable. I believe it to be perfectly impossible that they should not be of most ancient date. A former member of the Board of Works, a Sze-chuan man named Yang shên§ carefully translated the meaning of the characters on the tablet (hiatus). Mr. Chan Jo-suy of Hai-nan, having added some explanation to his text, had it engraved on the tablet which he placed in the Hsin-chuan-shu-wu || Mr. Ju shan in conjunction with the sub-prefect Chin shun, the deputy sub-prefect Yeh chin and the magistrate Hsü Tung-wang agreed that the traces of the great Yü were nowhere so evident as in Che-kiang, and that Lung-mên¶ came next in this. To record this, Tai chuan, who had received merit as a military officer when he came to Shao-hsing, took the tablet and set it up in an advantageous position of the temple as an example eternal without end; and having studied all that was contained in works on the subject, found that in the reign of Hsiao tsung of the Tsung dynasty, in the cyclical year Kang tzu (A.D. 1160), the temple having fallen from the effects of a flood, had then been begun to be repaired; that it was finished in the year Hsin chow (A.D. 1161). And now that it is again in disrepair and has again been rebuilt in the same cyclical years; therefore has fate ordained that we should do the work and present an offering to the Deity of Yü who is in heaven and who expects such to be done at such period (cyclical

\* Shêng nung, 2nd Emperor of China, founder of agriculture and the science of medicine.

† Confucius was of Lu. So I suppose this means that the tad-pole characters on the Yü monument are not similar to the tad-pole characters in the bamboo annals.

‡ *Yao-han*, an ancient Taoist book.

§ Yang shên, probably same as Yang shêng, an ancient translator of the tablet. It is his translation that is on the Yü tablet at Yu-lin near Shao-hsing.

|| Hsin-chuan-shu-wu is, I believe, in Honan.

¶ Lung-mên is, I believe, in Shan-hsi.



year Kang tzu, &c.) As this affair is an important one, we deemed it our duty to engrave it on the tablet. The Ho-nan man Chang Ming-tao respectfully writes this.

This stone was put up in the 12th moon of the 20th year of Chia ching (A. D. 1541) name of cyclical year Hsiu chow.

Tuy chuan surnamed Wang named Shên other name (hiatus), Hsieh in the cyclica, year Chi chow (A. D. 1489;) he passed the examination as Chin shih and is a native of Chang-chow.

*Copy of explanatory inscription on the monument at Hsi-an-foo in Shun-hsi.*

禹碑爲大禹所紀治水之事原在衡岳岨嶠峰古未有見者韓昌黎字  
青石赤拳蜩倒薤之句特述道士口語耳自何賢良爲樵者所導攀巖  
越澗得一見輒碎曆墓之刻于岳麓山其文始傳第字大石廣又皆駁  
勛難以撮取好古者懸梯而上勉爲鈎填而彼此異同意象寢失建嘗  
親詣碑所手自摹之復參考世本從其同之者刻於大別山流傳漸廣  
今觀西安學宮碑碣多種而秦漢以上缺焉因再刻此俾天下後世咸  
得大禹遺文爲金石之冠其釋文有三家一楊慎全從註於中一沈鑑  
註於右一楊廷相註於左大同小異並存以俟博雅君子重加賞識云  
康熙丙午秋日毘陵毛會建謹識  
陝西禹碑

To get a rubbing of this Hsi-an-foo monument, I had to send a copyist over 1,200 miles to the spot.

*Translation of explanatory inscription on the Yü tablet at Hsi-an-foo in Shai-hsi.*

The Yü tablet, which is the record made by the great Yü of his allaying the waters, was originally on the Keu-leu peak of the Heng or Yo mountains. Anciently there was no one who saw the tablet, and Han yu even states that the story of the green characters and carnation stone, like twisted tad-poles and leeks topsy turvey, was simply Taoist nonsense; but on the other hand Ho Tzu-i being led by a wood cutter climbed over mountain peaks, forded rivers and managed to see it. Much of the tablet was then destroyed (by ravages of time) so he had the inscription copied and cut on the Yü-lo hill; the characters thus found got bruited about, but the original enormous size of the characters and their dilapidated condition made it excessively difficult to make a rubbing of it, though antiquarians who got to the top of the inscription by means of ladders took great pains in tracing each character. Still there were discrepancies as well as points of agreement, and now that the original meaning and form of the character is lost, I myself went to the place where the stone is, and made a copy of the inscription with my own hand, and having made a careful study of the books about stone monuments, have followed them when identical. The non disputed characters I had carved on the Ta-pieh mountain, consequently the story has been much bruited about.

At present in the Confucian temple at Hsi-an-foo there are a very great number of tablets, but none are of date anterior to the Chin and Han dynasty: therefore I again engrave this inscription so that the future generations of men may all reap the benefit of the writings left by the great Yü as from the greatest of all our metal or

stone monuments. On this stone are three transcripts :—

- 1st. Yang sheng's in the centre ;
- 2nd. Sheng yi's to the right ;
- 3rd. Yang ting hsiang's to the left.

While these transcripts coincide in the main point there are small discrepancies. These are all noted, and for further elucidation we must await the advent of some perfect scholar in future times.

Mao hui chien of Pi-ling (Chang chow of Kiang-soo) carefully wrote this note in the cyclical year Ping wu of Kang his (1666).

*Poem in original of Han yu, alluded to in the various inscriptions of which translations have been given and adduced by Dr. Legge as a proof of the forgery of the inscription.*

森千我道事鸞科字岫  
森搜來人嚴飄斗青嶼  
綠萬咨獨迹鳳拳石山  
樹索嗟上秘泊身赤尖  
猿何涕偶鬼擎薤形神  
獠處漣見莫虎倒墓禹  
悲有湏之窺竊螭披奇碑

*Poem of Han yu as translated  
by Dr. Legge.*

Upon the peak of Keu-leu, sure there stands  
Yü's pillar fashioned by most cunning  
hands

The stone carnation characters all green  
Like tad-poles bent like leeks invert are  
seen

With pheasant floating here with phoenix  
there

Tigers and dragons make between their lair  
A monument so grave is hidden well  
And imps might pry and nothing find to tell  
A solitary Taoist saw the stone,  
T'was chance him led, I came with many a  
groan

And weeping fast searched round and round  
again

T'was labor lost, the quest was all in vain ;  
The monkeys 'mid the foliage of the wood  
Seemed sadly to bewail my grieving mood.

Before concluding this paper, I deem it  
my duty and my pride to record the en-  
couragement and assistance given me by

D. B. MacCartic, Esq., M. D of the  
American Presbyterian mission.

Since writing the above paper I have  
been favored by a sight of a rubbing of a  
tablet far more ancient than that at Yu-lin.  
This tablet is in all probability one of  
those engraved by Ho i in the year 1212,  
consequently only 650 years old, while from  
the dilapidated look of the characters it  
would seem to be much older, but I cannot  
but think that the characters were so cut  
originally in order to be facsimiles of the  
characters on the older monument. The  
modern tablet at Yu-lin has attempted to  
restore the tad-pole character to its origin-  
al well defined shape. I have also seen  
Mr. Medhurst's paper on the Yü tablet, and  
I am of course delighted to see that that  
gentlemen, on grounds different from those  
I have adduced, believes in the antiquity *at  
least* of the monument. To Mr. Med-  
hurst's paper I would refer as supplement-  
ing the deficiencies that exist in mine by  
the very interesting translation of the poem  
by Kwang wên on the Yü monument, the  
dissertation on the form of the ancient  
character, and the translation of the very  
exhaustive remarks in Chinese on the  
tablet at Wu-chang.

The conclusion to be drawn from the  
Chinese authorities on antiquarian subjects  
would seem, I think, to be—

1st That in the Yü monument we have  
a trace of what Yü really wrote, or in the  
words of the Chinese Commentator "the  
words of the great Yü have descended to  
us."

2nd. That these words of Yü have ap-  
peared and disappeared, but have been pre-  
served to our days, by means, probably, of  
many successive carvings in stone. That  
the vague expressions of these words hav-  
ing been preserved by Divine or Spiritual  
intervention should no more be considered  
as throwing doubt on their authenticity  
than the same pious opinion uttered re-  
specting the texts of the scriptures, the  
highest antiquity given to any text, for in-

tance, of any of the books of our New Testament being at least 200 years after its compilation by the evangelist or apostle.

3rd. That though the ancient inscription itself is in all probability genuine, the modern Chinese transcripts must be received with great caution, Chinese scholars going

through all the shades of doubt to utter incredulity on the subject. While one says with hesitation that Mr. Yang shêng's transcript is "probably correct," others assert the attempt to translate the mysterious character to be simply ridiculous.

CHRISTOPHER T. GARDNER.

## THE GEOGRAPHICAL DISTRIBUTION OF COMMERCIAL PRODUCTS IN KWANG-TUNG.

*(With a sketch-map.)*

The Kwang-tung or Canton Province may, from a commercial point of view, be divided into three parts; the South West, the Central part, and the East. The South West comprises the districts adjoining what, amongst nautical men in this part of China, is known as "the West Coast," i.e. the coast West of Macao. The departments which are watered by the West, North, and East Rivers and their tributaries may be considered as forming the central part; Canton is the principal channel, both outward and inward, of this large commercial district. The Eastern trading district is the smallest, but is a comparatively rich one; it consists of the departments adjoining the Han River and its Western tributary, the Mui-kong or Plum River, with Swatow as the centre of its import and export trade.

In addition to the departments thus allotted to each of the three trading districts, some extra-provincial territories are to be mentioned as being more or less connected with them by commercial interests. South Eastern Kwang si and the North of Annam have an important share in the West Coast Trade; while the Western corner of the Fukkien Province, forming the department of Ting-chau fu and watered by the upper course of the Han River, is, by nature,

assigned to Swatow as its medium of connection with the commercial world. The trading interests of Canton reach far beyond the provincial boundary; the West River, one of the principal feeders of Canton trade, takes its rise far in the interior, only a few miles distant from Yün-nan fu, the capital of the Yün-nan province, covering with its noble bye-rivers vast and partly rich territories, while the North River connects it with the districts on and beyond the watershed, thus making it a rival of Hankow.

It is hard to say how far the trade of certain commercial centres in China extends, and though in the case of native exports we may draw lines for certain articles, it is next to impossible to guess how far into the interior some bales of cotton, or some balls of opium, will wander after they have arrived at Hongkong and Canton.

To commence with Canton and its export trade, it may be easily seen that the bulk of all the material of this trade is derived from districts which are by no means very distant from the centre. The farther we go away from the latter, the less, it appears, becomes the interest of the localities we reach in the export trade, nay in trade in general; their products are less important to trade and are represented

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by lower figures in the value column of our annual export statistics, than those derived from the immediate neighbourhood of Canton. As we proceed farther into the interior, the inhabitants appear to be less willing to assist the soil in yielding the products it would easily give, under better hands, and are, in consequence, less in a position to buy than the industrious producers near the centre. Thus we may, from the share certain localities have in the export trade, draw conclusions as to their capability of taking part in the import trade, and form an opinion of their commercial capacity on the basis of the nature and value of their products.

The annual value of the whole export trade of Canton to foreign countries, and to Chinese ports, as far as the trade in foreign bottoms is concerned, may be estimated at \$25,000,000. Of this the lion's share falls to Silk, and the various manufactures of silk especially textures. Giving an average estimate, they figure with no less an item than \$14,000,000, *i.e.* by far the greater half of the estimated value of the whole export trade. Next to Silk comes Tea, of which about three millions of dollars' worth is exported annually; after Tea ranks Cassia Lignea together with the smaller cognate articles Cassia Buds and Twigs (about \$1,300,000), Matting (\$700,000), and Fire Crackers (\$350,000). These few articles represent an average value of over nineteen millions; the rest, of about six millions, is divided amongst numerous small articles. Exports from Hongkong and Macao are not included in the above items; but if reliable figures relating to trade statistics at these ports were at all obtainable, they would probably swell the items for the above staple products much more than those for the minor articles.

Now, if we throw a glance at the map looking for the places which supply the Canton market with its principal staples, we find in the first instance that the

produce forming the largest item as regards value,—which is Silks,—belongs to a comparatively narrowly limited district viz., the River Delta extending between Canton and Macao and having its apex at Sam-shui, the point where the West and North Rivers meet. This labyrinth of islands, channels, and creeks is occupied by the four administrative districts Nam-hoi, Pun-yü, Shun-tak, and Heung-shan, and may safely be called the most fertile and richest part of the whole province. For the production of Raw Silk the Shun-tak District is especially famous; the city of Shun-tak itself, also known under the name Tai-leung, is an important silk market, and most of the names given to the different sorts of Canton Raw Silk belong to places lying in that small tract of land on the left bank of the West River, between Shun-tak, Kom-chuk, Kau-kong, and Fat-shan. These places, being the markets where silk is first collected from the farmers residing in the neighbourhood, are only a few miles distant from each other and accessible from the Broadway of the West River through a net-work of creeks and river branches. As belonging to the Shun-tak District I mention:—Kom-chuk, on the left bank of the West River;—on a creek branching off to the North, Lak-lau and Lung-kong; five miles South of Shun-tak city, Kwai-chau; farther North towards Fat-shan, are Kot-ngon and Shui-tang; Lung-shan—in the immediate neighbourhood of Lung-kong, about five miles North East of Kau-kong; Hang-tan (not Hang-tang) and Ma-hang a few miles North of Kom-chuk; Wong-lin and Ma-tsiün (Machün) five and seven miles North West of Shun-tak city. The Southern part of the Nam-hoi District touches on that of Shun-tak, occupying the left bank of the West River from Kau-kong for about twenty miles up the river. Here, on the foot of the celebrated Sai-chiu-shan Hills, we find the silk market of Sha-tau on the right bank of a broad branch of the Delta which

we may pronounce to be the main arm of the North River; Kau-kong, which besides being a great emporium for silk, is known for its fishery and fish-breeding industry, lies only five miles above Kom-chuk, the Nam-hoi boundary being the land-mark between the two villages. The village of Kong-mi, also known for its silk industry, lies about seven miles above Kau-kong on the right bank of the West River, but belongs, politically, to the Nam-hoi District. The Heung-shan District occupies the Southern corner of the Delta; the silk villages Siu-lam, ten miles North West, of Heung-shan and Ku-chan (Kuchün), eight miles North East of the market Kong-mun belong to this district.

These silk producing districts are closely connected with what we may call the silk manufacturing district, comprising a number of villages and small towns together with the cities of Canton and Fat-shan.

It may thus be seen that the produce representing the greater half of the value of the export trade of Canton, is by no means brought from very distant places, and is confined to a very limited part of the province. This is less the case with the article second to Silks, viz. Tea.

The following are the principal tea-markets and districts known to supply the foreign demand in Canton:—

Fa-yün, the capital of a small district, 30 miles due North of Canton; Tsing-yün, the capital of a district, on the right bank of the North River, 57 miles distant from Canton; Wang-ho on the foot of the Lo-fau-shan, accessible through the East River via Shek-lung; the district occupied by the Kau-lin mountains between Liu-ping and Wo-ping (the tea coming from this part of Kwang-tung is also known as Wo-ping Tea, or Lo-lung-Tea, because it is shipped for Canton at Lo-lung, the terminus of navigation on the East River); Sam-to-chuk, on the banks of a tributary of the East River, about thirty miles East of the city of Wai-chau-fu, and a hun-

dred miles distant from Canton; Sham-kai, in the Kwang-si Province, forty miles South West of 'Ng-chau fu on the West River; Lo-ting-chau adjoining the banks of a Southern tributary of the West River on the boundary of Kwang-si; Pak-shui-tai, the principal market of the so-called 'Tai-shan District, which is a term of commercial convenience, not a political subdivision. The Tai-shan Tea District occupies the right bank of the West River, about forty miles above its mouth. Pak-shui-tai is, taking the direct distance, about 45 miles distant from Canton, and nearly seventy miles from Macao; it belongs, politically, to the Hok-shan District in Shiu-hing fu. The neighbourhood is supposed to produce coal.

These may be said to be the principal native tea markets as far as the foreign export trade is concerned. According to a native writer, Lok-cheung on the boundary of Hu-nan produces "Hair Tea" (Mo-cha) with fine, white-haired leaves, of a clear and cooling taste. Chiu-yeung, near Swatow, is famous for "Phenix Hill Tea" (Fung-shan cha), a wholesome drink, "dispersing heat in the breast"; it is also called "Yellow Tea." The teas coming from the districts San-on (adjoining Hong-kong) and Ho-yün (on the East River) are good, but of a bitter taste, and should be used sparingly. Lung-chün, on the East River, is known for a tea called Ko-lo cha, or Kwo-lo cha; it is large-leaved and rough to taste. Cheung-lok in Ka-ying chau produces Shek-ming or "Stone Tea," Hainan Ling-cha or "Ethereal Tea,"—"something like the Wong-leen Tea of Kiang-nan."

The article third in importance is Cassia Ligna, with Cassia Buds and Twigs. On this article we possess most valuable information in a pamphlet, published in 1870 by Mr. M. Moss, who visited the Cassia districts of Kwang-si in that year. It is entitled "Narrative and Commercial Report of an Exploration of the West River to Nan-ning fu," and although the river

on the banks of which Nam-ning fu, the terminus of his journey lies, is not the West River, as the map accompanying the pamphlet would make it, but merely a tributary called Wat-kong (Yü-kiang) or Melancholy River, the book throws much light on the whole of South Eastern Kwang-si and, especially, its commercial relations. According to Mr. Moss, "Cassia is only grown in the Chau prefecture of Lo-ting in Kwang-tung, and in the districts surrounding the town of Tai-wu in Kuang-si, the produce being respectively known in the trade by the name of Lo-ting and Tai-wu Cassia." Both districts adjoin the Southern bank of the West River, Lo-ting chau being about 150 miles, and the market Tai-wu about 180 miles distant from Canton. A few years ago great portions of the Cassia produced in the last named district were, on account of heavy taxes levied on the West River route, sent overland via Pak-lau and Wat-

lam to the Port of Pak-hoi on the Northern coast of the Gulf of Tungking, whence it was shipped to Macao. But the establishment of a native Custom-House at Pak-hoi appears to have amply compensated for the losses incurred to the native revenue by that manœuvre, and, perhaps encouraged by a reasonable reduction of the rates of the West River stations, the Cassia trade returned through its natural channel to Canton.

Matting is manufactured in Canton, in Tung-kun on the East River about 40 miles distant from Canton, and at Lin-tan, a market town on the left bank of the Nam-kong, a tributary of the West River, the same which waters the Cassia districts of Lo-ting chau.\*

F. HIRTH.

(To be continued.)

\* See *China Review*, Vol. I, page 254.

## A TRANSLATION OF EXAMINATION PAPERS GIVEN AT WU-CH'ANG.

The examination papers noticed hereunder were given at the triennial examination held at Wu-ch'ang for the degree of Chü-jen, in 1870. They are questions relating to the history of the country, and were given after the essays had been composed on themes taken from the four books and five classics. The first set of questions relates to the classics and comprises enquiries on instances of textual criticism or disputed interpretations. Their character is more exclusively literary than that of the others. The second set of questions is on the different histories of the Empire as composed by various people and would necessitate on immense amount of reading to enable a candidate to answer them successfully. The third set is devoted

to the history of the establishment of military colonies and is perhaps of a more practical nature than any of the other papers. The fourth set is confined to the various methods used by former dynasties for employing men in the service of the Government, and is interesting as shewing how much more enlarged than at present were the views of former statesmen as to the qualities requisite for capable Government officials. The last set is geographical, relating chiefly to disputed sites of ancient places.

A few details may be interesting. There were present at Wu-ch'ang for examination in 1870 between 8,000 and 9,000 candidates, out of whom only 61 were successful. Of the 61 fortunate 27 were



between 20 and 29, including the 2nd man; 19 between 30 and 39, including the first man and sixth; 7 between 40 and 49, including the 3rd and 7th; 6 between 50 and 59, including the 4th and 5th; and 2 of 19 years of age. The whole of them, with the exception of the youthful prodigy of 19 who came from the N. of the province, were from the central and Eastern portions of Hupei, the districts of Wu-ch'ang Han-yang, and Chi-shui being the most prolific.

E. L. O.

#### PAPER I.

With regard to what is important in the classics the principles contained in them come first, but these cannot be understood distinctly until a critical examination is made of them.

1. In the I-ching 易經 under the Kan 坎 diagram, it is said: "Two wine flasks and two platters were used, made of earthenware" and under the Li diagram "Concerning two bright ones"

In the rendering of these sentences Cheng Foo-tsze 程子 and Choo Foo-tsze 朱子 differ. Whose interpretation is to be considered the correct one?

2. In the 6th combination under the Kun 坤 diagram, Kwo-ching 郭京 says with reference to it that the old books did not possess the two characters Chien Ping 堅冰; and also with reference to the 5 and 6 combinations, that the I-chih 已上 (?) of the old books should be I-chih 已止. Can you examine into the credibility of this view?

3. In the Book of Yu 虞書 it is said "Shun 舜 commissioned twenty-two men." Various explanations are given of this. Which is to be considered the correct one?

4. In the Erh Nan 爾南 of the Book of poetry, Chen Chien 鄭箋 says: the Southern Chou 周 is subject to the influence of sages, and the Southern Chao 召 to that of worthies. Who are the sages and worthies alluded to here?

5. Mao 毛 in his edition of "the Book of Poetry" states as to the poem "The Guest's Feast," that the duke of Woo 武公 was upbraiding the prince Yu 幽王. Han Wen-kung 韓文公 says in his edition that duke Woo is here repenting of his fault of drunkenness. Which editor is to be followed?

6. The Book of Music is part of the Book of Rites. Kung Yun-ta 孔穎達 states there were twenty-three parts of this of which eleven remain. In what book are the names of these to be found?

7. The Book of Rites came in an heterogeneous condition from the hands of the scholars of the Han 漢 dynasty. Cheng Foo-tsze 程子 states that much in it is the words of disciples of the sage; what parts of it are trustworthy?

8. In "Spring and Autumn" mention is made of the "Five Commencements." From what men did these spring? What too is the meaning of the "Four Connections" in the same work? State in detail all you know about this. The Emperor highly honours the studies of the classics and a critical examination into its principles are required by him. The labour the majority of you students have been employing on them must, then, now be brought out and put to the test.

#### PAPER II.

The Historical Records apply the term Pen-chi 本紀 to hand down the narrative concerning Emperors and Kings, and the term Shih-chia 世家 to recording those of the princes and nobles of the various states. Commentators state that this practice took its rise from Sze Ma-chien, 司馬遷; but it did not really begin with him, as before his time the terms "Pen-chi" and "Shih-chia" were used. From what books can this be proved?

2. For recording the laws of the nation Sze Ma-chien 司馬遷 first used the method of eight books (divisions), and following in his steps the books of the Han dy-

nasty (B.C. 202 to A.D. 220) made use of ten histories **志** to which they also added four. In the books of the after Han (A.D. 221) there were both additions and deductions. Can you set forth these clearly in their proper order?

3. Also from time of the three kingdoms to the T'ang dynasty (A.D. 221—618) they had histories (**志**) or they had not; or the thing was in reality the same with a different name, as this rule was still followed, though the class of subjects mentioned was much enlarged. Can you go thoroughly into the examination (of these names)?

4. In Woo Yang's **歐陽** History of the Five Dynasties (A.D. 907-959) he institutes an examination into the astronomical (and meteorological) department and into the local official districts. Now this term "examination" **考** is a different one from the term "history" (**志**); but is the rule followed the same as that in former histories concerning astronomy and topography?

5. As to the lives of eminent men in the various histories, there are some histories containing very ample notices and some very scanty ones, but without any uniformity. How is it the Historical records descend even to men famous in trade and amassing of wealth? that Pan's **班** record is the first one which has an additional notice on the men of the western frontiers, and that Fan's **范** records make further additional mention of eminent eunuchs. As to the lives in the histories subsequent to the time of the three kingdoms (A.D. 221) the additions or deductions are so numerous that it is difficult to distinguish them. But in Hsueh's **薛** history of the five dynasties there is an additional notice on the subject of the great men of nobility; in Woo's **歐** history one on famous domestic servants, one on adopted sons, and one on actors, with eight other various additions. As these were made by reason of the necessities of the time, there must be some reasons for them. Can you explain and discuss this subject?

6. What is the nature of the criticisms or panegeries contained in the histories?

7. Pan's **班** history has a panegyric; that of Fan Wei-tsoong **范蔚宗** criticisms, with praises added. As to those of others some contain one and some the other, and others again both; in what books are these to be found? You bachelors have been investigating and examining into books for some years, and you should therefore speak out fully in detail without concealing anything.

### PAPER III.

1. When the nine-squares divisions of the land was done away with, the duties of agriculturists and soldiers were separated. If any desired to make use of agriculture to bring up soldiers, nothing was so good for the purpose as military colonies. At the time of Wen, Emperor of the Han **漢文帝** dynasty, (B.C. 163-155) the people were levied to cultivate ground near fortified places, and this was the origin of military colonies. Who was the man who first started and discussed the proposition of establishing these? At the time of the Emperor Chao, **昭** (B.C. 86-74) Chen Chih **鄭吉** colonized Lun T'ai **輪臺** and set up a Wu-chi Hsiao-wei **戊己校尉** (Lands Commissioner). Who besides this man gained reputation at this time with regard to colonies?

3. Chao Ch'ung-kuo **趙充國**, as the N. W. barbarians **羌** had revolted at Hsien Ling **先零** wished to cease using his cavalry at Chin Ch'eng **金城** and set up a colony there to shut in and incommode the barbarians; whereupon he made a memorial to the Emperor enumerating twelve advantages which would arise therefrom. Can you state in full these twelve, and their order?

4. At the time (A.D. 58-63) of the Emperor Ming **明帝** the Huns **匈奴** were attacked, and military colonies, to which an official was appointed, were instituted to

settle the affair. What was the title of this officer?

5. At the time (A.D. 126-144) of the Emperor Shu 順帝 the Lung hsi keang 隴西羌 Western barbarians, were attacked and brought back to their allegiance. One Yü Hsu 虞詡 then asked to re-establish three prefectures, and an aqueduct was made and ditches were deepened for the purposes of this colony. What places in modern times are on the site of these prefectures?

6. At the time (A.D. 583) of the 3rd year of Kai of the Sui dynasty 隋開皇 many disasters occurred on the frontiers, and one Chao Chung-ch'ing 趙仲卿 was commissioned to set up military colonies on a large scale at the North of the Great Wall. What was the office having this general superintendence held by Chung Ch'ing? Li Pi 李泌 and Han Wen-hua 韓重華 of the T'ang 唐 dynasty times (A.D. 618-905) discussed with more than the former person's explicitness and fulness of detail and clearness the subject of these military colonies. Can you give a complete and detailed explanation of their system?

7. Ho Ch'eng-chu 何承矩, prefect of Hsiung Chou 雄州, in the time of the Sung dynasty (A.D. 960-1119) brought down river water for the purpose of nourishing the paddy-fields. Lui Tsung 劉綜, comptroller of Shensi, established walled fortresses for the residence of soldiers guarding the frontier. Were these above mentioned things of any advantage at the time?

8. At the time of the Yuen 元 dynasty (A.D. 1295-1341) the full advantage derivable from these military colonies was realized.

In the time of the Ming 明 dynasty (A.D. 1368-1573) the people were sent away from these colonies, but the soldiers of the garrison had to do their work. Was this method identical with that of the military colonies? These frontier military matters are at present of the most pressing import-

ance as is also the replenishment of the military chest. You scholars should give the benefit of your experience and apply it here.

#### PAPER IV.

1. In the times of the three dynasties 三代 (B.C. 2,205-2265) the method of selecting by examinations was not used for appointing officials; but in those of the Han 漢 dynasty, men were still chosen for employment and all the prefects and magistrates of their respective districts, the bachelors of arts, and the intelligent officers, were summoned by the Emperor for choice and selected by rotation at the Hall of recording brilliancy of merit. What means were used to discriminate their degrees of merit?

2. In the time of the Emperor Kuang Wu 光武 (A.D. 45-55,) a change was made by the establishment of the President of the board of Civil office, when, in the selections of officials, there were those chosen under the supervision of the provincial Government officers, those chosen under that of the Vice-presidents of the board, and those chosen under that of the more junior officers of the board. Can you distinguish the various methods used in these selections?

3. On reaching the time of the Sin 隋 dynasty (A.D. 581-617) examinations all reverted to the board of Civil office, whereupon the requesting officers to offer themselves (for vacancies) was, for the future, done away with. During the T'ang 唐 dynasty the personal appearance, capacities for speech, writing a good hand, learning, and power of decision, were all four taken into account in making selections from amongst scholars. How, on selection or rejection, were the various merits (of the candidates) determined on?

4. There were, too, all those who were not tried at all in the above four subjects. How were these officers to be distinguished, as to their standing, from those examined in the four subjects?

5. There were too those who received appointments from memorials addressed to the Emperor recommending them, those who received commissions from the board, those who entered the stream, those of great literary powers, and those who were high above the level of their contemporaries. What were the methods determined on for defining these various grades?

6. There were also what were called the minor examinations, the joint examinations and the southern examinations. At what periods were these instituted, and under the supervision of what official?

7. In the time of the Tung 宋 dynasty A. D. 960-1,119 there were five roads by which a man might enter on official life, and then seven grades for which he might be chosen. Can you give in detail the names of these?

8. In the time of Yuan-fung 元豐 methods were determined for examinations four times in the year, under the President and Vice Presidents of the board of Civil office. Can you give a detailed account of the law thus made?

9. Sze-ma-kuang 司馬光, when minister of state, considered that examinations pure and simple were not sufficient to obtain men of ability, and he accordingly memorialized the Emperor and requested that officials in high positions might choose out men with whom they were well acquainted and arrange them into 10 different classes; his idea being to institute besides the method of examination same further mode of selecting and raising up men. Can you give details concerning this?

This sacred dynasty praises and lifts up men for their ability, the idea being more full than is found possible in practice. Men are selected for their eminent ability and are prepared thereby to be able to reach the Court. You scholars then can very well explain and give full details of the principles in use in ancient and modern times for employing men.

#### PAPER V.

1. In the Yu-kung 禹貢 it is stated that Ching 荆 as far as Han-yang 陽衡 makes up Chin-chow 荊州 (the ancient province of Ching): this is all with reference to Han-yang 衡陽 but what places form the southern boundary of Chin-chow?

2. In the Chou 州 (province) of Ching 荆 many small states were set up. Can you find out how many there were at the time, of the "Spring and Autumn"?

3. Of the districts &c, of modern Hupei how many and which of them were within the boundaries of the ancient province of Ching 荆?

4. The Great River and the Han both passed through this Ching 荆 province to the sea. Where did they enter it and what places did they flow past? point them out one by one?

5. In the discussion on the phrase "the Nine rivers" 九江 before the Tsang dynasty, it was generally stated to mean Ching-yang 潯陽 (modern Kewkeang). From the time of the scholars of the Sung dynasty Hu 胡 and Sao 晁 first settled that the phrase applied to the Tung-ting 洞庭 lake; but the Tung-ting 洞庭 lake is one piece of water, whereas the phrase states nine rivers. Moreover Chew in his commentary states the "Nine Rivers" proceeded forth from mountain gorges, each having a separate source. If this be as Chen states it cannot mean one piece of water. Can then the ancient explanation be thus changed by the criticisms of Tseng Yen Ho 曾彥和 and Chow-foo-tze 朱子? Do your best to separate and arrange the statements of various writers on this subject, and criticise them.

9. In the Yu-kung 禹貢 the terms T'o 沱 and Ch'ien 潛 were applied to definite places. But subsequent scholars, as the Erh Ya 爾雅 in its article on water says, stated "Water flowing out from the Great river is called T'o 沱 and from the Han River Ch'ien," 潛. All stated that all waters flowing from the River and the Han went

by these names; those in the province of Ching 荆 being the T'o and Ch'ien of Ching, those in the province of Leang 梁 the T'o and Ch'ien of Leang. Is this the case or not?

The great river in its vast extent is connected with many important places, for the

defence of which the Empire has instituted naval forces. Most of you scholars were born and now live in these regions and understand the principle of guarding the dangerous spots. You should each of you, then, now hold up antiquity to be an example to modern times.

## SHORT NOTICES OF NEW BOOKS.

### AND LITERARY INTELLIGENCE.

In the March number of the *Cornhill Magazine* there is a lengthy article on Fengshui, from the pen of the Rev. F. S. Turner, B.A. The article is chiefly a resumé of Dr. Eitel's scholarly book on Fengshui lately published, his obligations to which the writer fully acknowledges. The subject is however treated from a more popular point of view, and many new facts observed by the writer during his long residence in China are brought together here in a very interesting and novel way, illustrating the practical working and pernicious effects of this fantastic combination of sense and nonsense called Fengshui. The *Spectator* and other papers have bestowed much praise on Mr. Turner's essay which seems to have enlisted considerable interest among men of thought on behalf of these Chinese attempts at natural philosophy. We are glad to see the work so ably carried out here by Dr. Eitel, seconded at home by so capable a writer as Mr. Turner.

The same writer is publishing in the well-known penny magazine *Happy Hours*, a cleverly written and intensely interesting story under the title "Ah-kwai in search of employment." It is the best attempt we have seen yet at making the realities of Chinese life intelligible and interesting to

English readers. All Chinese novels that we have seen are either dull to weariness or so full of peculiarly Chinese details and sentiments unintelligible to home residents that they repel the ordinary reader in search of amusement. Mr. Turner very happily combines truth to Chinese realities with lucid explanations woven into the text of History without a show of the schoolmaster. The reader is instructed without noticing it and amused all the same. But the best part of the story, as far as it has appeared as yet, is its exposé of life in Macao barracoons, which we happen to know the writer had some years ago inspected with his own eyes. We have no doubt the story will, when finished, repay republication in a separate volume and help to bring China nearer to the understanding and sympathy of the English public.

*Synoptical Studies in Chinese Characters*;  
by Herbert Giles, of H. M.'s Consular  
Service. Shanghai, A. H. de Carval-  
ho, 1874.

The object of this work is, according to the author's preface, to aid the memory of foreign students by giving lists of characters similar, or somewhat similar, in form, and which are therefore liable to be mistaken for one another. Mr. Giles evidently carries his "theory of similarities" some-

what to excess, but despite that has produced a serviceable book. Whatever advanced scholars, who have forgotten the painfully slow nature of their early studies, may say, curious confusions *do* arise in the minds of beginners regarding similarly formed characters, and to young students the volume before us will prove of use. Doubtless, as a Shanghai critic has observed, the distinction between 千 *ch'ien* 千 *kan*, and 于 *yu*, or between 已 *chi*, 己 *i*, and 巳 *ss'ü*—to say nothing of more complicated characters—may be easily learned from a teacher. But the chief merit of the book, in our eyes, is that it will, to some extent, save the teacher-ridden body of European students the necessity of quite such frequent reference to natives as has hitherto been customary; while possessing the advantage, which no oral teaching can possess, of presenting a number of similar characters to the eye at the same moment. We must admit, as fair critics, that Mr. Giles has in places laid himself open to sarcasm. The characters 左 and 右 for instance, which he unluckily quotes in his preface as characters likely to be confounded, with the naive remark that they "would find no place in native collections of like characters," will doubtless lead those critics who only read the introduction—a numerous class—to look upon the work as more eccentric than useful. Such a judgment would be too hasty. The work may in strictness be defined as "a very handy collection of similar characters, amongst which are several that might well have been omitted." The title is rather too grand, but that does not in any way affect the usefulness of the collection. The work is well printed and bound, reflecting much credit upon its publishers.

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We are glad to note that the *Peking Magazine*—a journal which is we believe doing good work amongst native readers—is flourishing, and that it may now be

regarded as an established periodical. A little greater regularity in forwarding copies to Southern subscribers would, indeed, be an advantage, some of the later numbers not having come to hand. In order, however, that our readers may learn the nature of the papers contained in recent issues we subjoin the *précis* given by the our Shanghai contemporary the *Evening Gazette*. According to the *Courier* the forthcoming number will contain one article of immense interest. The subject of it is the recent Imperial Audience, and the writer is His Excellency Thomas Francis Wade, B.C.

The contents of the 17th Number are:—  
 1. On printing machines, with illustrations.—2. Poetry in praise of a dutiful daughter.—3. On mensuration.—4. Sketch of a distinguished Manchu officer lately deceased.—5. Harvey on the circulation of the blood, with illustrations.—6. Mathematics with illustrations. Lessons in geometry.—7. News from all countries, in ten short articles, regarding the countries most engaged in commerce with China.—Of these articles, we learn that the Chinese admire most the second and fifth, considering them the most important and interesting, as well as very superior in point of style and diction.

The 18th Number contains the following variety of interesting notes and essays:—  
 1. German peasantry with illustration.—2. Poetry in praise of a devoted wife who gave the most Chinese and orthodox proof of her love by starving herself to death in grief and sorrow at the loss of her husband.—3. Justice and maternal love, illustrated by an episode in the government of King Solomon.—4. Dissertation on the difference and the proper pronunciation of the character 尙 when used in the phrases 尙書 (the name of a Chinese classic) and 尙書 (the official title of President of any of the Six Boards).—5. Mensuration, continued from the last number.—6. Light and optics.

—7. Currencies, coins and the equivalents used for gold; silver or copper coins in different countries; remarks on the opening of gold, silver and other mines in China.—8. Advantages and dangers of railroads.—9. On dredging machines.—10. Hereditary nobility in England.—11. Manufacture of metallic pens.—12. English printing establishments; the five principal ones in London.—13. News from all countries; England: National debt; Hurricane; Insanity produced by intemperance and emigration;—Portugal: Perilous situation of the Royal Princes;—Persia: Baron Reuter's railway contract; Holland—Renewed assault on Acheen;—Russia: Reinforcement of the Navy;—South America: Sufferings of the English in Brazil, &c.;—South-sea Islands: Curious customs of natives;—France: Trial of Marshal Bazaine; U. S. of America: Electric telegraph to Japan, and laying the electric cable;—Japan: Newly opened Art Exhibition, and Trial of the new railway; Request for foreign arbitration at Macao.

The 19th, or February number is filled with articles of more than ordinary interest:—1. The City of Naples; the Chia and its surroundings. Vesuvius, Pompei and Herculaneum are beautifully described in the most elegant and concise of Chinese descriptive styles. The destruction of these two last mentioned cities has the usual moral appended to it, viz., the "vengeance of God upon the profligacy and wickedness of the inhabitants," which moral is always a puzzle to some thoughtful minds that are inclined to ask—if this be so—Why are other equally wicked cities spared these judgments; and why are good people so often involved in these so called "providential calamities."?—2. On Drainage, with illustration of Gwynne's Patent Syphon for draining hands.—3. Visit to a celebrated pleasure garden near Peking.—4. A series of amusing and well written fables or allegories; the first illustrating the evils of an obstinate adherence to old

opinions and habits; the second the power of judicious patronage; and the third the value of an imperial glance in making people great (and doubtless happy) in the estimation of the Chinese.—5. A Review of a book, which appeared last year, written by a Chinese scholar, on the relations of China with other countries.—6. Mathematics—with demonstrations.—7. Continuation of Rev. Mr. Edkin's able and learned article on Currencies.—8. Statistics of European Iron-clad men-of-war steamers.—9. Old friends not forgotten.—10. Summary of news from all nations.

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We learn that the *Journal of the N.-C. Branch of the Asiatic Society* for 1873, has been issued. The volume, says the *N. C. D. News*, "contains a number of interesting papers, and sundry illustrations of Chinese instruments of music, of inscriptions, &c. which add to its value," but our own copy had not reached us as we went to press.

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The *N. C. Herald*, notices the issue of a *Church Calendar for 1874*, compiled (in Chinese) by Rev. J. D. Valentine of Ning, po. It contains—1st A summary of the Chinese and English comparative calendars. 2nd The Sundays of the year. 3rd The New Table of Lessons for the year. 4th. The Stations and Out-stations, with the Churches and Chapels of the Church of England Mission in the province of Chekeang. 5th The names of the Bishop, Clergy, and Lay Workers belonging to the Chekeang Mission. 6th Two prayers for morning and evening. The calendar, is, it will be seen, intended for the use of Chinese converts, and will no doubt be useful. It is capable of expansion by the insertion of more general information and of details concerning other missions.

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The same Journal notes having received the twelfth Annual Report of the Peking Hospital, for 1873, by Dr. Dudgeon. The

income during that period was Tls. 547, and the expenditure only Tls. 380, yet we are glad to learn that the record is one of continued success. There has been no great variation in the number of patients prescribed for, but the influence of the Hospital is said to be yearly extending. Its connexion with the higher and official classes has been year by year steadily increasing, and in no year have more officials been attended, or more grave cases treated, than in the one under review.

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A paper on Buddhism was read by Mr. Beal, at Plymouth, lately. A translation has recently been made by this gentleman of the Abhinessh Bramana Sutra (Fo-pen-hing-tsü-king), a work that contains the original life of Buddha. This book forms one of the Chinese Buddhist books in the library of the India office, and is regarded as a valuable authority upon the subject of the origin and development of the Legend of Buddha.

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At the recent sale in Paris of M. Pauthier's Chinese library, the trustees of the British Museum (says the *Pall Mall Gazette*) made some valuable purchases, among which were several works on the geography of Central Asia, and a number of books having an important bearing on the historical and classical literature of the empire. The books, as a rule, fetched very high prices; one, in a single volume, containing illustrations of the people of the nations tributary to China, was sold for no less than 1,100 fr., and it may safely be said that every work fetched its full value.

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We have before us some numbers of a Magazine called "The Oriental," published in London and edited by Mr. J. H. Stocqueler. As its title implies, the Magazine is devoted to Eastern—chiefly Indian—subjects; and contains a good deal of readable matter. The papers are rather

short and broken, and a queer practice is adopted of filling up the half pages at the end of articles with stray extracts and items of news—not a bad idea of utilising space, but one which has rather a curious effect in a magazine. China comes in for a small share of notice; the January number containing two short articles headed "Medical Reports from the Treaty Ports in China," and "China and Japan;" and we believe it is the editor's desire to expand the publication so as to embrace Chinese topics more widely. If this is accomplished, the circulation of "The Oriental" will no doubt extend further eastward, than it can be expected to do in its present form.—*N. C. D. News.*

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The Dutch East Indian Archipelago attracts every day more attention in the mother country. Besides a handsome volume with numerous illustrations, and with letter-press by William Ritter, we may mention a geographical, ethnographical, and historical description, which is appearing in parts, of the island of Java and its inhabitants, by Prof. P. J. Veth, President of the Geographical Society that was established lately; and especially a splendid work by Dr. C. Leemans, on the Remains and Antiquities of Bôro-Boedoer. The Government pays the cost of this book, which contains 293 lithographs, and is highly important for the history of Javanese Art, as well as its archæology. The sixth volume of J. K. J. de Jonge's History of the Dutch Rule in India has come out. It brings the narrative down to 1676, and, like its predecessors, contains much new material. Of course, Sumatra, and the expedition against Achin, are more particularly the objects of public interest, and have called forth many excellent books. The copious work of George Kepper, published at Rotterdam, forms in every respect a worthy memorial of the first Achin Expedition.—*Friend of India.*



## NOTES AND QUERIES.

## NOTES.

NATURAL GAS.—Chemist inquires in No. 4 Vol. II, of the *China Review*, "where he will find a description of certain wells which produce a natural gas in some parts of China." If he means the well known fire-wells ('Huo-ching, 火井) of Sze-chuen, I may refer him to an account given by the French missionary Imbert, who having resided several years in *Kia-ting-fu, Sze-chuen*, was appointed apostolical Vicar in the Corea where he died the martyr's death for his faith in 1838. His account will be found in the "*Annales de la Propagation de la Foi*, 1829, pp. 369—381; and a reprint of his letter in Huc's *L'Empire Chinois*, Vol. I, Chapter 7. The following is quoted from Humboldt's *Cosmos*, (German Original Edition, Vol. 4, p. 262 and 263, Otté Vol. 5, p. 219):

"The uniformity of the phenomena which are presented in the various stages of their activity, by the salses, mud volcanoes, and gas-springs on the Italian peninsula, in the Caucasus and in South America, is manifested in enormous tracts of land in the Chinese empire. The art of man has there from the most ancient periods known how to make use of this treasure; nay, even led to the discovery of the ingenious Chinese rope-boring, which has only of late become known to Europeans. Borings of several thousand feet in depth are produced by the most simple application of human strength, or rather of the weight of a man. I have elsewhere (Humboldt, *Asie*

*Centrale*, t. II, pp. 519-540) treated in detail of this discovery, and also the "fire springs," *Ho-tsing*, and "fiery mountains" *Ho-shan*, of Eastern Asia. They bore for water, brine-springs, and inflammable gas, from the south-western provinces, *Yun-nan*, *Kuang-si*, and *Szü-chuan* on the borders of Thibet, to the northern province *Shan-si*. When it has a reddish flame, the gas often diffuses a bituminous odour; it is transferred partly in portable and partly in lying bamboo-tubes to remote places, for use in salt-boiling, for heating the houses, or for lighting the streets. In some rare cases the supply of carburetted hydrogen gas has been suddenly exhausted, or stopped by earthquakes. Thus we know that a celebrated *Ho-tsing*, situated to the south-west of the town of *Khiung-tschou* (latitude  $50^{\circ}27'$  longitude  $101^{\circ}6'$  East), which was a salt spring burning with noise, was extinguished in the thirteenth century, after it had illuminated the neighbourhood from the second century of our era. In the province of *Shan-si*, which is so rich in coal, there are some ignited carbonaceous strata. Fiery mountains (*Ho-shan*) are distributed over a great part of China. The flames often rise to a great height, for example, in the mass of rock of the *Py-kia-shan*, at the foot of a mountain covered with perpetual snow (lat.  $31^{\circ}40'$ ), from long, open, inaccessible fissures: a phenomenon which reminds us of the perpetual fire of the *Shag-dagh* mountain in the Caucasus."

The above note, compiled by Humboldt

from extracts from Chinese works, made accessible to him through the works of Klaproth and Stanislas Julien, is I believe the most suitable reply to Chemist's Query.

F. H.

CHINESE LIBRARIES.—It is somewhat remarkable that in a country so distinguished for the honours paid to Literature as China may claim to be, there exist no facilities for placing within reach of the people at large the means of self improvement. There are no public libraries in China. There are Imperial, and Provincial, and departmental, and district libraries. But they are not open to the public. Officials and scholars may go to these libraries to consult or read; but they are not allowed to take out books. There are also many famous private collections of books but of course they are no more accessible to the general public than are the government collections.

The great Imperial Library formed in the reign of Kien-lung, about a century ago, far surpassed anything of the kind attempted either before or since. The published catalogue of that Library gives over 10,000 different works, consisting in all of 168,000 volumes. It gives also a long list of names of books not in the Library. Most Chinese scholars possess a copy of this catalogue either in its full or in its abridged form. Under the title of each work there is a short historical, and critical notice of it. The abridged catalogue contains fewer titles and shorter notices; but even that consists of eight small volumes and gives a great deal of valuable information. Mr. A. Wylie has published a work on Chinese Literature in one vol. which gives a great deal of the same kind of information taken from the *Imperial Catalogue* and other sources, as well as much original matter, the author having examined many of the books himself. [This work can be obtained from Messrs. Trübner & Co., Ludgate Hill, London.]

The Imperial Library of Kien-lung was made up by the united efforts of many scholars and book-fanciers throughout the country, who in obedience to an imperial edict allowed rare books in their possession to be copied. Many of the works therefore are in manuscript. Four copies of each work were made or procured. One copy was placed in the Wan-yuen Repository at Peking, another in the Wansung Repository at Kiang-ning (capital of Kiangsu province), a third in the Wan-kwui repository at Yang-chow-fu [the scene of the missionary troubles, in 1871,] and the fourth in the Wan-lan repository at Hang-chow (capital of Chihkeang province). So that there were four great libraries of equal extent.

There are more than a thousand towns in which small collections of books are kept in connection with the examination-halls. But these are not for the use of students and they contain only the common classical and historical works. In some provincial cities, as Canton, there are more extensive libraries under the control and for the exclusive use of the mandarins.

The private collections of the greatest celebrity used to be in the two provinces of Kiang-su and Cheh-kiang. Some of them contained many rare books which were not to be found even in the imperial repositories. The spirit of collecting rose to its highest point a century ago, in a time of comparative peace, and under the patronage of the Emperor Kien-lung. But recent rebellions have made sad havoc of the libraries both Imperial and private in these two provinces. The only great library that remains is that at Hwang-chow, and that is much injured. Attempts are being made to restore this and some others, but they cannot be brought within sight of what they used to be.

It is possible by interest or favour to get a sight of the books in Government libraries but they are not public. For the most part they are kept shut up to feed the worms. Public spirit is at a very low ebb

in China. There it is every man for himself and literary men aim at being as private and independent as possible. The only thing resembling a circulating library, is the hawkers or second hand bookseller's store, from which one may borrow books, for a few copper cash, say  $\frac{1}{4}$ d. or  $\frac{1}{2}$ d. per volume. But I have never seen any books except novels offered on hire in these days.

J. C.

THE WEI-SING LOTTERIES.—(Vol. II., p. 259.)—I noticed in a late number of the *China Review*, a question regarding the legality of the Wei-sing lotteries. The following précis of an edict in the Peking Gazette of the 28th Feb., seems a conclusive answer.—“The Censor Téng Ch'eng-siu having memorialized, requesting that the levy of an impost on the gambling lottery called Wei-sing 閩姓 (Literary Examination Surnames), which has hitherto been collected by the Government of Kwang-tung, be henceforward prohibited, a Decree is issued to the effect that gambling is in itself contrary to law, and at the period of the literary examinations it is more than ever desirable that it should be stringently repressed. If, as the Censor states, an impost is actually levied under some pretext on behalf of the public exchequer from such a source, that proceeding is improper in the highest degree. The Governor-General Juilin and the Governor Chang Chao-tung are enjoined at once to abolish the impost and to issue a proclamation strictly forbidding the practice.”

R. S. G.

THE DUTCH AND THE PORTUGUESE IN EASTERN ASIA.—We read in the *Historia General de las Philipinas* by Juan de la Concepcion, printed at Manila 1788, Vol. V., page 28, paragraph 6, the following authentic narrative of the Dutch invasion at Macao. “A boat of the sort called *Chopo* by seamen, having on board, with the sailors, ten Portuguese and the shipowner,

Francisco Tavares, sailing from Japan to Macao, met on the way four boats of Dutch fusiliers who attacked the *Chop*. The Portuguese defended it valiantly, throwing into the Dutch boats jars of gunpowder and other artificial fires, that burnt the boats and those that manned them, the loss of the Portuguese being only one seaman and one soldier; they continued their voyage to Macao, and arrived safely. Some time afterwards seventeen Dutch ships entered the Macao waters, guided by a person acquainted with the place, to invade and take the town, as many Portuguese residents were absent on commercial business. The Dutch bombarded the town for a whole day, with their artillery from the St. Francisco side. Next morning (24th June 1622) they went to another place and effected a landing with nine hundred Dutch soldiers and many Japanese and Malays, in twenty-eight long boats. They had apportioned the expected booty among themselves, as if it were to be obtained with very slight difficulty. The inhabitants of Macao seeing their enemies disembarking, mustered up the largest number of men they could assemble, and attacked them with valour.

They came to a hand-to-hand fight; and the Portuguese fought with such an impetus that the Dutch were repulsed and forced down a precipitous and rocky declivity. The Portuguese had the opportunity of making dreadful havoc with their enemies. Dutch corpses covered the field with those of a much more considerable number of Asiatic auxiliaries. They lost moreover more than 500 muskets, a piece of ordnance, and many arms that were left on shore by the fugitives in order to swim to their ships. This rout so demoralised the Dutch that they went away leaving a glorious triumph to the Portuguese.”

In the archives of the Senate at Macao there exist the contemporaneous official records of this victory. I do not transcribe these documents, firstly, because they

are lengthy, and, secondly, because the veracity of Macaese testimony might be doubted by the fastidious. The Dutch did not repeat their attacks on Macao; they found better and more profitable occupation for their arms in other countries. They tried to wrestle from the Portuguese crown the magnificent colony of Brazil, but were beaten off. They tried to plunder its East African colonies and were again defeated in their purpose. They were, however, more fortunate in the Indian Archipelago, and when the great maritime effervescence between Portugal, Spain, England, France, and Holland, during the seventeenth and eighteenth centuries, subsided, Holland found under its rule a large extent of Asiatic territory. If we were to enquire closely into the events of Dutch colonial and commercial history, we should find a minimum of civilising power and intention, and a maximum of tyrannical mercantile craft. Owing to their ungenerous and greedy disposition they committed one of the greatest crimes recorded in colonial history; they helped Japanese intolerance to the wholesale massacre of Catholics and Christians, and to the extermination of new ideas; they closely shut off the rays of new light that the brave Portuguese missionaries had brought to shine on the mouldering forms of social decrepitude; they were the apostles of ancient and stationary prejudice. They destroyed all the noble marks of other European intercourse, they danced drunken dances and played comic Dutch tricks before the Mikado, in the character of the fools and hangmen of a barbarous despot; and all this was simply to preserve the monopoly of their little trade! In the Archipelago their merchant's rule of iron made a monopoly of every thing, and although the results are grand in a pecuniary way, they are not different from what might have been obtained by any native rajah more unscrupulous than the rest. The Dutch colonial policy is of a Midas sort,—everything is changed to gold by it.

The Portuguese did not indeed, despise the worldly advantages of their discoveries, but they sometimes did not think so much of such considerations.

A little anecdote will show in its true light the spirit of Portuguese enterprise even during its epoch of decadence. A Portuguese chieftain took during the wars in Ceylon, a celebrated relic of Budhisad, the famous tooth of Budha, and brought it to Goa. The Kings of Peguliam, Birmania, and all the Budhistic powers, were moved by this great loss, and a national and religious *quête* was made among them to redeem the precious tooth. The enormous sum that was collected was offered to the Viceroy of Goa, Don Constantino de Bragança, and he assembled the great Council and asked the opinion of its venerable and noble members. They rejected the tempting offer! They destroyed the Budha's tooth. I need not say that the Budhist priests manufactured, another tooth very soon afterwards of the same size—only cheaper. Now, one sees in this anecdote that a higher motive than that of money-making was sometimes the principle of Portuguese deeds. Don Constantino, it is true, lost a great deal of money, but in the long run money wears away, and honour only remains. A nation should mind that; it is a better economical policy to buy honour than to sell it. On the whole it seems to me that Macao was rather fortunate in not having changed hands.

P. G. MESNIER.

### QUERIES.

THE VICEROY JUILIN, AND THE CAPTURE OF ENGLISH AND FRENCH OFFICERS AT TUNG-CHAU.—In the battle which was fought on the 18th September, 1860, near Tung-chau, when a number of English and French officers were treacherously made prisoners by the Chinese, one *Jui-lin* is mentioned in the "*Livre jaune du Baron Gros*" p. 144, as having been one of the Chinese generals. On p. 191 of the same book it is said: *On accuse le gouverneur*

des neuf portes du meurtre de l'abbé Duluc and du Capitaine Brabazon; il s'en défend et nomme Djoui-line comme le seul coupable de cet acte de barbarie." Could this "Djoui-line" possibly be the same Jui-lin who is at present Viceroy at Canton? C. P.

DID WEBER COMPOSE CHINESE MUSIC?  
—Can any of the musical readers of the *China Review* explain the origin of the following piece of classical music?

*Allegro.*



The above notes represent the leading theme of the overture to "Turandot" by C. M. von Weber, an allegro which, though bearing like all his overtures the stamp of its ingenious composer, is, by superficial

hearers, generally passed over as less attractive than most of his other overtures. Those, however, who know what it is intended to describe and have at the same time an approximate idea of a genuine Chinese tune, will agree in considering it an admirable combination of the beauties of Chinese and Western music. To understand it well, the hearer should in addition to being an admirer of the composer, be acquainted with the character of native music in China. For this reason I should think that the overture to *Turandot* ought to be more in favour amongst China residents than in Europe, though (probably owing to some presupposed unwillingness on the part of the public to recognise its characteristic beauties) it is scarcely ever played in the concerts given by professional and amateur foreigners residing in China. The overture to "*Turandot*" is Chinese music in European costume, and must, to a Chinese ear, sound like a parody or caricature, just as the Italian Gozzi's tale, immortalized by Schiller's "*Turandot, Prinzessin von China*," is a humorous caricature of Chinese character, spiced with the attractions of Western poetry.

The Querist is anxious to know whether the above tune has been invented by Weber himself as representing the spirit of Chinese music, or whether it is a real Chinese air. In the latter case, which air is it? Which is the text? What changes has it undergone while being re-written by the German composer, and through what channel did Weber get possession of the air? Readers who happen to own a copy of Weber's life, published in 1864 by his son Max von Weber, might be able to reply to some of these queries, if the origin of the theme be at all explained in that very exhaustive biographical work.

F. H.

CHINESE KNOWLEDGE OF INTERNATIONAL LAW.—Have the Chinese any works what-

ever on International Law (exclusive of Dr. Martin's translation of Wheaton) even as regards feudatory states. If so, will some one furnish references?

LEGISLATOR.

JAPANESE TRIBUTE TO CHINA.—In Mr Mossman's recently published book on Japan he makes the statement that, in former days, "Japan was not an empire, nor were the chief rulers emperors, inasmuch as they sent tribute to the Emperor of China." Upon this the *Japan Mail* observes: "we should like to see some authority for the statement that the *Mikados* sent tribute to China. It is true that the History of the Ming contains notices of tribute presents sent by Ashikaga Yoshimitsu, who was apparently content to

be styled 'King of Japan' by the Chinese Emperor, but this is merely an assertion of the Chinese historian about a Shōgun, and does not prove that the *Mikados* acknowledged themselves to be dependent on the Emperor of China." Perhaps some of your readers could throw further light upon this subject

O. B. C.

CHINESE CLOWNS AND HARLEQUINS.—Can any one give an account of the part which Clowns or Harlequins play in Chinese theatricals?

AMATEUR.

KING TU-DUC'S NAME.—The name of the present King of Annam is given as Tu-duc, while his reign is styled 嗣德. Is Tu-duc, perhaps, the Annamese pronunciation of these two characters?

C. P.

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# THE CHINA REVIEW.

## 借靴

### "THE BORROWED BOOTS."

TRANSLATED FROM THE

P'I-P'A-KE 琵琶記, A CHINESE FARCE.

[The following farce, though possessing little point to the foreign reader, illustrates the very large class of such performances, which achieve their popularity amongst the Chinese rather from the scope given by the dialogue to the actors than from any intrinsic merit in the plot. It is chiefly as a contribution to our better conception of what passes muster with native critics as a "screaming farce" that this translation possesses a certain amount of interest.—ED.]

#### ACT I., SCENE 1.

CHANG (*alone fanning himself*)—I have been all my life telling lies, depending simply on a sharp tongue that talks scandal right and left. For propriety and honesty in treating others my brother is the man. Ah! if my dress is not elegant my manners are exceedingly stylish. I'm the third of my family, and my name is Chang, hitherto I have passed my time in telling falsehoods.

To-day I'm invited to dinner. My head and body are well provided for, but my feet hav'n't a pair of Boots to put on. I hear that neighbour Lew has a pair of black satin boots at his house that have just been made. I shall go and borrow them; why not? (*Goes to Lew's house, knocks at the door.*) Open the door! open the door, good neighbour Lew.

LEW.—(*Coming.*) Who's there? Who comes to this humble door of mine so close and quiet? (*A dog barks within*) I'll flay you alive; (*to the dog*) be quiet! Who disturbs my house, making the dog bark in this way?

CHANG.—It's I, open the door.

LEW.—(*Still hesitating—saying to himself*) Wait a little; considering that in the day time I do nothing wrong, if in the night one knocks at the door I needn't be afraid. (*Aloud*) The last year's rice is already delivered; for the new rice there is no hurry. Who can this be at the door? I dare say it is some man taken into custody on account of the government tribute of rice. I'll adjust my clothes and go out and ask.

CHANG.—Good neighbour it's I (*Lew opens the door*).

LEW.—My old friend! such a friend as one seldom meets. Sit down. Boy! tell your mistress it is our old friend Chang. Make some toast, and kill a fowl, boil rice, buy wine and set it before us. (*To CHANG*) When the wine is bought, and tea made, you shall sit serenely in the central hall and take some refreshment.

CHANG.—You and I are like brothers, why should you be at all this trouble?

LEW.—Truly we are like brothers.

CHANG.—Or as fish are to water.

LEW.—Or like Kwan and Paou who divided their money between them.

CHANG.—Or like Luy and Chun who were sworn brothers.

CHANG and LEW.—(*Speaking together*). Just like old friends meeting at the "Spirit Mountain."

LEW.—My excellent brother, as you have to-day come into my worthless hut, I must tell you that yesterday I had many fortunate omens of the great honor. I saw on the side of the door a happy spider crawling round and round, and hanging down. There was a sudden rushing noise and the wind blew in and out. The smoke and flames in the kitchen fire-place carried up the ashes—

CHANG.—Remarkably good!

LEW.—The wick of the lamp by its flower-like shape omened good fortune. A swallow held a piece of earth in his bill. And a fortunate magpie was amusing itself chattering on a neighboring tree. It is certain I was thinking of you brother Chang.

CHANG.—How were you thinking of me?

LEW.—I was thinking of you taking your tea and rice, without care, entirely at your ease, dressed in your long robes and girded with a wide girdle.

CHANG.—On my way here I was constantly talking of you.

LEW.—In what manner were you talking of me?

CHANG.—I was saying, my brother! my good brother! my dear brother!

LEW.—No wonder that I was sneezing so early this morning.

CHANG.—How were you sneezing brother?

LEW. (*Attempts to sneeze twenty or thirty times*)—What's the object of your visit to-day?

CHANG.—I want your skull and brains.

LEW.—(*Submissively*) If you want my brains bring a club and strike.

CHANG.—I want to see fresh blood.

LEW.—If you wish to see fresh blood bring a knife and stab me. You may take out my heart, and cut me into a thousand pieces.

CHANG. (*Feeling sure he will get the Boots without further delay after such professions of devotion*).—I cannot conceal from you that I am invited to a dinner at Chang Tan. My head and body are provided for, but I've not a pair of Boots to put on. Hearing that you, my good brother, have a pair of new black satin Boots at your house, I've come to borrow them; just to look respectable, to look respectable, you see. Brother, I don't know whether you'll lend them or not—whether you'll do it or not good brother.

LEW. (*In amazement at the request*)—You frighten me so I tremble and shake all over. I feel like a silly old man. Take that last speech of yours about borrowing Boots back and just put it out of your mind, you plundering, robbing villain! Oh! how preposterous. What a passion you've put me in!

CHANG. (*Blantly and persuasively*).—For twenty years we have been good brothers, and now on account of a pair of boots to change your countenance in this way, shows little good sense!

LEW.—Truly that tongue of yours would crush one to death. You don't know what care and pains I have expended on this pair of boots. I invited shoemakers from both the capitals and all the thirteen provinces of the Empire. To say nothing of wages, only think of the travelling ex-

penses ! I don't know how much money I threw away.

CHANG.—Just for one pair of boots, to call so many shoemakers ! I can hardly believe it.

LEW.—Not believe it ! I will count them over to you. From K'ew Chow near Pekin I sent for Chaou, a celebrated shoemaker. From Nankin there was one. From Soochow one. From Tung Chow in Shantung there was one. From Keang Chow in Keangse province there was one Lo, an excellent workman. From Joo Chow in Honan also one. From Chang Chow in Fukeen there was Chin, a master workman. From Kin Chow in Hoo Kwang there was the well known Tseen. All these shoemakers came to make the satin boots for me, and I, here at home, killed a black pig and prepared a feast. When I had prepared the feast, I poured out and presented the wine to the shoemakers, kneeling down on the floor,—thus (*kneeling*).

CHANG.—Get up brother, get up ! Borrow or not borrow, you to kneel to me ! What do you mean ?

LEW.—I kneel to you ! I was reverently presenting the wine to the shoe-makers !

CHANG.—O yes ! you were presenting wine to the shoe-makers.

LEW.—From the time they were made I haven't worn the boots half a day. I took oiled paper and wrapped them up carefully, and went every day to look at them, putting them high up ; yes, high up in the central hall.

CHANG.—I fear then you won't allow them to be worn.

LEW.—It isn't that I won't allow them to be worn by persons as good as myself ; but there are poor wretches constantly coming, who are difficult to endure and on whom one does not like to waste valuables. But if you must borrow them, cut off one of your fingers, take them, and be off.

CHANG.—Twenty years good brother, and yet you are not willing to lend them ! Ah ! (*Looking doleful and disappointed*).

LEW.—As to lending my satin boots, I will lend them to you brother, but there is much to be done first.

CHANG.—Why waste time thus ? What is there to be done ?

LEW.—I must first sacrifice to the Boots. When this has been done they may be worn.

CHANG.—But suppose you omit the sacrifice, brother, till I return them.

LEW.—If you were to wear them without making the proper sacrifices, your head would immediately ache with fever, and an attack of ague would soon follow.

CHANG.—What kind of sacrifice must it be ?

LEW.—Nothing to speak of, quite within your means—one black pig, one white goat, one goose, one hen, a flagon of wine, a paper horse, a wreath of flowers and some gold paper, incense and candles, four musicians and two directors of ceremonies ; all of which you may get for about twenty ounces of silver. When the sacrifice has been offered, you may take the Boots, put them on and go.

CHANG.—If I had the twenty ounces of silver I might buy thirty or forty pairs, enough to last me all my days, and not come to you to borrow.

LEW.—Well as it is you, good brother, you may dispense with part of the sacrifice. You need only buy a black pig, a fowl, a fish, a paper horse, some gilt paper, a few measures of wine, and engage a director of ceremonies to say prayers ; that may suffice.

CHANG.—Even that is more than I can undertake, brother.

LEW.—Is it really too much for you ? A stick of pure incense and a bowl of clear water may answer.

CHANG.—That I can do ; may I be obliged to you ? Pray get them ready for me without delay. (*Offers the sacrifice*).

LEW.—Quite right, as it is written in the book of Rites of the Chow. You may go now.

CHANG. (*Looking up amazed*)—Go where ?

LEW.—To engage a director of ceremonies to come and say the prayers.

CHANG.—It is written, "One guest should not trouble two hosts." Now in calling a director of ceremonies there would be a call for money, and this I wish to avoid. If money must be expended it would be better to place myself under obligations to you. So, my good brother, I beg you will say the prayers for me without delay.

LEW.—At your request then, my honored brother, I will say the prayers. But first let me take a little fruit. I need some refreshment. (*After eating he kneels and mutters the prayers.*)

CHANG.—Very good, I trust you have finished.

LEW. (*Speaking to a servant*).—Boy! go to your mistress and ask her for my new satin boots that are in the gilt wardrobe and bring them to me. Carefully, gently; don't knock them or bruise them against anything as you walk along; just hold them on the crown of your head and bring them to me so.

(*Servant enters with the boots on his head and throws them on the floor.*)

LEW.—Vile slave! I told you to bring the boots gently. How dare you throw them down thus?

Boy.—I touched them as gently as new laid eggs,—more gently:—and you accuse me of throwing them down!

(CHANG takes up the boots.)

LEW.—They know whether people are accustomed to boots or not.

CHANG. (*Still handling the boots*).—I see nothing wonderful about them, no spirits or genii; but I see a little rent in one side of them.

LEW.—Could the rent have come from my wearing them? When I put them away they were perfectly whole; it is the miserable squeaking rats that have eaten them. (*Taking the boots from Chang,—fondly*), Ah! my boots! I have pity upon you, you are to go a long journey. (*To CHANG*).

Come, Come, make your prostrations to them.

CHANG.—What! Am I to knock head to the boots?

LEW.—Teach me if you please. If you make no prostrations how can you say any prayers?

CHANG.—Well then if there is no help for it, be it so (*Knocks head to the boots.*)

LEW. (*As a director of sacrifices enters*).—Humbly condescend to preside over this sacrifice. This year, this month, this day this hour. He who now wishes to offer the sacrifice is Chang Tan who now reverently with bent body stands before you.

CHANG. (*Lifting himself up a little*).—Yes I'm Chang-tan.

LEW. (*To the director of sacrifices*).—Having carefully provided pure incense and transparent candles, he reverently sacrifices to the great king of cow-skins, the great horse-skin general, the great ruler of sheep-skins, to the great champion of dog-skins, the discerning judge of boot lasts, to the ancestor of awls, to the lady patroness of yellow wax, bees' wax, glue and water—to all these genii. It is his wish to borrow the boots, promising that they shall be free from injury, and however long used, still be sound and strong. And if he injures them in any way he shall be cut into 10,000 pieces, be insulted and tormented and die a lingering death. (*To CHANG*) Alas! poor brother, approach and accept the sacrifice.

(CHANG Takes up the boots and is going away.)

LEW.—Where are you going?

CHANG.—You have finished the sacrifices and prayers. I am going.

LEW.—For you to put on the boots and strain and spoil them before I've worn them myself, really it is 'nt right.

CHANG.—Why not? Are they made of dragon skin?

LEW.—Though they are not made of dragon skin, the materials have come a long way.

CHANG.—Of what are they made!

LEW.—Of what are they made! (*Singing in a low chaunting tone.*)

The leather, it came from Leau-toong.  
The tops are of silk from the Han-chow looms.  
They are stitched, with the thread of the Shense flax.

It was dyed in Kean-tan and I paid the tax.  
The soles are of felt, which was made by Kintan.  
The binding is black, and came from Yu-nan.

CHANG.—I merely wish to borrow them to-day. I will return them to-morrow. But you say it is so difficult to lend them. (*Pretends to go away. Lew detains him, and holds him back.*)

CHANG.—It is getting late, how can I think of going to dinner now?

LEW.—It is quite early yet, and I wish to ask you plainly.—If you borrow my boots who is going to wear them?

CHANG.—I'm going to wear them: who else could it be?

LEW.—What do you mean? What can you mean? A man like you wear my boots!

CHANG.—I not wear them! What sort of a person would you wish to wear them?

LEW.—Only a great poet or learned scholar should wear them. I will go to the window and put them up in a high place.

(*CHANG Turns to go away.*)

LEW.—I have not yet done speaking and you are gone.

CHANG.—My good brother, do let me go and get something to eat.

LEW.—It's quite early yet; think how many guests there will be. You may take the boots and wear them. Boy! bring the boot code and give it him to take with him.

CHANG.—I have never heard of any boot laws except those of the great Ming dynasty. What is this code you speak of?

LEW.—Your worthless brother loved this pair of boots so much that he made a code of laws for them.

CHANG.—What does this code enjoin?

LEW.—In wearing the boots, if you injure the top, tear the sides, break the thread, or wear away the sole, in each case you will be liable to punishment.

CHANG.—Suppose I injure the top what will be the punishment.

LEW.—If you injure the top you must be tied up and beaten with a "sorrowful club."

CHANG.—And for tearing the sides?

LEW.—For tearing the sides you must have your throat cut with a sharp steel knife.

CHANG.—And for breaking the thread?

LEW.—For breaking the thread you must receive thirty lashes.

CHANG.—And for wearing out the soles?

LEW.—For wearing out the soles, you must receive several thousand strokes of the wooden mallet on your feet; and even this would not entirely lighten my bosom of its anger.

CHANG.—For slight offences or injuries?

LEW.—For slight injuries, perpetual and temporary banishment, strangling and beheading!

CHANG.—For heavy offences and serious injuries?

LEW.—For heavy and serious injuries, to be cut into 10,000 pieces; to be disgraced, insulted, and die a lingering death. (*Chang moves to go to the door.*)

LEW.—Where are you going good brother?

CHANG.—I am going home; by this time the dinner must be nearly over.

LEW.—It is yet early, excellent brother. I beg your pardon, but I have still one word more to say. Have you ever worn black satin boots since you became a man?

CHANG.—Good gracious! brother, can you suppose a man in my position has *not* worn boots?

LEW.—Be so kind as to tell me then how you would put them on?

CHANG.—Just put my foot in the leg and let it down with a push.

LEW.—Oh yes! with that push all would be done for; let me beg you to put your foot in gently, gently. So! gently!

CHANG.—Yes, yes, I understand. I will put them on gently, carefully.

LEW.—One word more, my honored brother, the family are very rich where you

are going. If you take too much wine you will be sent home in a chariot or on horse-back. My dear brother, with one rub they would be spoiled!

CHANG.—Yes; do advise me what I shall do.

LEW.—Certainly. I'll tell you what you ought to do. If you ride you must put a cushion on the horse's back. If in a chariot, see that there is matting on the bottom. If you turn to the right or left, do it gently. Do not shake your head and body, nor walk with a shuffling gait. When the dinner is over don't be the last to go. We have been friends all our life. Very different are the friends of a day. (CHANG takes up the boots quickly).

LEW.—Slowly, slowly, brother, and remember, be sure you remember to return them, be sure you do it. If I could think there would be any delay, I should not let you have them so easily!

CHANG (going with the boots).—Where did one ever meet with a man like this! I have wasted half a day and suppose, I am now too late for the dinner!

(Hastily puts on the boots and starts for the dinner. Arrives at the house).

CHANG.—The door is shut, there are no lights. It does not look as if there were any guests there, but I will call out and see if anyone will open the door. (Calls out. Voice within) Who is there?

CHANG.—It is Mr. Chang come to dinner.

(Voice within).—The guests have all left.

CHANG.—That is unfortunate, my young brother. I have come here in vain, but if you have anything remaining from the dinner and can give me a cup of hot wine I shall be content.

(Voice within). The eatables are gone. The guests devoured them all.

CHANG.—Is there no wine?

(Voice within). The wine has all been drunk and the wine cups turned upside down.

CHANG.—Is there any tea?

(Voice within). The kitchen fire is quite out.

CHANG.—I am very thirsty. Is there any cold water?

(Voice within) Water! yes there is some dirty water in the water jars. Go and drink it.

CHANG.—If I had not borrowed this detestable, absurd pair of Boots I should not have been in this position. I'm nearly starved, I can scarcely walk. I'll take them off and make a pillow of them, lie down and take a nap, and then go home. (He lies down with the boots for a pillow. A servant boy carrying a lantern enters behind Lew).

LEW.—Boy, go on. Heigh-ho! That blessed Chang we were speaking of who borrowed my Boots, has not yet returned them. The man's a villain.

Boy.—Yes, he's a great villain.

LEW.—I must take a lantern and go and look for him. Now to borrow boots and not return them is a grave fault. What can I think of a man who proves false? Of what possible use can such a man be in the world? A false man, ah! I didn't for a moment think he would prove false to a man like myself, but I'm satisfied that he is by nature unfit to be my friend. What words can describe my trials! I was just going to sleep when there came a great banging and thumping at the door. I called out, Who's there? and it was that Mr. Chang wanting to borrow my Boots! Now I had made up my mind that I wouldn't lend them. But this silly pair of ears of mine, soft as wax, allowed him by a few flattering words to get the Boots and he was gone. Even the Madam lost her temper about it, and just after bringing in the evening rice threw it all on the floor, flung down the tin sauce-pan and upset the tea-pot and slop-bucket. I said to her, Madam, what's the cause of this? Well, she says, this is a pretty business! You're too careful of your boots to wear them yourself, and yet you lend them to

others! Now truly,—not that I'm afraid of her, but because there's reason in what she says,—I am suffering under the most painful depression of spirits. I can take no dinner, I can't sleep, I can think of nothing, but this absurd pair of Boots, and my heart aches terribly. Boy take the lamp and let the light fall on my face. How do I look?

Boy.—Honored father, your face is deadly pale, yellow and emaciated.

Lew.—Ah! aye! No wonder that just now in stroking down my beard I felt my chin gradually narrowed down to a point. Ah! as my face loses its fair proportions, the indignation of my heart is increased.

(Lew and boy are seen walking, boy carrying the lantern).

Lew.—And so I must go backwards and forwards, right and left, east and west, up and down, north and south, crying and lamenting; when my eyes are dry I weep again. Now walking on, now going back, over high ground and low ground. Oh! when shall I reach my pillow, and soothe my mind with sleep and the darkness of night! The lantern; the lantern! Boy! the lantern; the lantern is to light my path not yours; why do you keep it all to yourself?

Boy.—I've something on my mind. How can I keep pace with you over these uneven roads? This road is being mended.

Lew.—Being mended! you scoundrel! you ought to die—are we indeed on a road that's being mended? Father in Heaven! Would my brother Chang take this road?

Boy.—It is the right road.

Lew.—The right road! Could my Boots ever walk over this road? Boy go back home, and whoever you find sleeping, great or small, give them a beating with the sole of a shoe; and when you have waked them, tell them to bring spades, shovels, hoes, rakes and pick-axes, and come and mend this road that it may be fit to walk on.

Boy.—If I were to go back for shovels

and picks and he had'n't come this way we should both be on the wrong road, eh? It would be better to go forward and meet him.

Lew.—The road is full of steep and dangerous precipices, how can I go forward? (*Falls*). I have fallen down, stumbled dead, my knees are bruised to a jelly!—Eh! What is this?

Boy.—To repair the road and only repair it so far! It should be called the "stopping stone."

Lew. (*Still lying on the ground*)—Could my brother Chang have thought of coming this road? Oh! my poor Boots! With one knock against such a stone you would be torn to pieces. Boy, push this stone away.

Boy.—I can't move it.

Lew.—You good for nothing "stuffed rice bag!" Take it away!

Boy.—Eigh oh! I have a twist in my side.

Lew.—Hold up the lantern boy—put on my cap—Ah! The skin is all torn. Boy, your uncle Chang must have turned back, and gone somewhere else. Where can he have gone? (*gets up*.)

Boy.—This is the right road, sir.

Lew.—My Boots! my leather! my sides! and my soles! Were they iron Boots the soles would certainly be worn through on this road. (*He stumbles again*). What's this?

Boy.—It is Mr. Chang asleep in the road.

CHANG.—Who comes to disturb me?

Lew.—Oh! you drunken injurer of good and innocent hearts! Why do you wear my Boots in this condition? Why do you get so beastly drunk, and then put on my Boots?

CHANG. (*Awaking*)—Wearing your boots! Is the dinner ready? I beg you will let me go and get something to eat. I am late, I'm late, I fear, after being detained by that endless talk of brother Lew—If I had even flown I should have been late.

Lew.—My Boots!

CHANG.—Yes I was too late, the guests



were all gone, and the door was shut—the lights were out, and everybody had gone to bed. Could I still go to dinner? As for the Boots I hav'n't yet put them on.

LEW.—Not put them on! Bring the lantern boy, bring a light! (*Taking the boots fondly in his hands*). Truly, truly, it's so, you hav'n't them on. I thank you, good brother. I'll take my Boots and wash them well. (*Lew washes the Boots*.)

LEW.—Now brother Chang, if you come to borrow my Boots again I will not be so reluctant and obstinate about lending them. We have been warm friends for twenty years.

CHANG.—My brother, you make a slight mistake—I'm sure if I came a second time to borrow your Boots I should be starved to death—I should die with hunger.

Good morning, excellent brother!  
(*Exeunt omnes*).

## HAINAN.

It may not be amiss to append to the notice of Su Tung-p'o given in the last volume a slight sketch of what is at present known about the island of Hainan. Almost all that we know on the subject is due to three writers, the results of whose researches have been recently published.\* Little as the information thus collected is, in comparison with what yet remains to be done, it is too much to be placed before the reader of these pages otherwise than as the merest summary. Of Chinese authorities, K'ing-chow Fu (the official name for Hainan) has its Gazetteer, in seventeen volumes, neatly printed, a thing which no corner of China seems to be without. Were the information supplied in these works as trustworthy, well-arranged, and accessible (in the way of indices &c.,) as it is bulky, China would be the best explained country in the world. As it is, the mass of irrelevancies which must be

waded through to get at one solitary fact if even that be attained, very much discourages the consulting of these local topographies, whilst for state-papers, more to be relied upon in some respects, the European writer is almost entirely dependent upon happy accidents in finding them.

Up to the time of the fall of Nan-yüeh, the independent kingdom established by Chao T'o and finally overthrown by the Han dynasty, Hainan was known only by vague report from the occupants of the peninsula of Seu-wen which juts out from the south of China, facing the north of Hainan. But when the armies of the Emperor Wu-ti had, in B.C. 110, completed the subjugation of Nan-hai, a detachment of them passed over from the Seu-wen peninsula and annexed that island, which they proceeded to divide into nine districts. It was inhabited by savage aborigines, calling themselves, then as now, *Li*, who, dwelt in the dense forests that covered the hills. A curious legend traces their origin to a serpent's egg, which, being struck by lightning, produced a woman. The ancient names of the two main divisions of the island indicate the then existence of one paramount chief of the native tribes, and of a pearl-fishery on the north coast, which continued productive till the fifteenth cen-

\* Messrs. Taintor, Swinhoe, and Mayers. I regret very much that I cannot see the valuable paper read for the last named gentleman at a meeting of the Shanghai Branch of the Royal Asiatic Society (Oct. 13, 1871) before this is printed. I have to depend on a *résumé* given in the *Shanghai Courier*, which I have not hesitated to appropriate almost *verbatim*, feeling sure that the interests of literature, and the haste with which this paper has necessarily been prepared, will be my excuse to one of the most eminent and accomplished of Chinese scholars.

tury. These, along with the scented woods and tortoise-shell which Hainan yields, may help to account for the tenacity with which each successive dynasty in China has clung to it.

Mr. Taintor describes the Li, (the "tame" Li at least) from his personal observation, as a race more marked by Malay than by Chinese characteristics. They do not shave their heads, and the women wear their long black hair simply hanging down.

In taking possession of this island, as in the modern instance of Formosa, the Chinese made no attempt to subjugate the natives. They contented themselves with occupying parts of the coast, and, gradually extending these, at length drew a cordon of settlements round the whole island, which were filled partly by traders and partly by military colonists from the north of China; the first batch of such immigrants being stated at 23,000. Large military establishments were rendered necessary by the frequent outbursts of the Sheng-Li (wild aborigines) from their fastnesses, to kill and plunder. Sometimes the colonists were forced to give way before them—a fact to which the constant changes recorded in the number and boundaries of districts bear witness. The name Kiung-chow, by which the island is now officially known, first came into use in the seventh century. The name Hainan came into use in connexion with the Mongol conquest in 1278, when the island was made part of a satrapy under Kublai, and named Hai-pei, Hai-nan Tao—that is, the Intendantship North of the Sea (straits) and South of the Sea. The Chinese sovereigns, in order to ward off the attacks of the Sheng Li, deported to Hai-nan successive detachments of mountaineers from the mountainous districts of Kwang-si, Kwei-chow, &c., who being settled between the coast and the mountains were intended to serve as a protection to the Chinese Colonies, but soon increased so in numbers and fraternised so

much with the Sheng-Li that they formed a new source of danger. These new settlers were called Shu-Li, *i.e.*, the tame or civilized Li.

After innumerable disturbances with these Sheng-Li, Hai Jui, a celebrated minister of the Ming dynasty, himself a Hainanese, proposed a thorough-going system of military roads and stations. But his schemes were not carried out.

Hainan was long used as a place of banishment for disgraced officials, and as the best men were often put into this category for their honesty in rebuking prevailing corruption, their presence in the island has given it a high literary reputation. From Hainan, too, proceeded Huang Tao-p'o, the Wise Woman Huang—who introduced the mystery of cotton-spinning into the valley of the Yang-tse.

Mr Taintor remarks that the hold of the Chinese upon the island seems to have been very unstable; for, within the first five years of its possession, no less than six extensive outbreaks of the Li took place. In B.C. 82 one part of it was abandoned, and in B.C. 47, after three more revolts, the Emperor Yüan-ti directed the entire abandonment of the whole, in deference to representations to the Throne. Another attempt was made on it, A.D. 242, under the State of Wu, but except this, nothing was done until the end of the sixth century, under the Sui dynasty. The T'ang dynasty reoccupied the north of Hainan about A.D. 622, but, in 667, lost it for more than a century. Since that time there has been a series of expeditions against the Li, lasting quite down to modern times, and none of them permanently successful. According to the Kwang-tung annals, Hainan was first called K'iong-chow Fu about A.D. 654.

Hainan is frequently visited by hurricanes of extraordinary violence. In 1820, relief was afforded to the sufferers from one of these by the Viceroy of Kwang-tung. Earthquakes have occurred also, and it

seems that traces of volcanic action are visible in the island, whilst floods have sometimes added to the miseries of the settlers. The name Kiung-chow is derived from a sort of marble found there. Gold and silver are said to have been found in the interior, but the trade in them has been long discouraged. The aspect of all the towns now is that of decay so common in China,

—all things ever dim  
And dimmer, and a glory done.

The population, according to the census of 1835, is 1,350,000. This does not, of course, include the Sheng-Li. The present Chinese inhabitants seem to be descended from natives of Fu-Kien, and speak a dialect similar to the language of that province. They are of a peaceful and inoffensive disposition. The Sheng-Li seem to be little removed, if at all, from savages. They are said to live by hunting, and use the usual category of savage weapons. But it must be remembered on what kind of accounts our knowledge of them rests. It is certain, at least, that they are engaged in continual warfare with the belt of Chinese settlers round the coast.

Mr. Taintor gives the productions of the island as rice, sugar, wheat (?), ground-nuts, sesamum, sweet potatoes, yams, vegetables, the castor-oil plant, betel-nut, coconuts, wax, timber, rattans, and dressed hides. The inhabitants also collect bichode-mar, turtles, and sharks' fins, and they manufacture prettily carved cups, &c., of cocoa-nut shell lined with pewter.

"Between 600 and 700 chests of Opium are imported annually, of a value of about 350,000 taels. One of the officials plainly acknowledged that, since the introduction of Opium in the time of Tao-kwang, the island had become gradually poorer, in consequence of the Opium absorbing so much of the productive capital. Probably no better illustration of the effects of the introduction of Opium could be found than

in an isolated place like Hainan, where no new source of production could be called into requisition, to meet the drain upon the resources of the island caused by its extensive use. The profits of trade and agriculture, which formerly were expended in administering to the comforts of the people and improving their social condition, are now absorbed by the all-absorbing passion for the baneful drug. Complaints of the poverty of the people met us (Mr. Taintor's party) everywhere, and the evidence of our eyes confirmed their truth."

The Hainanese have also suffered much from pirates, and from the raids of the Japanese, when these were sweeping the China Sea. But, *en revanche*, they themselves have acquired a bad name, probably a just one, for piracy, and it would seem as if the extinction of trade in the gulf of Tonquin were due to their nefarious expeditions.

During the years 1558-1560 the poet Camoens lived and wrote at Macao. It is evident that in his time the seas bordering on Hainan were unexplored.

Vês, corre a costa, que Champá se chama,  
Cujá mata he do páo cheiroso ornada:  
Vês, Cauchichina está de escura fama,  
E de Ainao vê a incognita ensenda:

(*Lusiad*, Canto X. 129.)

In the Ramusian version of Marco Polol a short chapter is inserted, which Colone, Yule rejects as a "manifest interpolation," though possibly still an interpolation by the traveller's own hand. It runs thus: "Leaving the Port of Zayton\* you sail westward and something south-westward for 1,500 miles, passing a gulf called *Cheinan*, having a length of two months' sail towards the north. Along the whole of its south-east side it borders on the province of Manzi, and on the other side with Anin and Toloman, and many other provinces formerly spoken of. Within this gulf there are innumerable islands, almost all well-peopled; and in these is

\* Chin-chew.

found a great quantity of gold dust, which is collected from the sea where the rivers discharge. There is copper also, and other things; and the people drive a trade with each other in the things that are peculiar to their respective islands. They have also a traffic with the people of the mainland, selling them gold and copper and other things; and purchasing in turn what they stand in need of. In the greater part of these islands plenty of corn grows. This gulf is so great, and inhabited by so many

people, that it seems like a world in it self."\*

The "continual ferry of the mainland, and from thence back again in all manner of boats or ships," described by the Dutch Embassy of the seventeenth century, still exists in full vigour. The Mahomedan travellers of the ninth century speak of the Hainan Straits as the "Gates of China."

F. C. BOWRA.

\* Yule. *Travels of Marco Polo*. Vol. II. p. 211.

## KANGHI'S DICTIONARIES.

There are two works which may be called Kanghi's Dictionaries, the one well known by that title,\* and the P'ei-wan-yun-fu.† Indeed, I may say there are three, for the Supplement‡ to the latter, compiled by another set of scholars, is a valuable work in itself. Dr. Morrison bestowed a great deal of labour on the first of these, the Tsze-tien, but he slighted the others giving the preference to a little known work on the same plan, which he made the basis of his Syllabic Dictionary. Of the P'ei-wan-yun-fu he says, "I possessed this book from the commencement of my Chinese studies, but never found it useful. There are 181 volumes in all, full of bare quotations and parts of sentences which are often obscure in themselves and are generally unaccompanied by any illustration. It was compiled by order of the Emperor Kanghi in the forty-third year of his reign. Seven years were required to complete it, and seventy-six Literati were engaged in collecting and arranging the materials. In A.D. 1711 it was published." Thus Dr.

Morrison dismisses the Yun-fu. With regard to the Tsze-tien, which forms the groundwork of his first three volumes, he says, "The Dictionary by order of His Imperial Majesty, Kanghi, is a *compilation*, rather than an original work. For the completion of it, five years were allowed, twenty-seven persons were employed in composing it; two others in revising, and one in superintending the press. *From its being the work of so many, there is a want of unity and perspicuity in it. The student is sometimes referred backwards and forwards without finding satisfaction anywhere.* The quotations are so garbled as to be often unintelligible, without a reference to the original. The definitions are not in an easy style. *It is crowded with different pronunciations, from their making a point of collecting the ancient as well as the modern pronunciation.* Though the compilers were instructed by His Majesty that "No meaning should be left unexplained as well as no sound omitted," they have almost entirely overlooked the colloquial dialect. Hence a mere translation of Kanghi's Dictionary would be far from answering the purposes of the European student; the Imperial Dictionary was intended for natives,

\* 康熙字典. † 佩文韻府.  
‡ 韻府拾遺.

not for foreigners. Still it may justly be considered the fullest and best Dictionary which has appeared in China; and it is in universal use."

There is much truth, and much that it is important for every student to know in the above remarks. I have italicised some portions to which I wish to call particular attention; and which seem to require further elucidation. The fact that the Dictionary is a "compilation" by many hands and that there was no *master mind* to digest and give unity to the work, is apparent everywhere, in the forms of the characters, the number of strokes assigned to them, the decisions given as to their being vulgar characters, incorrect forms, or synonyms of others, but especially and most frequently of all in the pronunciations. I have not kept notes of such mistakes, blunders, and contradictions as I have observed, having no intention, till a few hours ago, of writing a review of the Dictionary; but, if I had, it would have been easy to have filled a volume. Take the first word, —, 'one.' We call it *yat* in Canton. First of all the spelling of four old Dictionaries is given. They agree, and presumably are right, as to the ancient pronunciation. It begins with a *y*, and ends abruptly with what we write in Canton *at*; though the particular character used in spelling ends, unfortunately, with *us* in *ik*, being pronounced *sik*. Let us recognize it however as *sat*, and look for *yat* under the rhyme *Chat* (§4 入聲) in the Supplementary Yun-fu, where the ancient spelling is also given and the remarks of the compilers of the Tsze-teen repeated verbatim. The compilers, under the character *yat*, venture to say that the four ancient spellings "all agree in making the pronunciation the abrupt tone of *yi* 蒞." This is very perplexing to us in the south, because we have learnt that words ending in a vowel have no abrupt tone. But let us look through the section of the Supplement for similar remarks on other syllables. We

find these;—*ch'ut* is the abrupt tone of *ch'un*, *'uat* is abrupt tone of *wan*, *'put* is the abrupt tone of *pan*, *'hut* is the abrupt tone of *han*, all pointing to section 11, of the first tone (眞 *chan*), and to an abrupt and imperfectly pronounced *n* as the final letter. But in this cursory glance at the section, we find one other anomalous statement of the compilers, 'ㄩ is the fourth or abrupt tone of 品'. Now this agrees with the Cantonese and most modern dialects, in which the latter character is pronounced *p'an* or *p'in*; but the Dictionaries are perfectly agreed in making it *p'am* or *p'im*, and it is placed under the Rhyme *Ts'am* or *Ts'im*, (see Table I. §12 II. at the end of this article) in the Yun-fu. We have abundant proof that the words in the 4th tone terminated abruptly with a consonant; and the compilers recognize it in four or five cases out of every six. What then are they doing in the exceptional cases? Are they giving the modern pronunciation in contradistinction to the ancient? If so, why don't they tell us? And why don't they do so uniformly? The fact is they are groping in the dark, and stumbling on all sorts of stumbling-stones in regard to the pronunciation, not daring to depart avowedly and consciously from the ancient standards, the half dozen really good pronouncing Dictionaries before them, and yet not knowing what to make of them. Morrison regrets that they take so little notice of the modern dialects. But their safety lay in making as few original observations as possible. Turning to page 6 of the Tsze-tien under 丑 we find as usual the spelling of four Dictionaries, three of which agree in giving the initial corresponding to *T'* of the Fukien dialect, and which they never confound with *CH'*; but the fourth,\* a comparatively modern work, gives the initial *CH'*, and the compilers add "all agree in making the pronunciation 醜 *ch'au*." Here the Supplement has the advantage of later

\* 正韻.

revision: the more modern spelling is omitted, and the pronunciation 扭 the Fukien *t'iu*, is given. On the whole I have been forced after long and painful experience to the conclusion that the only reliable and consistent part of Kanghi on pronunciation, is the spelling of the older Dictionaries.\* Where these are silent, the later lexicographers and Kanghi's "literati" are all at sea. They literally cannot spell a word. Some bold person has ventured to put his spelling abilities to the test towards the end of the introductory volume of the *Tsze-tien*. He spells imperfectly some modern dialect, in such a way that — *yut* is *yik*, / *p'it* is *pip*, 人 *yan* is *yam*, and so on, as often wrong as right for the greater part of the Chinese people he intends to guide. The introductory volume with its tables of sounds is altogether misleading. Let every one who has not tried the experiment beware of trusting it.

The Chinese dialects are a great puzzle. To reconcile them, or reduce them to common rules seems almost impossible. There is no standard ready at hand. What is a poor student of an inquiring turn of mind to do, when, for example, he sees three or four words in William's *Tonic Dictionary* all pronounced alike, and at the same time notices on the margin that one is called in mandarin *Ngoh*, another *Yah*, another *Kiah*, and another *Oh*? Perhaps some friend of a less inquiring turn, or whose curiosity does not tend in the same direction, may say, "Never mind! What have you to do with the mandarin dialect? or what great matter is it, how words are pronounced, so long as you understand them?" The Chinese call works on philology 小學 "The Small Learning." Professor Blackie said before the students of Edinburgh University the other day, that, fifty years ago, if there was any sort of curious trifling in the world, it was what was called philology; but that

now it was taking rank with the most philosophical of sciences. What a pity it is that the Chinese did not change their mind about the "Small Learning" fifty or five hundred years ago, and thereby stimulate some philosophical genius among them to produce a really usable dictionary, to take the place of that mass of crude matter, which five or seven years labour of nearly a hundred literati served, under their Imperial task-master, to huddle together. The material is at hand, rich and abundant, thanks to Kanghi. But Imperial edicts cannot create philosophical geniuses or make them work. Why should not men who have had their wits stimulated, and their habits of thought rendered more methodical by European education, and who are untrammelled by Imperial edicts, come to the rescue? I remember saying to the author of the *Tonic Dictionary* many years ago, that I should like to make a wide comparison of Chinese dialects, and find out, if possible, some laws for the classification of words which might apply to them all, allowing of course for occasional anomalies; and I am sorry to say the man who has perhaps done more than any other to further this end, spoke discouragingly. My motto however has been, and still is, "never despair." I have tried in turn as the basis of operations, besides the Cantonese, Morrison's Syllabic Volume, the tables in the introduction to Kanghi's Dictionary, Kanghi's Dictionary itself setting aside the tables, and the *Pei-wan-yun-fu*. The latter or rather the epitome of it, the *Shi-yun* 詩韻, has been thrown aside again and again as absurdly confused. The two first sections headed by two *Tung's* which don't rhyme together, and the placing together in one section such sounds as *yün*, *kuän*, *hin*, *moon* and *man*, or *kum* and *fan*, as if they were good rhymes, are certainly not hopeful. Morrison pronounced the book useless. I dare say millions of Chinese boys think in their hearts it is worse than useless, a real

invention of the enemy of their peace. After all, for thorough philological purposes, I venture now to affirm, there is nothing in Chinese or Anglo-Chinese comparable to it. There may be a few mistakes in classification, but they are comparatively few; whereas in other works like those of Morrison Williams and Wade hundreds of words that differ more widely than *right*, *write*, and *rite*, are spelt because pronounced (in a particular dialect) the same. Each of these Chinese words has a derivation and a history which forbid its being identified with certain others sounding like it and the identification is as repugnant to educated Chinese taste as it would be to the foreign scholars that make it, to print "*rite* and *rong*," for "right and wrong."

The following tables give the results of a careful examination of the Yun-fu, and the ancient spelling, without pretending to give the exact pronunciation. The English letters, especially the vowels, must be regarded as little more than marks to distinguish the classes of rhymes as we ticket our pigeon-holes A. B. C. &c. They in general approximate to the Chinese sounds however; and are suggested by real distinctions that exist in different dialects. I do not venture to transfer a single character from one rhyme to another, so as to bring such words as 東 and 冬 or 基 and 機 together, though unable to make a distinction in their sound. Probably further investigation might lead to the conviction that YUNG and UNG ought to be combined in one section; the Y being a middle term interposed between the initial and final, as in other cases, without altering the rhyme.

"Table I. gives all the index characters of the Yun-fu according to the order of the first or even tones. The reason why the three "uneven" tones don't follow precisely the same order in this work is not apparent. The even tones are divided into "upper" and "lower," but the student must as quickly as possible get rid of the very

natural idea that "upper" and "lower" here refer to the key or pitch of voice. It is a purely arbitrary division of the book which ought to be done away with. The tones of upper and lower pitch do not correspond at all to this division. The upper and lower pitch belongs to all the four tones alike, and is determined in every case by the initial, not by the final.

Table II. gives all the initials I have found it necessary to use in order to produce a general agreement in spelling with modern dialects. A complete set of initials must consist of an upper and lower of each kind, excepting G, J, W (M), and perhaps L, M, and N, which have no such distinction in the Dictionary, as far as I have observed, though they have in southern dialects. Where two characters are given on the same level under one English initial, they are required by the Peking dialect in the case of H and K; by the Fukien and the Dictionary in the case of CH; and by the Dictionary in the case of F, which as represented by 菲, approaches to P'. Characters placed closely one above another are required chiefly for the Canton dialect, in which the upper K' frequently becomes H, F, and even Y; The lower S is often TS', and the lower H and G are often dropped. The same is the case with G in the mandarin dialects.

A few more initials might be added to these to mark prevailing distinctions in important dialects.

Table III. gives about 60 sets of final syllables which I have found sufficient to meet all exigencies of several dialects; but they also are still open to improvement by addition or otherwise. Provision is made for such anomalies as *chick* for *kia*, the set marked YAI being used only for words which have this peculiarity in Peking. For 是, pronounced *shih*, the Pekinese ought to accept (時二切) the spelling *sh-irh*, as sufficiently near, and not liable to be mistaken for anything else.

It is scarcely possible to give all the

minute distinctions of Chinese sounds with foreign letters except in a clumsy and troublesome manner. What I propose therefore is this. In future Anglo-Chinese Dictionaries, for general use, let a certain number of characters be agreed on to spell with, and let it be understood that the phonetic power of any word is only satisfactorily given when it is *spelt* in Chinese. Let us have as much Romanizing afterwards as you please; give us the approximate sound in one dialect, or the exact sound in half a dozen according to Lepsius; but first of all assign the character its position in the Yun-fu thus:—

祖 (之巴) 咤 (知靴)

叉 (初巴) 詫 (丑靴)  
茶 (長巴) 察 (初猾)  
查 (牀巴) 插 (初甲)

As for general spelling of Chinese words, in English composition I am not sure but the simple plan followed in these tables, which might be described as the *a, e, i, o, u, w* and *y* method, would be the best of any. I express my own private feeling in familiar and strong language, when I say, 'Diacritical marks are nothing but a bore.' Let those who sympathise with me stand up for the simple vowel method.

J. C.

TABLE I.—INDEX OF RHYMING DICTIONARY.

15	14	13	12	11	10	9	8	7	6	5	4	3	2	1	I.
刪	寒	元	文	眞	灰	佳	齊	虞	魚	微	支	江	冬	東	
潛	旱	阮	吻	軫	賄	蟹	薺	慶	語	尾	紙	講	腫	董	
諫	翰	願	問	震	隊	卦	霽	遇	御	未	眞	絳	朱	送	
黯	曷	月	物	質		泰	霽					覺	沃	屋	
咸	鹽	覃	侵	尤	蒸	青	庚	陽	麻	歌	豪	肴	蕭	先	II.
賺	琰	感	寢	有		迴	梗	養	馬	哿	皓	巧	篠	銑	
陷	豔	勘	沁	宥	職	徑	敬	漾	卦	箇	號	效	嘯	霰	
洽	葉	合	緝			錫	陌	藥					屑	屑	

TABLE II.—INITIALS.

K'		K	J	H		G	F		CH'		CH		Upper.		
夸	啟	古	見	呵		希	菲		非	初	丑	之		知	
可	乞			呼											
苦	泣														
狂		其	共	曷	日	何	下	岸	扶		牀	長	助	仗	Lower.
						平		言							
Y	W	U	TS'	TS	T'	T	SH	S	P'	P	N	M	L	Upper.	
英		烏	七	則	太	丁	水	心	匹	丙	拈	乜	拉		
由	文	王	前	在	同	大	時	旋	皮	並	尼	明	來		Lower.
								邪							



TABLE III.—FINALS.

<i>Rhymes.</i>					
§ 6, II. 麻	A	巴把靶	WA	瓜寡卦	YA 耶野夜 加假嫁
§ 4, I. 支	E	基已記	WE	爲唯位 垂垂睡	ZE 司死四 R(E) 而耳二
§ 8, I. 齊	I	西洗細(世)	WI	圭一桂(稅)	
§ 5, II. 歌	O	哥哥個	WO	戈果過	YO 靴
§ 7, I. 虞	U	枯苦庫 吾五悟			YC 趨取娶
§ 6, I. 魚	U	初楚助			YU 魚語御
§ 9, I. 佳	AI	埋買賣 太	WAI	乖拐怪	YAI 皆解界
§ 5, I. 微	EI	機幾既	WEI	威偉畏	
§ 10, I. 灰	OI	台怠伐 乃外	WOI	灰賄誨(吠) 會	
§ 3, II. 肴	AU	茅卯貌			YAU 交絞教
§ 2, II. 蕭	EU	消小笑			
§ 4, II. 豪	OU	刀倒到			
§ 11, II. 尤	OU	矛某茂			YOU 由有又
§ 8, II. 庚	ANG	盟猛孟麥	WANG	橫憬橫畫(惺)	YANG 兵丙柄碧 (ing) WYANG 榮永咏窠 (yung, wing)
§ 10, II. 蒸	ENG	菱——力 登等凳得	WENG	弘一或(臧)	
§ 9, II. 青	ING	丁頂訂的	WING	局迴潞昊	
§ 7, II. 陽	ONG	郎朗浪落	WONG	王往旺隻	YONG 涼兩諒掠
§ 3, I. 江	ONG	(邦蚌胖雹)	WONG	窓——卓	YONG 江講絳角

TABLE III.—FINALS.—Continued.)

<i>Rhymes.</i>					
§ 1, I. 東	UNG	通桶痛禿			
§ 2, I. 冬	YUNG	容勇用欲			
§ 15, I. 刪	AN	(班板扮八)	WAN	環鯢幻猾	YAN 間簡諫結
§ 1, II. 先	EN	田珍殿迭	WEN	玄鉉眩穴	
§ 11, I. 真	IN	人忍刃日	WIN	勻尹响聿	
§ 14, I. 寒	ON	干秆幹葛 丹担旦怛	WON	官管貫括 端短段剝	
§ 13, I. 元	UN	門瞞悶沒 痕很恨核	WUN	藩反販髮 昆袞困骨	YUN 元阮愿月 鍵健建羯
§ 12, I. 文	YN	斤謹靳訖	WYN	分粉糞弗	
§ 15, II. 咸	AM	凡範梵乏			YAM 監減鑑甲
§ 14, II. 鹽	EM	奄掩厭腌 砭眨寢鵠			
§ 12, II. 侵	IM	侵寢沁耳			
§ 13, II. 覃	OM	甘敢紺蛤 婪覽濫蠟			

## THE PENINSULA OF LEI-CHOU.

## A STUDY IN CHINESE GEOGRAPHY.

(Concluded.)

*Division and Administration.*—Following the plan of the native geography, I now arrive at the division and administration of Lei-chou. As regards the former I confine myself to mentioning the number of parishes and villages in the different townships of each district, as an accumulation of

names would scarcely be of sufficient interest to justify their insertion.

I shall, however, in the case of one township go into farther details to show the extent to which information may be derived from the *Kuang-tung t'u shuo*.

I. The District *Hai-k'ang hsien*, Canton

dialect *Hoi-hong yun*, 海康縣, is governed by a *Chih-hsien* or District Magistrate, residing at the capital of the district, *Lei-chou fu*. In the same city is the Yamên of the *Chih-fu* or Prefect of *Lei-chou fu*, the highest civil officer in the department, with a Secretary styled *Ching-li*, 經歷, and two Inspectors of Schools with different functions (the *Chiao-shou*, 教授 and the *Hsün-tao* 訓導, generally having the degree of *Chü-jên*). These three officers, viz. the Secretary and the two Inspectors of Schools are under the orders of the Prefect, but not of equal rank with the Magistrate. 'Hai-k'ang hsien is divided into two townships.

1.—*Ching-tao ssü*, is governed by a *Hsün-chien*, or Township Magistrate, a mandarin of the 9th class, having his yamên in the market town *Pei-ho* 北和墟 very near that place on the coast which on foreign sea-charts is marked as Mt. Wo-shek. The township is divided in 4 *Shé* or Parishes, viz. *Na-li shé* with 14 villages, and the market *Kuan-ch'ang* 官昌; *Kuan-ho shé* with 12 villages, and the markets *Chiang-chün* 將軍, *Ping-hu* 平湖, and *Ying-li* 英利; *Ying-feng shé* with 11 villages, the city of 'Hui-k'ang so 海康所,\* and the

\* Besides the official capitals of departments, districts and sub-districts, all of which are enclosed by walls, another class of walled cities exists in China, apparently built for military purposes. Their names generally end in *so* 所, and are found in all except some of the central provinces. Father Martini in his "*Catalogus Longitudinum et Latitudinum*" (in the *Novus Atlas Sinensis* published in 1655) calls them "Fortalitia" or "Civitates Militares," and gives their positions; he also styles them "Munimenta," and in the case of those in Kuang-tung adds that they serve "ad provinciae et maris custodiam," for the protection of the province and the sea. These "fortified towns," as we may fitly call them, generally have a stronger garrison than other places of similar importance, and, as, in maritime provinces, they are all situated on, or near, the coast, it would appear that they were intended to serve as a resort to country people seeking protection when the neighbourhood is infested with outlaws and pirates. The Kuang-tung Province contains now about twelve places of this class, of which 'Hui-k'ang so, lying about twenty-five miles West of 'Hui-k'ang hsien or *Lei-chou fu* city, is one. The others in *Lei-chou fu* are 'Hui-an so and *Chün-nang so* in *Hsü-wên hsien*.

markets *Pei-ho*, the residence of the Township Magistrate, *T'an-tou* 潭斗, and *Shih-p'an* 石盤; *Wu-lang shé* with 6 villages and the markets *P'ing-ch'ang* 平場, *Chi-chia* 紀家. The total number of villages belonging to this township is 43.

2.—The township attached to the capital and governed by a *Tien shih* (see above, p. 156), who resides at the city of *Lei-chou-fu*. This township is divided into 15 *shé* with a total number of 144 villages (*Hsiao-ts'un*).

II. District *Sui-ch'i hsien*, Canton Dialect *Sui-k'ai yün* 遂溪縣, governed by a *Chih-hsien*. Public instruction is, like that of 'Hui-k'ang hsien, under the Control of two Inspectors of Schools. This district is divided into 3 townships, viz.

1. A township occupying the Southern part of the district and governed by a *Hsien-ch'êng*, 縣丞, or Assistant District Magistrate (see Meadows, *Desultory Notes*, Note VIII., p. 95), who resides at the market town *Yang-kan*, 楊柑墟. He commands over six parishes, with sixty-three villages. Amongst the markets belonging to this township is that of *Lo-min*, Canton Dialect *Lok-man*, 樂民墟, a port on the West Coast, in 21° N. lat., opposite the Island of *Wai-chow*.

2. *Shên-ch'üan-ssü*, 湛川司, governed by a Township Magistrate, residing on the Island of *Tung-shan*, which together with parts of the opposite coast forms the township. It is divided into eight parishes, with forty-five villages. The Island forms one of the eight parishes, and is as such called *Tung-hai-shé*, Canton Dialect *Tung-hoi*, 東海; it contains seven villages, and in its Northern part the market *Tung-shan*, where the Magistrate resides.

3. The township attached to the capital and governed by a *Tien-shih*, who lives in *Sui-ch'i* city. It has nine *Shé*, with fifty-two villages. The port of *Chih-k'an*, Canton Dialect *Chik-hòm*, 赤坎埠, belongs to this township.

III. The District *Hsü-wên-hsien*, Canton Dialect *Tsü-man-yün*, 徐聞縣, is the

Southernmost of the three districts. It is governed by a *Chih-hsien*. Public instruction is, as in the other districts, under two Inspectors of Schools. The district contains three townships, viz.

1. *Tung-ek'ang-ssü*, 東場司, governed by a *Hsün-chien*, who resides in the market town *Mai-chén*, 邁陳市, near the West Coast, and has control over three parishes with 269 villages.

2. *Ning-hai-sü*, 甯海司, governed by a *Hsün-chien*, residing at the market *Chü-chieh* 曲界墟. It is divided into four parishes, with two hundred and eighty villages. Near the East Coast is the fortified town of *Chin-nang-so*, Canton Dialect *Kam-nong-sho*, 錦囊所.

3. The township attached to the capital and governed by a *Tien-shih*, with seven parishes, and 345 villages. The territory of this township includes the city of *Hai-an-so*, Canton Dialect *Hoi on sho*, 海安所, governed independently by a *Tung-chih*, 同知, or Sub-prefect (see *Meadows, Desultory Notes*, etc., Note VIII., p. 88), who ranks above the District Magistrate.\*

*Cities and towns.*—Though there is no such chapter in the native topography, a few words about cities and towns will fit in well after the sketch of the territorial division of Lei-chou. Native works say very little about the general condition and aspect of towns, and indeed such notes as the following, quoted in the *Kung-tung t'ung chih* from the special local records of *Sui-ch'i* are very scarce. "The customs of the people of *Sui-ch'i* are plain and honest; their houses are small and very low; for

the wind blowing from the coast generally produces an atmosphere full of moisture, and shakes everything about with great force, and the moisture assists the wood-worm in its ravages. The public offices in the cities are built of brick and are thus capable of resisting all these attacks. Streets and lanes are faced by plain walls of mud or stone, just sufficient to afford shelter against wind and rain."\* Of the city of *Sui-ch'i hsien* and its neighbourhood, Capt. Purefoy gives the following brief description. "The walls are built of brick, about 15 feet high,† with ramparts and parapets, through which are numerous embrasures very small and close, with loop-holes between, for match locks, arrows, and the like implements of war; we saw only two or three guns, four-pounders, badly mounted, at each gateway. The houses are clean, and the markets well supplied with provisions. Within the walls are many tanks or ponds. The country around is laid out into fields, producing various sorts of vegetables and fruits, particularly peaches. In the middle of the town stands a lofty pagoda, which can be seen at a great distance when coming from the southward. *Sui-ki* is celebrated for a singular commerce in female beauties. They are brought hither from distant places when very young, to be instructed in all the accomplishments of the country. The place, in fact, is considered a grand depôt for wives and concubines, and for which people send or come from remote parts." I may remark that I have found no notice of this peculiar traffic in the records I have so far examined, especially not in the book called *Féng-su* 風俗 ("Local Customs") forming *Ch'üan* 98 of the *Kuang-tung t'ung chih*, where such a note might first of all be looked for.

The city of *Lei-chou fu* is, according to Purefoy, a populous town and appears to be

\* *Kuang-tung t'ung chih*, *Ch'üan* 98, p. 20.

† Corresponding about with the height given in the *Kuan-tung t'u-shuo*, viz. 1½ chang.

\* Sub-prefects are placed in charge of those localities which, owing to an extraordinary amount, or an unusual kind of business, connected with their administration, require such special appointments. The Sub-prefect of *Hai-an-so* is styled *Lei-chou 'hai-fang T'ung-chih*, 雷州海防同知, i.e. Sub-prefect for Maritime affairs in *Lei-chou*. The Sub-prefect of *Fu-shan* near Canton is especially appointed for the extermination of robbers; the title of others means only that they are appointed for doing business in general, as is the case with the one attached to *Nan-hai hsien* in Canton.

a rich and trading place, "as we saw," he says, "several vessels of some burden lying abreast the town. Some of the streets are upwards of a mile long; they are broad and clean, with large shops filled with various sorts of goods, among which we noticed soft sugar, tinsel and artificial flowers. In the centre of the city there stands a pagoda two hundred feet high. In the course of the day we observed several bales of cotton, which must no doubt have been imported into Canton from Bombay, whence it was probably re-shipped to this port to supply the wants of the interior."

As regards the towns in the South, it is hard to find one's way in Capt. Purefoy's journal on account of his corrupted spelling of Chinese names which makes it almost impossible to identify a single name. *Hai-an-so* lies 60 or 70 yards off the shore. It receives cargoes of Sugar, Betelnuts, Salt and Tanned hides from Hainan. The city of *Hsü-wên hsien* can scarcely be three or four miles distant from *Hai-an so*. Capt. Purefoy found nothing particular to report of this place. The *Tu-ching yi t'ung-chih*, quoted in the *Kwang-tung t'ung-chih*, mentions a water-reservoir, called *Yüeh-chih*, i.e. "Moon pond," outside the South Gate of *Hsü-wên City*. "As fires are very frequent in the city and water cannot be easily had in sufficient quantity, the District Magistrate *Chang-shih* had it enlarged in A D. 1575 (second year of *Wan-li* 萬曆) by giving it a circuit of over 200 chang, and a depth of one chang. The spring is clear and at all times full of water, which being near at hand and convenient, makes the horrors of 'Hui-lu' (the incendiary demon) much less fearful." The roads North of *Hsü-wên hsien* were found by Capt. Purefoy to be "excellent, and shaded by a row of large trees on each side."

The principal sea ports of the Peninsula are, on the West Coast *Lo-min*, Canton Dialect *Lok-man*; on the South coast *Hai-an-*

*so*; on the East coast that of *Lei-chou city*, and *Chih-k'an*, Canton Dialect *Ch'ik-hóm* in the Bay of *Kwang-chou wan*. From all I can gather from occasional remarks in native records, the inhabitants of *Lei-chou* are not a trading people, and it appears that its ports receive more than they give away. Its products, as will be seen below, are not much adapted to encourage trade, and the people are mostly engaged in agriculture.

*Military Authorities.*—I have already mentioned that the distribution of military bodies in China does not generally coincide with its territorial divisions. This may be clearly shown in the case of *Lei-chou-fu*, where military jurisdiction is divided amongst three different head commanders (*Tsung-ping*), viz. those of *Kao-chou*, *Yang-chiang*, and *Hui-nan*. Besides the garrison of Banner troops being under the immediate command of the *Chiang-chün* or Tartar General of Canton, the whole *Kuang-tung* Province contains eleven divisions of ordinary (Chinese, not Manchu or Banner) troops, of which six are land forces, four belong to the navy, and one is a mixed division. They are thus distributed over the different departments of the Province, the title of the commander of each division containing in most cases, like that of the *Tao-t'ai*, the first syllables of the names of the principal departments of his jurisdiction.

#### A. LAND FORCES.

1.—Division of the *Chih-t'ai* or Viceroy; headquarters at *Chao-ch'ing* (*Shiu-hin*).

2.—Division of the *T'u-t'ai* or Governor of *Kuang-tung*; headquarters at Canton.

3.—Division of the General or *Lu-lu-ti-tu*; headquarters at *Hui-chou* (*Wai-chau*).

4.—Division of the *Tsung-ping* (Major general) of *Nan-shao-lien*; headquarters at *Shao-chou* (*Shiu-chau*).

5.—Division of the *Tsung-ping* (Major general) of *Ch'ao-chou-fu*; headquarters at *Ch'ao-chou* (*Chiu-chau*).

6.—Division of the *Tsung-ping* (Major

general) of *Kao-tien-lo* (comprising *Kao-chou-fu*, *Lien-chou-fu* and *Lo-ting-chou*); headquarters at *Kao-chou* (*Ko-chau*).

#### B. NAVY.

7.—Division of the *Shui-shih-t'i-tu*, or Admiral in chief; headquarters at '*Hu-men* (*Fu-mun*)

8.—Division of the *Tsung-ping* (Vice-Admiral) of *Yang-chiang*; headquarters at *Yang-chiang* (*Yeung-kong*).

9.—Division of the *Tsung-ping* (Vice-Admiral) of *Ch'ieh-shih*; headquarters at *Ch'ieh-shih* (*Kit-shck*).

10.—Division of the *Tsung-ping* (Vice-Admiral) of *Nan-ao*: headquarters at *Nan-ao* (*Nam-o*).

#### C. MIXED DIVISION.

11.—Division of the *Tsung-ping* (Major General and Vice Admiral) of *Hai-nan* (*Lei-ch'uang*); headquarters at *Ch'uang-chou* (*King-chau*).

After the Tartar-General the chiefs of the above named Divisions are the highest military authorities in the Province. Two of them have a higher rank than the remaining chiefs, viz., the *Lu-lu-t'i-tu*, 陸路提督, and *Shui-shih-t'i-tu*, 水師提督, but the title of *Lu-lu-t'i-tu*, is occasionally given to a common *Tsung-ping*, without altering his actual position. There is no difference in the title of the ordinary chief commanders of land and naval forces. *Tsung-ping*, 總兵, or *Chên t'ai*, 鎮台, (which like *Chih-t'ai* for *Tsung-tu*, or *Fu-t'ai* for *Hsiün-fu*, is a sort of semi-official designation of the former) is therefore to be translated differently, either by Major-General, or by Vice-Admiral, according as the sub-commander in question is employed in the land army or the navy. (See *Wade, The Army of the Chinese Empire*, in *Chinese Repository*, Vol. XX., p. 875).

The military forces of *Lei-chou* are, as may be easily supposed from the general situation of the country, of two kinds, viz. land and naval forces. In the South, both land and naval forces are under the control

of the *Tsung-ping* of Hainan, who unites the position of a Major General and Vice-Admiral. The highest military officer under his orders in *Hsiü-wên-hsien* is the *Yü-chi*, 遊擊, of '*Hai-an-so*, with the title *Ta-lao-yeh*. Officers of lower rank are stationed at various other ports and inland places. The whole military force of the district is recorded as consisting of 1,155 men, amongst whom 270 are especially stated to be *Pu-ping* or "Foot soldiers," and 701 *Shoa-ping* or "Guarding soldiers;" only nine are mentioned as horsemen. This is the official limit of soldiers belonging to the different *Ying* or Battalions, parts of which are stationed in *Hsiü-wên*; but I am not able to say whether these official statements agree with the real state of things.

The *Kuang-tung-t'u-shuo* contains the exact number of soldiers belonging to each station. According to these statements the city of '*Hai-an-so* has 440 soldiers, *Chin-nang-so*, only 100, etc. As a rule, in this part of China, the garrison of a fort (*P'ao-t'ai*, 砲臺) does not exceed fifty men; that of a military station (*Hsün*, 汛) ranges between fifty and twenty-five; travelling stations are guarded by from two to five; and *Tun* 墩, or Look-outs, by about the same number of soldiers.

The land forces of the two Northern Districts of the Peninsula are under the command of a *Ts'an-chiang*, 參將, or Colonel, who again is under the orders of the *Chên-t'ai* of *Kao-chou-fu*, the general, who, with the exception of Hainan and *Hsiü-wên-hsien*, commands the land forces of the whole West of Kuang-tung. The two battalions forming the garrison of the '*Hai-k'ang* District consist of 995 soldiers, the city itself is guarded by 189 men; they are under the special command of a *Shou-pei* 守備, or major. Another major is in charge of the land forces in *Sui-ch'i-hsien*, and has his headquarters in the market town *Yang-kan*, the residence of an Assistant District Magistrate. The land forces of *Sui-ch'i-hsien*, amount to 530 men.

Naval troops are stationed on the Island of *Tung-shan*, likewise under the Command of *Shou-pei* or Captain who receives orders from the naval *Chên-t'ai* or Admiral of *Yang-chiang*, 陽江. This battalion consists of 290 men. The West Coast of *Sui-ch'i-hsien* is guarded by a smaller subdivision of naval troops under the command of a *Pa-tung*, 把總, or Lieutenant, detached from the naval subdivision of *Hai-an-so* and under the general command of the *Chên-t'ai* of *Hainan*. The *Pa-tung* resides at the Port of *Lo-min*.

*Itinerary*.—The official route leads right through the middle of the Peninsula from North to South; but official routes very often deviate from the lines of traffic used by the mercantile traveller, and those especially who do not care to touch at the district capitals. Hence native itineraries may disagree in the routes contained in them, if they are compiled for different purposes. The Official Stations form an almost straight line between the different district capitals. Coming from *Shih-ch'êng-hsien*, the district adjoining that of *Sui-ch'i* in the North, there are four Stations between the boundary and *Sui-ch'i* city, representing a road of 50 *Li*; between *Sui-ch'i* and *Lei-chow fu* City are 13 Stations representing a total distance of 160 *Li*; the route from *Lei-chow fu* to *Hsü-wên hsien* (72 *Li*) is marked by 18 Stations. The road from *Hsü-wên hsien* to *Pei-kuan* Station at the Anchorage of *Hai-an so* leads across a small hill, the *Kuan-shou ling*; at *Hai-an* Anchorage passage boats ply across the Straits to *Hai-k'ou*, the port of *Ch'ing-chow fu* in *Hainan*.

The *Kuang-tung t'u shuo* gives no information except in notes of the nature of those given above; for notices of products, climate, population, etc., we have to collect occasional remarks from different other native works, such as the *Yüeh-chung chien-wên*, *Kuang-tung hsin yü* (廣東新語, a work similar to, and having many articles in common with, the former), and the res-

pective chapters of the *Kuang-tung t'ung-chih*. As the material is very scanty, it is but natural that the sketches I now attempt to make of the climate, products, and people should be imperfect and fragmentary; the special records of the districts of *Lei-chow* are probably rich in such notes, but though knowing of their existence, I could not obtain any of them in *Canton*.

*Climate*.—The characteristic feature and that which is supposed to have given rise to the name of the country, *Lei-chow*, i. e. "Region of Thunder," is an unusual frequency of thunderstorms. "In *Lei-chow* there is, in spring and in summer, no day on which there is no thunder." This quotation, probably first derived from the *Kuo-shih-pu* (國史補), a work of the *Tang* Dynasty, may be found in every note on the climate of *Lei-chow* in later works. As in autumn the sky becomes serene again, the popular belief has arisen that the thunderbolts then hide in the earth, "shaped like pigs;" and that one can take and eat them. These "pigs" (*Chih* 彘) are apparently some tuberous plant which superstition here connects with thunderbolts. It is strange that quite a similar belief was peculiar to certain Western nations. According to *Pliny*, "truffles grow in autumn after rain and thunder, and particularly from thunder,"\* and *Juvenal* speaks about the "truffle-crop, when it is spring and the welcome thunders enrich the meals."† The same belief may be supposed to have been the reason why in Greek a species of tuber was called *Keraûnion* from *Keraunos*, thunderbolt. The author of an article on "thunderstorms" in the *Yüeh-chung-chien-wên* seems to have

\* *Plin., Hist. Nat. XIX., 13: De tuberibus haec traduntur peculiariter: quum fuerint imbres autumnales, ac tonitrua crebra, tunc nasci, et maxime e tonitribus.*

† *Juven. Sat. V. 116 seq.:*

... roduntur tubera, si ver  
Tunc erit et facient optata tonitrua coenas  
Majores . . .

emancipated himself from the above erroneous notion, but his own explanation of the phenomenon does not seem to be much better. "The climate of Lei-chou," he remarks, "is hot; on the borders of the country bad exhalations and burning vapours rise from the ground which scattered about in the air rush against each other with the rolling noise of drums, which is called "thundering;" sudden crashes like the clattering of rolling stones follow each other in quick succession. This has given rise to the worship of a "God of thunder" in *Lei-chou*, and, to avert calamities, a temple has been erected and dedicated to him on the *Ying-pang* hill. There the God sits upright, with a crown on his head, dressed in precious silk; on his right and left, arranged in order, the heavenly generals, one of them a long bearded man holding something round of a white plasterlike appearance in his hands. Such is the origin of the God who is said to have come out of an egg. In the back ground of the hall twelve more images of the God of thunder may be seen, corresponding to the twelve constellations of the zodiac. The images of *Lei-kung* (Duke "Thunder"), *Tien-ma* (Mother "Lightning"), *Feng-po* (Uncle "Wind"), and *Yü-shih* (Master "Rain") and the father of the God of thunder, called Chên-hung, 陳洪, are likewise in the hall.\*

It may be inferred from all this that thunderstorms with all their attributes play a prominent part in the climate of the Peninsula. There are, accordingly, heavy rainfalls in summer; there is no mention of snowfalls made in any of the records I have examined, although such phenomena, are duly noticed in other parts of the Province, and are in the higher tracts not so uncommon as

\* A temple record in 2 volumes, the *Lei-tsu-chih*, 雷祖志, is dedicated to the legends connected with the life and worship of *Lei-tsu*, i.e. *Lei-shên*, or God of Thunder.

one would expect them to be in these latitudes.\*

Another characteristic feature in the climate of *Lei-chou* is the heavy typhoons raging there during the summer months. The three departments *Lei chow*, *Ch'ung-chou* (Hainan) and *Lien chow* (occupying the coast North of the Gulf of Tung-king) are said to be the most exposed to them of the whole China coast. Farther North the wind becomes less fearful.

The description given of the climate of *Lei-chou* in (probably the earlier part of) the *Sung* Dynasty (A.D. 960 to 1278) represents the Peninsula as a country almost inaccessible to man on account of its unhealthiness. "The coast was then occupied by barbarian tribes, living, a most miserable life in imperfect sheds built on the waterside. The exhalations of the sea would produce a gloomy mist, to escape which they had to tread on snakes, entangled roots and poisonous insects, unless they chose to come back, when they became sacrifices to the lingering poison of malaria."<sup>†</sup>

This state of things has now given way to the effects of civilization, and *Lei-chow* is not worse known for greater unhealthiness than any other part of the South China coast.

*Products*.—The productiveness of *Lei-chou* appears mainly to consist in the natural fertility of the soil, and though according to the testimony of the *Kuang-tung Tung chih*, the inhabitants do not make the most of it, the country must

\* I am assured by a foreign traveller that the pass of *Chi-ling* (Ki-liang) near *Lao-lung* on the East River (About 60 miles North-East of Canton, in 24° N. lat.) is usually covered with snow in winter. The Southern line of snowfalls in plains little higher than the level of the sea in the Northern hemisphere, may be supposed to pass near *Wan-chow*, Hainan in N. lat. 18° 49', where a great snowfall is stated to have occurred in the winter of A.D. 1506. See *Yüeh-chung-chien-wên* p. 18: 明正德丙寅冬萬州大雪.

† *Kuang-tung-t'ung-chih*, Ch'üan 93, p. 19.



owing to its favourable circumstances, be capable of being raised to a better condition than many other departments of China. It contains many level fields, and tracts of fat loamy soil, and has, moreover, the advantage of lying on the coast of a channel, which is generally used as a thoroughfare from Annam, and the other countries adjacent to the gulf of Tungking, to the various ports of China, especially those of Fukien and Chekiang.\* Hence the people formerly (during, probably towards the end of the Sung dynasty) had the reputation of being wealthy; "their markets were full of shops and houses, and *Lei-chou* was indeed the foremost district on the right hand of Canton."

This flourishing state of the Peninsula as described during the Sung dynasty, has, it appears, since been rapidly declining. The *Lei-chou fu-chih*† writes of it as under the present dynasty. "The fields are vast, and grain is cheap, but the inhabitants are bad agriculturists; whenever they have no particular business, they will come together and talk. Hence all the landed property of *Lei-chou* is not worth ten thousand taels (?) gold (萬金), and, to give a plain estimate of its resources, we have to admit that they do not amount to more than just enough to save the people from famine and cold."

I now mention some of the products together with what is said about them in the native books consulted by me.

Of *Grain* one kind becomes ripe within thirty days, another kind within ninety days; one kind is sown in the second month (March) and cut in the tenth month (October-November); when sown in the eleventh month (December), it may be cut in the fourth month (April-May) of the coming year. The people of *Lei-chou* are ploughing all the year round, and there is no season in the year, in which there is no grain being cut.

\* *Kuang-tung t'ung chih*, Chüan 93 p. 19.

† Quoted in the *Kuang-tung t'ung chih*, l.c.

There is a fourfold crop of *Beans*. Beans ripen soon on account of the mildness of the climate. On one of the islands belonging to *Lei-chou*, *Sai-ling-tao*, 思靈島, a kind of bean is produced which has the size and colour of, and may in use be substituted for, rice; it is called Rice bean (*Mi-tou* 米豆).

One of the foremost products is, it appears, *Galangal*. This plant, called in Chinese *Kao-liang-chi-ting*, 高良薑, has its name from *Kao-liang* 高涼 the old name of *Kao-chou-fu*, changing the character 涼 *liang*, cold, into 良 *liang*, good, and thus expressing the superiority of the *chi-ting*. The root of this plant is a ginger-like drug; its seeds appear as Red Cardamoms (*Hung-tou-kou-tzu* 紅豆蔻子). If taken in an unripe state, the seeds are said to possess abortive powers; salted meat and fish is soaked in sweet samshoo spiced with Red Cardamom Seeds. Against the end of the winter season (in January or February) these seeds look like amber, have an aromatic bitter taste and may be used with minced meat. The root is not eaten, but in common use as a medicine, and while the seeds are not much cared for, the heavy root is eagerly collected. Hence the name of the plant, "Red Cardamom" is not applied to the root, which, by itself, is called "*Galangal*."\* This plant is grown in the South of *Hsü-wên-hsien*, where as shown above, two hills, the *Lung-ch'uang-ling* and *Kuan-t'ou-shan*, are especially mentioned as producing it. Dr. H. F. Hance found specimens of the plant near *Hai-an-so*, examined them and found them to be a species of *Alpinia* hitherto undescribed, which he call *Alpinia officinarum*.† The root is dried and brought in junks to Hongkong and Canton, where it is sold to foreign merchants at about \$3

\* From the *Kuang-tung hsin-yü*, Chüan 27, p. 25.

† See Dr. H. F. Hance, "On the Source of the *Radix Galangae minoris* of Pharmacologists" in the *Linnean Society's Journal*, Botany, Vol. XIII.

or 4 per picul, and whence it is shipped for Hamburg and the United States. Great quantities are, it appears, sent to Russia via Hankow, but I am unable to say what route the article takes to reach Hankow from the South of Kuang-tung. Galangal is put to various uses amongst foreigners; it is principally employed in medicine, both for man and cattle, in cookery and in brewery. In Russia one of its principal uses is stated to be the flavouring of a liquor called "*nastoika*"; it is said to be much sold as a popular medicine and spice in Livonia, Esthonia, and in Central Russia, and to be taken with tea by the Tartars.\*

This little article, though being somewhat concerned in the trade of the world on account of its being exported to the remotest countries, is yet of little advantage to Lei-chou, the annual value of the quantities exported amounting to a few thousand dollars only. Another article of vegetable origin, less known to foreigners, but in great demand over the whole of China, is a kind of coarse native cloth, manufactured, and also partly grown, in Lei-chou. It is "a texture similar to course linen or grass-cloth, obtained from the fibres of a climbing plant, the *Dolichos Trilobus*,"† called *Ko-pu* 葛布, and is commonly worn by the poorer classes in Canton. *Ko-pu* is manufactured in many parts of Kuang-tung, in *Ch'ao-chou fu* for instance, but the manufacture of Lei-chou enjoys such a celebrity that the neighbouring departments, especially *Kao-chou fu* send their raw-material to the Peninsula to have it made into cloth by Lei-chou weavers who are known to be the most skilful in China. It is especially the town of *Chin-nang-so* where the finest, smoothest and most durable kind is woven. The weaving of *Ko-pu* seems to be the popular industry in Lei-chou, for the whole

family is engaged in it. "The women of Lei are skilled in weaving hempen cloth; there every family buys *Ko*, and the subtle work of the daughters of the barbarian South is better than many a silken stuff;—the husband weaves coarse, the wife weaves fine, thus, plucking a plant, they make it into yellow silk." Of fine Lei-chou *Ko-pu* a *chih* costs 100 cash.\* Another kind of cloth, called *M'ien-pu* 綿布 (cotton cloth) is likewise a speciality of Lei-chou.

Speaking of the industries practised by the people, it must be mentioned that all odds and ends of small iron ware, as pudding forms, implements for kitchen use, etc., made by Lei-chou workmen enjoy a certain reputation in Kuang-tung.

Lei-chou further produces a kind of bamboo called *Pan-chu*, 班竹, the "spotted Bamboo," being amongst the articles of tribute sent to Peking by the department.

A plant called '*Hu-man-tsao*, 胡蔓草, said to contain a strong poison grows wild in Lei-chou.

The uncultivated parts of the Peninsula are said to abound with deer and a variety of wild cat(?) called *Hsiang-li*, 香狸, living on vegetable diet and secreting from the navel a fragrant substance which may be used as a substitute for musk. It is also called *K'wo-li* or Fruit Cat, because it is fond of fine fruit; hence the flavour and tenderness of its flesh. From its hair, writing pencils of superior fineness are made. Besides the *Hsiang-li* there is another species called *Yü-mien li*, 玉面狸, or "jade stone faced Li," with a white muzzle, red claws and a cow's tail. Like the former it lives upon fruit and rice which it scours in water when found unclean.†

A particular kind of dog with long hair and a very long muzzle is described as belonging to Lei-chou.‡

A kind of cow, called *Chin-niu* or Gold

\* D. Hanbury, "Historical Notes on the Radix Galangae of Pharmacy," in the Linn. Soc. J., Bot., Vol. XIII.

† F. Porter Smith, *Contributions towards the Materia Medica and Natural History of China*, p. 88.

\* Kuang-tung-hsin yü, Chüan 15, p. 23.

† Yüeh-chung chien wen. Chüan 28, p. 119.

‡ ib. p. 123.

Cow, so called from its colour, is peculiar to Lei-chou. In rainy and stormy nights the Gold Cow "would just come out and, running about outside the stable, leave the prints of its hoofs behind in the mud."

A strange animal, if at all existing, must be the "Swift footed Cow" of Lei-chou. Father Martini mentions her as "*animal quod velocem vaccam Sinae vocant; hoc in vertice capitis a fronte oblongo ac tereti armatur cornu; tantae velocitatis esse scribitur, ut trecenta stadia facile uno die uperet.*" The cow that could run through a distance corresponding to the whole length of the Peninsula is first described in the *Erh-ya*, 爾雅 one of the oldest remains of Chinese ancient literature, supposed to have been handed down in part from the 12th century B.C.; the notice of the *Erh-ya* is quoted in the *Kuang-tung t'ung-chih*\* as follows: "The *Pao-niu*, 犛牛, or *Fung 犛*, has on its neck a hump (肉隆肤), more than two feet (*chih*) high, shaped like the hump of a camel. It runs so quick as to perform 300 *Li* in a day." The *Erh-ya* does not mention the horn; but a note in the *Yüeh chung chien wén* (Chüan 28, p. 125) says, that "on its forehead the *Pao-niu* has a bone like an inverted *Tou 斗*, a measure of grain." Future travellers might do well to direct their attention to this animal, and either confirm or contradict the above statements. To my knowledge such an animal is not known at present to natural historians.

The West coast of the *Hsü wén* district is, according to the *Kuang-tung hsin yü*† rich in conchylaceous curiosities and appears to produce ample material for an aquarium.

The neighbourhood of 'Hai-k'ang-h ien produces fish, salt, grain and rice in abundance.

The following products are enumerated in the Chinese Red Book or States Calendar

(Ta-ching shên chên, 大清摺紳) as peculiar to Lei-chou\*:—

Silk; Ko-pu; Lung-ngan; Lichee; Peacocks; Sharks; Betelnuts.

As regards the *Kuang-tung* People, the *t'ung chih* says:—"the country people of *Lei-chou* are of somewhat vulgar habits, but in the neighbourhood of towns people are rather well dressed, of literary tastes and fond of reading." "The oldest inhabitants of *Lei-chou* had no knowledge of the rules of propriety and respect. Through many ages the son of the lord was lord, and uncles had to bow before children; this was the order of precedence in their families." "An excellent college was founded during the Sung dynasty (A. D. 960 to 1278), which has gradually awakened the taste for literature amongst the population.—Here the rules of propriety are taught by showing the retiring behaviour of elders towards juniors, and the respect and veneration in which the officers of the government are held by the first men of the village."

The above quotations show how Chinese principles of life were gradually adopted by a formerly independent people; that grown up members of the family had to show reverence before a child who inherited the lordship from his father was to the Chinese mind the true sign of barbarism.

Of the people of *Sui-ch'i hsien* the following is recorded.

"All important affairs, good ones and evil ones, make an occasion for killing pigs, sheep, or oxen. The women prepare cakes in all patterns of fruit from rice flour, and select the handsomest as presents

\* The Chinese Red Book gives a very short list of the products of every department of the Empire, but although there is no reason to suppose that these lists are incorrect, they are yet compiled with as little discretion as possible; for neither are they classified in any reasonable way, nor are they even comparatively complete. They contain articles which are scarcely worth being taken notice of, and omit others of the foremost importance.

\* Chüan 99, p. 13.

† Chüan 15, p. 13.

for their friends and relations. This is called *Sung-ting* 送釘, a present for the table." The hills and rivers of *Sui-ch'i-hsien* surround a country full of extensive fields and fertile land; but the inhabitants do not take much trouble in cultivating it, and hence there is much abandoned land and wild vegetation to be found. They are a great deal given to wild sports, and are of sanguine temperament."

"Every year when the time for the feast of lanterns (*Yüan-hsiao*, 元宵, in February or March) has come, men and women would come together from far and near to pull the rattan, as they call it, i. e. to meet and have a look at each other, and at that time the cities and markets are crowded with people."

*Language.* — Speaking of the *Fêng-su* (Local Customs, etc.) of *Lei-chou* during the Sung Dynasty, the *Kuang tung t'ung-chih* quotes: Amongst the population of *Lei-ch'u*, which indeed is a very mixed one, there are three idioms in use, viz. the *Kuan-yü*, 官語, i. e. "Official Language," the *K'o-yü*, 客語, i. e. "Stranger's Language," and the *Li yü*, 黎語, i. e. "Language of the *Li* (Aborigines)."

The *Kuan-yü* is explained to be the language used in the intercourse with officials, and is probably, imperfect though it might have been in the mouths of Southern barbarians, some Northern idiom or rather a

corruption and mixture of different Northern idioms, now comprised under the name "Mandarin Dialect." Such a dialect, of which it is difficult to say what it properly is, is spoken in Canton by a great many natives who as servants or in other quality have to do with officials. It is mixed with a great many Cantonese words and contains more or less Pekinese or Southern Mandarin, just as the gentlemen spoke from whose conversation the new dialect was picked up.

"The *K'o-yü* is the language used in daily intercourse," says the scholium accompanying the above note in the *Kuang tung t'ung-chih*; and this is probably a variety of the Canton Dialect. Why it is called "Stranger's Language" it is difficult to say. It may be that the Chinese inhabitants considered themselves as strangers as opposed to the remainder of the aborigines, *Li*, who being the first settlers and afterwards driven farther South to Hainan, where they now exist, spoke their own language, the *Li yü*, unintelligible to all the others.

This note on the language is repeated in the *Ta-ching-yi t'ung-chih* and thus applies to the time of the present Dynasty. It is, however, not likely that the *Li yü* is still spoken on the Peninsula.

F. HIRTH.

Canton, November 1873.

## THE CHUNG LING CH'UAN.\*

A year or two ago I was talking with an old Chinese teacher at Amoy, and happened to mention that I had been in Chinkiang. He at once asked me whether I had ever seen the spring which exists there in the middle of the river. I replied that I had

never heard of it, and asked him what he knew about it. He answered that he had never seen it, but he had been told that at a certain point in the river, a fresh spring continually bubbled up, and that the water of it was quite different to the Yangtze water all round it. I naturally put this down as a myth, but on my return to this

\* 中冷泉

port I made enquiries, and the spring itself was pointed out to me. It is no longer in the river, but lies among the marshes to the South of Golden Island in the middle of a thick reed bed. A large tablet is erected by the side of it with the characters Chung Ling Ch'üan cut in the stone and coloured red. The spring itself consists of a succession of small ponds each bubbling away at a furious rate, and the water from it is carried away by a small creek to the Yangtze, the south bank of which is some 500 yards distant. There is none of the beauty of the *Fons Bandusiae splendidior vitro* about these ponds, for the water in them has the colour and almost the consistency of pea soup, and the surroundings are mud banks and reed beds.

Though this spring issues on what is now dry land, yet even within the last 18 or 20 years the Yangtze flowed round Golden Island, as it flows round the Little Orphan Rock near Kewkiang, where there is a deep channel on one side, but on the other the river grows shallower year by year, having large patches of dry sand in the winter. A gentleman who was present at the signing of the Treaty of Nanking informs me that he well remembers sailing round this island on his way up the river, and states that the appearance of the rock entirely covered with temples was very striking. A native of this place tells me that the 6th year of Hsien Ting, 1856, was the first year in which it was possible to walk from Chinkiang to Golden Island dryshod.

The annals of Chinkiang make the following remarks in reference to this spring:—

The inhabitants of Chinkiang used to procure water from the Chung Sing spring in the following manner. A jar, the mouth of which was covered with oiled paper, was fastened to the end of a long pole and thrust into the river at the spot where the spring was known to exist. Then the oiled paper was broken with another pole,

and the jar drawn up filled with the spring water, which has the most wonderful tea making qualities. In the "tea classic of Lu Yü,"\* the following canon is laid down in regard to water for making tea. Water from a mountain spring is the best, river water the next best, and well water the worst. Liu Pai Chu† for his part states that there are seven different kinds of water fit for making tea with. Of these the water from the spring in the middle of the Yangtze is the best, and the water from another place in this district, namely a well in a temple at Tan Yang, ranks fourth. Lu Yü, unless his biographer is in error, changes his mind later on, for in his dialogue with Li Hsiu Ching‡ he is represented as declaring that there are 20 different kinds of water, and that of these the Chung Ling spring water ranks fourth, and the Tan Yang temple well water eleventh.

In the "Advice to teamakers,"§ the following story is told: During the reign of T'ai Tsung of the Mings (A.D. 1450) Li Hsiu Ching passed down the Grand Canal on his way to Hu chou. Lu Yü was living at this time near the North Bank of the Yangtze close to Kua chou, and Li Hsiu ching, who had often heard of his reputation as a teamaker, went to pay him a visit in order to have a cup of tea with him. Li said to his host "This is a chance, which I shall probably never have again. Will you kindly make me a cup of tea with water taken from the Chung Ling spring, and I will send one of my own servants to fetch it." Lu agreed and the man was sent off and duly reappeared with a kettle of water. Lu took a little of the water up in a spoon and remarked. "This is not Chung Ling water, it is mere Yangtze water." He then poured the contents of the kettle into a basin, and when about half of the water had been

\* 陸羽茶經 † 李秀卿  
‡ 劉伯藹 § 煎茶水記

poured away he cried "now we get the real fluid." At this exclamation Li's servant went down on his knees and confessed. "It is no use trying to deceive you," said he. "I got the water from the spring as I was ordered, but in crossing the Yangtze about half of it was spilt by the rocking of the boat, and so I filled it up with river water."

The 'Taiping Huang Che'\* contains a somewhat similar anecdote. In the time of the Emperor Tsau Huang an official named Li Teh Yut lived at court at Nanking. One day an intimate friend of his had occasion to go to Chinkiang and Li asked him to bring a jar of water from the Chung Lêng spring back with him. The friend promised to do so, but unfortunately got very drunk at Chinkiang and utterly forgot his commission. However he came to his senses before reaching Nanking, and filled his bottle from the river, hoping that his trick would escape detection. Li received the water and made tea with it, but after drinking the decoction he remarked with a sigh "How the taste of the water has changed. I can't detect any difference between this and the water drawn from the Yangtze just off the town."

Notwithstanding the repute of this water, the natives of Chinkiang do not seem to use it. I have never seen any water-sellers carrying it away for sale, as coolies do the water from the "White Deer Spring" at Amoy, or the "Black Dragon Well" at Peking. Fishermen cast their nets in the pond, and foreign sportsmen sometimes conceal themselves behind the tablet to watch for wild duck at flight time. Otherwise the place is deserted and many residents in this port are unaware of its existence.

On a small cluster of water worn rocks some 200 yards to the North of the spring, is a place of cremation for the corpses of

the Priests on Golden Island, and by the side of this is a tablet with a grandiloquent inscription written by Shên Ping Chên the present Taotai of Shanghai. The inscription, when condensed, runs thus:—

"The first mention of this spring by name is in the "miscellaneous account of Jun-chon"\* (Chinkiang) written by Tsên Wen of the Sung dynasty. In this book there is a discussion whether there really is a spring at this spot, or whether there is only an eddy in the current. The conclusion came to was that there really is a spring because the water there is so fresh and sweet. In the year 1853, the Taiping rebels came to Chinkiang and burnt the carved beams and red pillars of Golden Island. From this date until the year 1869, when I came to this place as Taotai, nothing more was heard of the spring, but in the autumn of that year, when I had been here but a month, the people came to me with the news that the spring had burst out. I went in person to see it. I found it to be a cup-shaped pond with the water bubbling out of a small mound in the middle, and emitting a sound like the sound of rice simmering in a pan. I found the water when boiled to be the sweetest I had ever tasted. I had the pond banked in and a tablet erected by its side that the spring might never be lost in the floods."

"Now the "Niang"† spring has been celebrated in verse by Ngon Yang Hsiut and other scholars as the finest spring in the district of Chu Chou, but this spring of ours is the finest in the world. Let us therefore ever protect its waters, and sing its praises thus.

Behold this fountain, flowing wave by wave,  
O'ershadowed by the gorgeous temple roofs.  
Its waters sweet as falling dew, the drink  
Of those who feast within the halls of heaven.  
May all who quaff from this health giving stream  
Live to a green and vigorous old age."

CLEMENT F. R. ALLEN.

\* 太平廣記 † 李德裕

\* 潤州類集 † 歐陽修  
† 釀泉

## A CHINESE WEBSTER.

## A STUDY IN CHINESE LEXICOGRAPHY.

六書故 Lǚ-shu-ku, or The six Classes of Characters and their Substantiation; by  
戴侗 Tae-tung; 18th century.

(Concluded)

*Book V.—Animals.*

This book is divided into four chapters.

Chapter I. Domestic animals: cow, horse, sheep, pig, dog.

Chapter II. Wild animals: dragon, tiger, elephant, stag, bear, wolf, rabbit, rat.

Supplement to chapters I. and II; Horn, skin, leather, hair and feathers.

Chapter III: Birds, fowl; supplemented by: Wings, claws: to fly, to come and to roost.

Chapter IV: Insects and reptiles, fishes; shells, and sting.

Before going into details, we would call attention to the arrangement of this book. It furnishes a complete, though condensed, insight into Chinese zoology. It will be observed that most of the leading characters of the classes and families of animals are hieroglyphs; and that they have been designed in a simple but true representation of the living creature for which they stand. But for the difficulty of cutting these types we would have given more examples of the original form of primitive and compound characters; as it is, we can only encourage the friends of these studies to look into the Lǚ-shu-ku themselves.

The arrangement seems to be of a natural order, and it recalls to mind the

modern system of Cuvier's which obtains in the West. There are many similarities between the two, as far as the general divisions, at least, are concerned. It would, no doubt, be interesting to compare the representative of the classes and families in both systems, if we may be allowed to call Tae-tung's a system, which he did not pretend to give, the principal object of his work being the investigation of the written character. Be that as it may be, the arrangement does him great credit, remembering that we have a relic of six centuries in hand, of a time when our forefathers had made but rudimental beginnings in natural sciences.

Many words in this book relate to animals in the former or present existence in which even the best educated Chinese up to this day implicitly believe. They are written with characters and stand in books,—therefore the account of them must be true. Although we can only admit them as belonging to tales or mythological records, it would not do to be too harsh upon the Chinese, since in the romantic ages of all nations fabulous beasts and birds were believed in. We need not point to the inventive imagination of the old Greeks,—even in the tales of our

own grandfathers, ogres, gnomes, dragons and unicorn play a conspicuous part.

## CHAPTER I.

Cow 牛 *Nyu*, the 93rd radical, is a hieroglyph of the horns and tail of a cow. An ideographic of this is 牧 a shepherd. Among the phonetics we find: ox, bullock, heifer: a plough, to drag, &c.—35 characters.

Horse 馬 *Ma*, the 187th radical and a hieroglyph of a horse's head, feet, mane and tail. A team of three, or four, or six are ideographic characters. The phonetics comprise: steed, stallion, colt, groom; the different colours of a horse; to mount, ride, gallop; to be frightened, to fear.—92 characters.

Sheep 羊 *Yang*, a hieroglyph; the 183rd radical. Among the 26 characters are; ram, lamb, gazelle; a flock; to bleat. The characters 義 righteous, and 美 beautiful, appear to point to the earliest time of the Chinese when they traversed the Asiatic plains with their herds. The idea of righteousness is that every body attends to his own sheep and does not steal any of his neighbour's, whilst the idea of beauty is directed towards the rearing of large, well-bred sheep. The early nomadic existence of the Chinese is in an interesting parallel with that of the Jews. And as the latter became settlers and builders of towns in Canaan after their return from the valley of the Nile, where they had seen, and, though involuntarily, had assisted the Egyptians to build towns and to regulate the waters of the Nile,—so the early Chinese became settlers in the region of the Hoang-ho, the watercourse of which they regulated; and here they built towns and established royal institutions as they must have known by tradition their forefathers did in the valley of the Euphrates.

Pig 豕 *C'hi*, A hieroglyph and the 152nd radical. Sucking pig, hog, boar.—24 characters.

Dog 犬 *K'uen*; a hieroglyph and the 94th radical of canine and feline animals,

such as dog, wolf, fox, otter, lion, monkey. The idea of fierce, mad and crafty is connected with this radical, and especially that of savage. The different tribes of the fierce, wild savages who dwelt to the North of ancient China and who roamed over the vast plains of Northern Asia were called 獫狁 *Hien-yun*, and 獯 *Hün*, which names coincide with Huns; whilst the Tartars are recorded as 狄 *Tieh*. There were other tribes of aborigines to the South and West of ancient classical China, as yet unconquered and unreformed by Chinese civilization, such as the *E*, the *Man*, and the *Yung*; all of whom were as much considered as 蠻貊 and 蠻貊, as were the neighbours of the Greeks. And even up to this moment Europeans and Americans are held as Western barbarians by the present Chinese, though there seems to be as little prospect of our ever vouching fealty to the emperor of the middle kingdom as of the emperor William feeling inclined to be counted a sheep of the spiritual flock of the Pope of Rome.—79 characters.

## CHAPTER II.

Dragon 龍 *Lung*, the 212th radical. Of this fabulous animal the Chinese pretend to know much; it is thought to possess supernatural power, and it is the emblem of imperial power, of good luck, and of many graces.—8 characters

Tiger 虎 *Hu*, the 141st radical,—14 characters.

Elephant 象 *Seang*;—2 characters.

Stag 鹿 *Luh*, a hieroglyph; the 198th radical. Under the 19 characters are found 麒 *K'i*, and 麟 *Lin*, the fabulous male and female unicorn of the Chinese; deer antelope, elk and musk.

Bear 熊 *Ning*;—4 characters.

Wolf 犬 *Ch'ai*, the radical (158rd) of characters of feline beasts: leopard, fox, cat.—18 characters.

Rabbit 兔 *T'oo*: hare.—9 characters.

Rat 鼠 *Shoo*. A hieroglyph. The 208th radical, relating to mouse, weasel, mole and squirrel;—18 characters.



After mentioning some fabulous beasts which we need not dwell upon in this place, our author proceeds to the

#### SUPPLEMENT TO CHAPTERS I AND II.

Horn 角 *Keoh*. Among the 26 characters under this, the 148th radical, are found several words denoting cups and goblets, showing that in conformity with other means of their nomadic life the Chinese have used horns for their household vessels.

Skin 革 *Kih*, the hides of animals freed from the hair, but not tanned. The 43 characters under this 177th radical teach us that roughly prepared skins were manufactured into all kinds of horsegear, into shoes and sandals, scabbards, quivers and bow cases, girdles, thongs, whips; &c.

Leather 韋 *Wei*, is the prepared skin, softened and dried.—The Chinese never have acquired the art of proper tanning, not even up to this time. They do not seem to have the material for it. Consequently the many nice articles of leather which are in daily use with us are not found in China. The discontinuance of nomadic life, on the one hand, and the introduction of Buddhism, on the other, which prohibits animal food, goes far to explain how cotton and bamboo have become the staple articles of manufacture. The shoes are now made of cloth, with soles of bamboo paper, and a thin piece of leather stitched underneath. The leather shield has given way to that of rattan; the archer's thumb-ring is now made of stone. The character 襪 *Wah* stockings, formerly of leather, but now sewn of cotton cloth, has been subjected to the change of the times. Our author still writes it under the 178th radical, leather, whilst K'anghi's dictionary gives it under the 145th radical, cloth. Here, then, we have again a striking example of the development of characters, in consequence of their change of meaning—17 characters.

Hair and feathers 毛 *Mao*, a hieroglyph of the fine hair or down on the skin. It is

now the 82nd radical and relates, in 21 characters, to things connected with hair or feathers.

Our author having thus far disposed of the mammalia, the generic term for which is 獸 *Shao*, the 94th radical, he proceeds to the Aves 禽 *K'in*, the 114th radical.—7 characters.

#### CHAPTER III.

Birds 鳥 *Niao*, a hieroglyph; the 196th radical. Hieroglyphic of this is 烏 *Woo*, a crow; whilst 鳴 *Ming*, the crowing of a cock is an ideographic character. Among the phonetics are: pigeon, duck, goose, swan; nightingale, thrush, magpie, parrot, quail, partridge, pheasant, gull, crane, owl, hawk, falcon, eagle and phoenix.—88 characters.

Fowl 隹 *Chuy*, the 172nd radical, is now used only in compound characters denoting birds with short tails—the fowl species. We would mention a few noteworthy ideographics: 隻 *Chieh*, a hand holding a single bird; a classifier of birds. 雙 *Shwang*, a hand holding two birds, a pair, a brace. 雀 *Tsioh*, a small bird: a sparrow. A significative character is 集 *Tsih*, birds on a tree: to flock together' to assemble.—40 characters.

Here follows a hieroglyph of "the phoenix who in rising has a flock of birds flying after him." The sound is *p'ang*, but the character [翮] has got lost entirely. The sense retained is, two together, i.e. a friend, a companion. This word is now classed under the 74th radical, moon; the writing of two moons 朋 a little resembles the original hieroglyph. Another hieroglyph is 燕 *Yen*, a swallow. This character, metaphorically applied, denotes a feast, rest, joy.

Wings 羽 *Yu*; a hieroglyph and the 124th radical, relating to quills, neck and tail feathers, fins. The noise of flapping wings, to soar high, to flutter, &c., occur under this radical.—36 characters.

Claws 爪 *Chao*. The claws of animals and the talons of birds are represented by

this hieroglyph, which is now the 87th radical.—8 characters.

To fly 飛 *Fei*, a hieroglyph of outstretched wings. This is now the 183rd radical. It was formerly used also in the metaphorical sense of not, not good, not so; but as that seems to have led to misunderstandings a distinct character 非 was formed which even has been adopted as the 175th radical.—7 characters.

To come 至 *Che*, a hieroglyph 𠂔 of a bird-flying downward. The 183rd radical. To arrive at.—4. To roost 栖 *Tse*; to nestle.

#### CHAPTER IV.

Insects and Reptiles 虫 *Chong*, a hieroglyph and the 142nd radical of words relating to, worm, caterpillar, cocoon, fly, butterfly; flea, louse, bug, ant, spider; gnat, mosquito, moth, locust, mantis; beetle, wasp, bee, honey, wax; lizard, snake, centipede; conch, oyster, shrimp and crab; to crawl, to sting, &c. Under the 205th radical 黾 *Min*, we meet with toad, frog and turtle, whilst the 213th radical, the hieroglyph 龜 *Kwei*, relates to mailed animals, especially tortoise. The character for wind, 風 *feng*, is classed under the above hieroglyph. This seems very strange at first. According to our notions we should have expected it in book II. But remembering the explanation of the hieroglyph of clouds there given\*, we are told here, that a cloud 𠂔 of insects 虫 probably locusts, is raised up in the deserts of central Asia and blown over into the cultivated plains of China proper by the wind. This explanation of the *Shuo Wan* is repeated by our author, but he does not think this to be the only correct one. 'Wind,' he says, 'is the air of the eight points under heaven set in motion; you hear its sound, but you cannot write it.' K'ang-hi has made it the 182nd radical.—201 characters.

Fishes 魚 *Yu*, 魚. This hieroglyph is now

the 195th radical, and the different kinds of fish are arranged under 87 phonetics, as: roach, eel, perch, carp, salmon, porpoise, sturgeon, whale, shark, crocodile; the bones and roe or spawn of fishes; to fish, &c.

Shell 貝 *Pei*. The original form of this hieroglyph 𧈧 shows plainly the opened shell of a pearl-oyster. Though silver money has been known since the Chow dynasty, B. C. 1,000, pearl-oyster shells, like the African cowries, were anciently used as a circulating medium in the minor exchanges of commodities till about B. C. 200, when copper cash were introduced by the emperors of the Han dynasty. Up to the present day copper money retains a hole in the middle; and prices are often fixed at so many 貫 *kuan*, or strings of one thousand cash each. The characters formed with this, the 154th radical, according to its original meaning stated above, denote, generally speaking, riches or trade. He who obtains, gets, 得 *teh*, is explained as "taking cash in his hand, 𧈧"; poor 貧 *p'ien* is he, who has only a small portion 分 of valuables 貝: a dollar is 一員 *yih yuen*. Besides these words we may mention wealth, property, merchandize, tribute, taxes; to traffic, buy, sell, barter; to lease, redeem, bribe, confer, reward; rich, noble, honourable.—57 characters

A sting 丁 *ting*; a hieroglyph of the sting of a scorpion; to sting. A nail, a pin.

#### Book VI.—Plants.

The four chapters in this book are as follows:

- 1.—Wood.
- 2.—Growing grain, rice, wheat, pulse, melon, scallions.
- 3.—Bamboo.
- 4.—Grass and herbs.

This book does not pretend to be a treatise on botany, and yet it furnishes a fair record of vegetable life, its growth, its varieties, its parts and its ultimate desig-

\* See Vol. II. page 217, Rain.

† See Vol. II. page 181.

nation. The arrangement of the characters under their ruling radical necessarily leads to those words which indicate the use made of plants; and notably is this the case with wood and bamboo, these two staple commodities, manufactured into innumerable articles of universal use. Consequently, besides giving the botanical names of the plants, one may say that the first and third chapters relate to carpentry, joinery, and architecture, whilst the second and fourth chapters relate to agriculture and horticulture, and fall under the department of the florist and herbalist.

## CHAPTER I.

Wood 木 *muh*, the 75th radical, is a hieroglyph of a tree with branches upwards, the trunk in the middle, and roots downwards. Hieroglyphic of this are: 果 fruit, 栗 chestnut, and 束 thorn; 束 to bind, and 巢 a nest.

Significatives are: 本 the root, 末 the end, 末 full branches, [*met.* not yet;] 才 cut off branches, [*met.* materials; now under radical 64], 片 thin, a splinter, now radical 91st.

Ideographics are: 林 several trees, a forest, and 桑 the mulberry tree.

Among the 890 characters, combined with the radical wood, the phonetics are very numerous. The categories given hereunder, and the specimens selected in illustration of them, will show in what way wood has been used by the Chinese, and what characters had to be invented in consequence.

a.—The tree: Trunk, bark, branch, leaves, shrub, thicket.

b.—The different kinds of trees: Fir, pine, cypress, palm, arca, sandalwood, thorn, willow, maple, elm, oak, cork, banian, cotton, plum, peach, pear, cherry, persimmon, olive, orange, pumelo, pomegranate, mango, cassia, pepper, cocoanut, date, almond.

c.—Buildings: yard, stable, pen, gallery,

scaffolding, prison, stocks, raft, bridge; village.

d.—Building materials consist of: Beam, board, plank, pillar, railing, rafter, cross-beam, ridgepole, threshold, bar, pivot, hinge, lintel bolt.

e.—Agricultural implements: hoe, spade, mallet, trough, manger. The word plough 耒 *lui* is derived from 木 wood, and our author classes it accordingly, but later lexicographers have established it as the 127th radical pertaining to tillage. Originally it meant a handle of a plough; the compound characters of which are; plough harrow, flail, and to weed.

f.—Domestic and mechanical utensils: Tub, cask, frame, clothes-horse, pillow [the Chinese pillow is still wooden or made of rattan], bed, comb, bench, ladder, handle, coffin, cage, staff, tablets, firewood; last, loom, shuttle and trap.

g.—Ship's gear, : Rudder, oar, scull, mast and sail; to pull.

h.—Musical instruments and war implements, wood used for dying, varnishing and medical purposes; to split, to bend, to twine; rotten, dry, &c.

## CHAPTER II.

Growing grain 禾 *ho*, a hieroglyph of the stalk and leaves of the growing plant. It is the 115th radical of words relating to cereals. The phonetic 黍 *shu*, millet, is now the 202nd radical. Among the 84 compounds we find different kinds of rice and millet, the staple articles of food in the South and North of this land, respectively; seed, young grain, ear of corn, crop, straw, stubble, husk, weed and tares; grain measures; land tax; to plant and transplant, to reap, to paste, to rent, &c.

Rice 米 *mi*. The original hieroglyph represents three ripe corns of grain on the top of the growing rice plant. Thus, while the character 禾 *ho* denotes the growing plant, this character, now the 119th radical, relates to hulled rice. In the 44 compounds rice is represented to us in its various stages of cleaning; then follow the

words: food, virtuals, a meal, rice flour and dumplings, illustrating the use made of rice. Chaff, bran.

Wheat 麥 *meh*; grain with an awn. The 199th radical, relating to wheat, flour, leaven, husk.—9 characters.

Pulse 菽 *shuh*. This character, as also some other kinds of pulse, is now classed under the 140th radical.—8 characters.

Melon 瓜 *kua*, a hieroglyph; the 97th radical for characters relating to melons, gourds, cucumbers, squash, &c.—9 characters.

Scallions 韭 *kan*; the 179th radical, the compounds of which are: leeks, chives and onions.

### CHAPTER III.

Bamboo 竹 *chuh*; a hieroglyph of two shoots; the 118th radical. China is very fortunate in having a large variety of this plant which can be made use of in many ways. Before the invention of paper, slips of bamboo were used as writing tablets. The old designations have been retained; thus a joint of bamboo, a sentence written from joint to joint 節, corresponds with a verse; a single slip strung together 篇 make a book. Needles 策, anciently made of bamboo, are now made of steel; the character for this word has been accommodated accordingly (鍼). The Chinese in taking their meals sit at the table now, generally; formerly a mat was spread out and the guests squatted on the ground, but *yen* 筵, a mat spread out still retains its meaning of a feast, a meal. Of those things manufactured from bamboo we may notice: basket, hamper, box, staff, shaft of an arrow, pole, cage, fence, screen, lot and charm. There are edible bamboo shoots; of the different skins of bamboo, rope and cord are twisted. Pipes, flutes, flageolets and other instruments are conveniently made out of the hollow bamboo tubes,—124.

### CHAPTER IV.

Grass and herbs, 艸 *ts'ao*, is a hieroglyph of two young sprouts, and the 140th

radical relating to herbs. Among the hieroglyphic characters we find *miau* 苗, a field with plants on it; hence the people who have sprouted from their own fields, i. e. the *Miau-tsz* 苗子, aborigines in the South of China. *Hwa* 華, elegance and abundance of flowers, flowery, is the well-known designation of China. In order to give a general idea of the 350 characters under this radical, it will be sufficient to name the different groups in which they are arranged. There are first the various kinds of vegetables, greens and flowers, all of which are carefully cultivated and named by the Chinese. Next come edible roots, fruit, spices and tea; these are followed by the classes of mosses and lichens, water plants, medical herbs, plants used in dying, and fibrous plants used for twisting, weaving and plaiting purposes.

#### *Book VII.—Industry.*

This book is divided into seven chapters:

- 1.—Work and workman, house, shelter, cave, door, and window.
- 2.—Enclosures: wall, town, garden.
- 3.—Chest, cart, ship.
- 4.—Tile, crockery, mortar, pot, dish, cup, &c.
- 5.—Instruments and weapons.
- 6.—Silk.
- 7.—Clothes, kerchief, cap, net, flag.

The contents of this book enable us to take a survey of the state and compass of industrial life in China. At those remote times when the nomade from the wild regions of central Asia turned settler in the plains of the Hoang Ho, his tent gave way to houses built of more lasting material. As to architecture, the habitations of the peasant and burgher are still simple and rather inconvenient, whilst the rich provide themselves with extensive and comfortable mansions. The temples and ancestral halls are one-storied structures, the painting, carving, and gilding of which are more elaborate than artistic. The lofty pagodas are imitations of Indian patterns. As to the woodwork used in

buildings, one will have to compare the character "wood" in book VI., in order to arrive at a complete understanding of Chinese architecture.

The characters in the third chapter relate to joinery, carpentry, and ship building. As they represent merely the workmanship, the craft, it will be necessary again to refer to the character wood which is the material of the articles but partially treated of in this chapter.

The fourth chapter relates to pottery. As the English language has substituted the name of the land for the article in question, it will not be necessary to say anything of the art of China or "china."

Besides cutting instruments and musical instruments, the fifth chapter contains an enumeration of military weapons. In order, however, to study military sciences one will have to compare those characters in the third chapter which relate to war chariots, and to those in the seventh chapter which relate to dress, flags and banners.

The sixth chapter treats of silk, which article is a source of wealth to China. From this country it has spread all over the earth. The Eastern origin of the European appellations of this article has been pointed out by Klaproth, \*.

The seventh chapter is on dresses, and if it be true that one can judge of the civilized state of a nation by the dress of the people, the Chinese must be civilized indeed. As a rule they are well clad, but modes, rites and ceremonies of dressing in literary and governmental circles are carried to extremes.

#### CHAPTER I.

Work and workman 工 *kung*. The 48th radical.—9 characters.

House 戶 *yen*. A hieroglyph of a tent, now only used as the 53rd radical in compound characters, which relate to hut, cottage, storehouse, asylum, inn, pavilion,

verandah, court, wall, porch, ruins: to shelter, feed &c.—47 characters.

Shelter 宀 *min*, the 40th radical relating to dwellings and persons, such as servants and guests living under one's shelter; to dwell, stop, lodge, rest, sleep and awake. Ideographics are: family 家 *kia*, from three persons under a shelter; and repose, rest, peace 安 *yan* from woman below a shelter.—57 characters.

Cave 穴 *heuh*. This character, which means holes dug in the earth, and used in ancient times for human dwellings, is in relation to the preceding. It has, however, been adopted as the 116th radical, the 38 compounds of which comprise: to dig, enter, steal, peep, search and stop; hollow, deep, lofty, narrow, poor.

Door 戶 *hu* and 門 *men*. The first is a hieroglyph of a one-leaved door, and the second is a significative of it, i. e. a door with two leaves. They are now radicals 63 and 169 respectively; their compound characters represent different kinds of gates and barriers. Of verbs we find: to open, to shut, to bolt and bar, &c.—70 characters.

Window 窗 *ch'wang*, formerly a hieroglyph of a lattice-window, 囪 is now ranged under the 116th radical.

#### CHAPTER II.

Enclosure 口 *hwang*, a hieroglyph of an encircling wall. Significatives of this 31st radical are prison 囹 *ts'iu*, a man in an enclosure, and pigsty 圈 *hwan*, a hog in an enclosure.—Ideographic of enclosure is a town 邑 *yih*. As the 163rd radical this character occurs generally in an abbreviated form 阝, e. g. village 鄉 *hsiang*; wall, lane, street, state and neighbour 鄰 *lin*. Phonetics are, garden 園 *yuen*, kingdom 國 *kwoh*, granary, stage, a map; round &c.—160 characters.

#### CHAPTER III.

Chest 匚 *fang*, a hieroglyph of a square vessel. It is the 22nd radical, now only used in compound characters, which represent: case, box, trunk, hold and press.

\* See page 95 of this Volume.

The 23rd radical **匚** *he*, is closely related to this one, the meaning of it and a few connected characters being, to put things into a trunk, to hide, to conceal, &c.—22 characters.

Cart **車** *chay*, a hieroglyph and the 159th radical of characters pertaining to vehicles of all kinds, war chariots, wheelbarrows, sedans, &c. There are words for the different parts of a carriage, such as axle, wheel, nave, spokes, &c. Other words denote the rumbling noise of carriages; an army, a hearse, a yoke; to lose a contest and to turn.—85 characters.

Ship **舟** *chao*, a hieroglyph. This 137th radical relates to the different styles of boats, their parts and the management thereof.—20 characters.

Bench **几** *ki*, a hieroglyph of a stand or stool. This 16th radical occurs only in compounds now.—11 characters.

#### CHAPTER IV.

Tile **瓦** *wa*, a hieroglyph and a generic term for all earthenware. It is the 98th radical of characters denoting; brick, flag-stone, porcelain, jar, boiler; a potter, and to form and burn earthenware.—22 characters.

Crockery **缶** *fou*; the 121st radical.—17 characters.

Mortar **臼** *k'iew*, and pestle **杵** *ch'oo*. The first is the 134th radical, and a hieroglyph of a mortar with some rice for pounding in it.—5 characters.

Pot **鬲** *leih*, a hieroglyph and the 193rd radical of characters relating to boilers and to food cooked in them.—17 characters.

Tripod **鼎** *ting* is a metal vase with three feet and two ears or rings. The 206th radical.—5 characters.

Dish **皿** *ming*, a hieroglyph and the 108th radical relating to vessels which are used in eating and drinking. A phonetic of this is blood **皿** *hueh*, the blood of victims offered in sacrifice, now the 143rd radical.—89 characters.

Cup **豆** *t'ao*; a hieroglyph of an ancient vessel used in the rites of sacrifice. The 151st radical.—6 characters.

Lamp **主** *choo*; a hieroglyph of a lamp and a flame. The original meaning of this character has been lost in the course of time, but it has been retained in the metaphorical sense of a lord, master, a sovereign.—2 characters.

To boil and to stew **烹** *p'ang*, to cook.—8 characters.

To eat and to drink **食** *shih*, the 184th radical relating to food. Among the 60 phonetics we notice: a meal, boiled rice, victuals, cake; famine, dearth, hunger; to feed, &c.

Spoon **匕** *pe*. Hieroglyphic of this 21st radical is **𠂔** *ch'ang* sacrificial spirits bled out by a spoon. A phonetic character is **匙** *she*, a spoon. Related to this is **勺** *h*, a ladle, which is now found under the 20th radical.—9 characters.

Spirits **酉** *yin*, is the 164th radical of characters relating to liquors. In translations, as well as in conversation, Chinese distilled liquors are generally named wine; but although the Chinese have a few kinds of coarse grapes, they do not know how to vintage them. From the 57 compounds we select: to ferment, to pledge with wine; a still, dregs; vinegar, sour, drunk, elevated with wine, cheerful, &c.

Jug **壺** *hoo*, is a jug with a cover on it, as a wine jug or a teapot.—2 characters.

Vase **甬** *yu* a bottle-shaped ancient sacrificial vessel used for libations.—2 characters.

Measure **斗** *tow*, the 68th radical of characters, relating to measures. One tow has 10 **升** *shing*, or pints.—14 characters.

#### CHAPTER V.

1. Cutting instruments;—83 characters:

Knife **刀** *tao*. A hieroglyph. It is the 18th radical of words denoting: sword, chisel, scissors; a wound; to cut, to stab, to behead; sharp pointed.

Axe **斤** *kin*. A hieroglyph. Under this 69th radical we find the phonetics **斧** *foo*, a hatchet, to fell trees, to cut asunder, to chop, to hew.

2. Military weapons;—85 characters.

Spear 戈 *ko*. This 62nd radical is a hieroglyphic character of the 56th radical 弋 *yih*, a dart, and it relates to weapons; and daring, fierce, to fight.

Bow 弓 *kung*, is the 57th radical, relating to archery.

Arrow 矢 *she*, the 111th radical.

Trident 矛 *mao*, a three-forked lance; the 110th radical.

Shield 干 *kan*, the 51st radical.

Sickle 乂 *yi*; to mow.

3. Musical instruments 樂 *yoh*;—27 characters.

Drum 鼓 *ku*; the 207th radical.

Lute 琴 *kin*, and guitar 琵琶 *p'e*.

Pipe 簫 *siao*; and flute 簫 *yoh*, the 214th radical.

Bell 鑪 *yung*.

Ringing stones 磬 *k'ing*.

4. Literary;—3 characters.

A bond 契 *k'i*.

Bamboo slips 冊 *ts'eh*, on which books were engraved.

5. Official signets;—27 characters.

Seal 卩 *tsieh* and 印 *yin*; the 26th radical. To command 令 *ling*. Ring 環 *huan*.

6. Articles used in divination;—10 characters.

To divine by rattling cash in a tortoise's shell 卜 *puh*; the 25th radical. To divine by casting dice or lots 占 *chen*. A charm, a spell; 兆 a prognostic; 卦 a diagram.

#### CHAPTER VI.

Silk 絲 *sze*; that which is emitted by the silk worm. The 120th radical of characters relating to: cocoon, the different kinds of silk and silken fabrics, thread, warp, woof, cord, tassel, ribbon, gauze, crape, satin and damask. Of verbs we notice: to spin, wind, weave, sew, seam, tie, plait, connect, interrupt, confuse.—216 characters.

#### CHAPTER VII.

Clothes 衣 *e*, the 145th radical of characters relating to the different kinds of

garments, and to the different parts of them; rags, quilt and mattress; to begin, mend, fade; tattered, decent;—104 characters.

Kerchief 巾 *kin*, the 50th radical. A hieroglyph of a piece of cloth worn round the head. Hieroglyph of this is the 14th radical 冎 *meih*, denoting covering for the head: a cap., helmet, crown; net. 网 *wang*, the 122nd radical and its compounds; to oversee 冂 *hea*, the 146th radical; and to embroider 黼 *che*, the 204th radical.

Phonetic of 巾 *kin*, are; napkin, cloth, curtain, screen and scroll.—105 characters.

Flags and banners, 旗 *ké*, close this chapter. The original hieroglyph has been lost, and the respective characters are now constructed under the 70th radical, 方 *fang*, the meaning of which is a square piece.—19 characters.

#### Book VIII.—Miscellaneous.

This book contains only 23 characters of various meaning.

Middle 中 *chung*; the centre, in, within.

To string together 串 *ch'uen*, a string of one thousand cash 貫 *kuàn*.

To unite 合 *hoh*, to collect; 合 all.

Eight 八 *puh*, the 12th radical. Related to this character are: *kung* 公, universal, public; *shang* 尚 to add; *siao* 小 small; *shao* 少 few; *ni* 你 you; *yu* 余 I.

#### Book IX.—Appendix.

We have ventured to give the above superscription to this book (see page 215), though "supplementary" would perhaps have been one of more correctness. And yet this would also not express exactly the title character 疑 *E*, the meaning of which being that our author having doubts as to the placing of certain words in the eight preceding books, he has chosen to string them together in this place. We ourselves do not see any reason why books VIII. and IX, should not have been united, the miscellaneous character of the latter fully

warranting such a proceeding.—The heterogeneous nature of the contents of this book did not admit of arranging it into chapters, but if we are allowed to omit a few insignificant characters the following division into five parts may not be unacceptable.—224 characters.

1. Social relations of life :

King 王 *wang* ; emperor 皇 *huang* ; queen 后 *hou*, minister 臣 *chin*, the 131st radical ; scholar 士 *sze*, the 33rd radical ; a moral instructor 師 *sze* ; family 氏 *she*, the 83th radical ; and people 民 *min* ; self 己 *ki*, the 49th radical ; a certain person 么 *mao*, the 28th radical ; a pair 兩 *lung* ; foreign 番 *fan* ; &c.

2. Time 辰 *shin*, the 161st radical ; and horary characters of the 10 stems 十 and the 12 'branches' 十二支.

3. Disease 疒 *neih*, the 104th radical which in many compound characters relates to all kinds of diseases of body and mind. Corpse 尸 *she* is the 44th radical.

4. Supplementary radicals :

Tender 么 *yao*, the 52nd ; sombre 玄 *hiuen*, the 95th ; white 白 *peh*, the 106th ; to enter 入 *yih*, the 11th ; curved 乙 *yih*, the 5th ; and long 長 *chang*, the 168th radical.

5. Particles :

The prepositions by 以 *e*, and at 于 *yu*. 弗 *fuh*, 無 *woo*, and 不 *puh* are negative adverbs ; 乎 *hoo* is an interrogative adverb. 矣 *e* is a final particle ; 之 *che* a sign of the genitive ; 而 *urh* a copulative conjunction, and 兮 *he* is a poetical exclamation.

Having thus far reviewed Tae Tung's dictionary, which, by a passing examination of over 7000 characters, has given us a

glimpse of the Chinese language, its origin its development, its structure, its arrangement, its comprehensiveness, its beauties and its defects, we beg to conclude with the concluding sentence of our author's preface.

"There was once a monk in the kingdom of Annam who undertook to cut a stone image of Buddha out of a rock, near the town of Sin Châng. It was designed more than a hundred cubits high. 'Thou wilt not be able to execute that,' said the people of the district to him. But he nothing daunted replied: 'There will be others after me.'—And, indeed, there were many to follow in his work, until it became finished, and gilded and adorned. Multitudes from near and far went on a pilgrimage to bow before this idol. That has happened with a dead image, thus leading many astray into foolish practices; may not I more reasonably and confidentially leave my humble work to be improved and finished by others who will come after me?"

And, indeed, others have come after him. The scholarly production known as K'ang-hi's dictionary, has greatly advanced the undertaking of Chinese lexicography. But that is not all;—other workmen from far away countries have come to join in the work of investigating the Chinese language. I will only mention the name of Morrison, the pious Nestor of protestant missionaries, and the noble author of that Chinese-English dictionary which has immortalized his name, and the basis of which are Lû-shu-ku and K'ang hi's; and with due honour to all lexicographers and sinologists, too many to be named here, we beg to offer this superficial study in Chinese lexicography in memoriam of Tae Tung, a Chinese Webster.

J. NACKEN.



## TALES FROM THE LIAO CHAI CHIH YI.

### INTRODUCTION.

The following stories are taken from a Chinese story book called the Liao Chai Chih Yi,\* which title may be translated "Tales of the Marvellous collected in moments of leisure." The author of these tales was a gentleman named Pu Liu-hsien.† They were afterward arranged by Wang Yi-shang,‡ and a second edition with copious notes was brought in 1842, by Tan Yün-hu,§ then salt commissioner at Yangchow, from whose version the following translations are made. P'u Sung Ling was a scholar, who was famous for his compositions when quite a boy. In 1771 he became a Hsin Tsai or Bachelor of Arts at the age of 17 or 18, but from the time when he took his degree, he ceased to devote himself to the usual studies, which would have obtained for him official rank, and, contrary to the advice of his friends, occupied himself in investigating old legends. The result was the Liao Chai Chih Yi. This book is well-known to all native students, and the beauty of its style is much admired by them. Its diction is excessively terse and idiomatic, and though Chinese literary men are, or pretend to be, contemptuous of anything in the shape of novels or tales, they make an exception in favour of this work. In fact they say that there are many of their number, who are not clever enough to understand it. Not-

withstanding this, it is by no means a difficult work for the foreign student to translate with the aid of a teacher able to explain the numberless allusions which crop up on every page. The stories contained in this collection are of various character. Some are nothing more than accounts of what we know to be clever conjuring tricks, although the author ascribes the wonderful feats to magic. Others are histories of extraordinarily virtuous or clever men and women, but the bulk of the book consists of fairy tales with the proper accompaniment of human ghosts, foxes, and good and bad spirits, &c.

It is hoped that some of these stories may not be without interest to the readers of the *China Review*, if taken as specimens of Chinese folk lore to be compared with the legends of India collected by Miss Frere in "Old Deccan Days," and by Captain Burton in "Vikram and the Vampire."

### THE APOTHEOSIS OF SUNG CHOW.

An ancestor of the author's wife, named Chow, was a schoolmaster paid by his town. He was one day confined to his bed by illness, and as he was lying there an official servant brought him a message, and told him that he was come to fetch him for examination. Sung Chow at first demurred, suspecting that some trick was being played on him, as the Commissioner of Examination was not there in the neighbourhood, but the messenger insisted that

\* 聊齋志異. † 蒲留仙.  
‡ 王貽上. § 但雲湖.

Sung Chow's presence was really required, so the invalid, weak as he was, got up, dressed himself and followed the servant to the door. Here he found two horses. He mounted one and they started.

The road, which was strange to Sung Chow, lay at first through a wild and uninhabited country, but after some hours travelling they arrived at the suburbs of a large and well built city. They entered this and traversed the streets until they reached a Yamèn, the halls and other rooms of which were remarkably lofty and splendid. The messenger then bade Sung Chow dismount, and led him into the centre hall, where were seated about ten gorgeously clothed beings whom Sung Chow did not recognise, but the appearance and dress of one of them was like that of Kuan Ti, the god of war. On one side of the hall were set out three tables, each with a stool before it, and at the last of these tables a gentleman was sitting. Sung Chou was ordered by those present to sit down at the table next to that of the other gentleman, and writing materials were brought to them. Shortly after this without any visible agency, a slip of paper with a subject for a theme written on it, came flying down on each of the two tables. On Sung Chou's slip of paper eight words were written, as follows:—"One man, two men, with intention, without intention." The two gentlemen wrote their essays and gave them up to the examiners. Sung Chou had written his essay with this maxim brought prominently forward:—"If a man has the intention, that man will receive no reward; but if a man does wrong with no intention of evil he may escape punishment."

The ten examiners read Sung Chou's essay through, decided that it was very good, and then one of their number bade him stand forth and addressed him thus:

"In Honan there is a place without a local divinity, and we have chosen you to fill the post."

Sung-chou burst into tears, and, prostrating himself on the ground, cried:—

"How can I venture to refuse such an honour as this? But my mother is now over seventy years old, and I am her only support. I beseech you therefore to allow me to live until her death, and then I will be ready to obey your commands."

On this the highest spirit there present, who was dressed as an Emperor, gave orders that they should discover the term of Sung-chou's mother's life. An old attendant with a long white beard at once fetched a record book, and after looking through it announced that nine years of life still remained to the old lady. After some deliberation, Kuan-ti the god of war said, "Very well, let this other mortal, Chang, hold the seals for these nine years, and then hand them over to Sung-chou, when he is ready to begin his duties." He then addressed himself to Sung-chou, "We intended to have ordered you to enter on your work at once, but, in consideration of your filial piety, we will allow you nine more years of life, and at the expiration of that time we will call for you again." He then turned to Chang and gave him the necessary directions.

The two mortals then prostrated themselves and went away, Chang holding the other by the hand until they got out of the city into the open country. Chang here took leave of Sung-chou, after telling him his name and informing him that he was a native of Chang-shan. He further repeated some verses, which did not strike Sung-chou as of great beauty, or remarkable in any way. One of them was "When you have neither the moon nor a lamp to illumine your path, be a light to yourself."

When Chang had disappeared, Sung-chou mounted his horse, which he suddenly found standing near him, and rode away; and, when he arrived at his own house, the next thing he knew was that he awoke from his dream with a start, and found himself lying in a coffin. He had

been in a trance for three days, and his friends thinking him dead had prepared him for burial. His mother heard him start up, and so called for aid, and had him taken out of the coffin. He suffered so much from the shock that it was some time before he was able to tell his family what had happened. They sent out and made enquiries, and, sure enough, Chang of Chang-shan had died on the very day on which Sung-chou met him.

Nine years after this Sung-chou's mother died, as had been predicted, and her son duly performed the funeral rites and had her buried, after which he purified himself and retired to his own room to wait for death. His corpse was found there an hour afterwards.

Sung-chou's father in law lived a short distance off, and, as he and his family were standing by the door of their house, they saw Sung-chou approaching in a chariot, drawn by a horse with studded harness and scarlet head gear, and attended by crowds of other chariots and horses. He dismounted and came into their hall to salute them, and went away again without saying another word. They could not understand it, and sent servants to Sung-chou's house to make enquiries, but found that he was dead.

Sung-chou left a short written account of his adventures; but this, also, was lost in a riot, and this story has come down to the author by oral tradition only.

#### THE FOX'S MARRIAGE.

Once on a time in the town of Li-chêng there lived a poor scholar named Yin, who was afterwards President of the Board of Civil Office. In the place where he lived there was a piece of ground of a good many acres in extent, which had formerly belonged to some rich man or other, and in the midst of this ground there stood a large and handsome house with outhouses courtyards and gardens attached. These buildings were uninhabited and gradually

falling into decay, and it was currently reported that the place was haunted, and that strange and fearful sights were to be seen there. Thus it happened that few persons would venture there even by day, and the property was altogether deserted and allowed to become overgrown with rank weeds and long grass.

Now Yin was one day dining with some of his fellow students, and this haunted house became the subject of the conversation. One of his companions remarked, "If any one among us will venture to sleep a night in the haunted house, the rest of us will stand him a dianer, and let him order it."

Yin, on this, jumped up and cried, "Who's afraid? I will take my bedding with me and go there at once."

His companions took him at his word, and so Yin got his bedding ready, and they escorted him to the entrance of the haunted garden, where they took leave of him, telling him to shout for help, if he saw anything dreadful.

Yin laughed and assured them that, if he saw a fiend or a fox, he would catch it, and bring it away with him for a curiosity. So saying, he went inside. He found the reads blocked up with long grass, and weeds higher than full grown hemp. The moon at this time was in the first quarter, and it was only just possible to discover the entrance into this house by its feeble light, but after some trouble Yin succeeded in getting in, and in feeling his way along from one room to another until he reached the two storied building at the back. He went up the stairs and walked out into the verandah, which, in contrast to the other parts of the building, was clean and in good order, so he determined to sleep there. He sat in the verandah for some time waiting for something to happen, and watching the thin new moon sinking behind the western hills. Nothing extraordinary occurred, so he spread out his bedding, saying to himself with a laugh. "The

terrors of this place are not so very dreadful after all. I wonder who invented them." He then lay down, and amused himself by counting the stars, as a means of sending himself to sleep. He was just going off, when he heard a sound as of some one walking about below, and then footsteps were heard on the stairs, so he pretended to be asleep. A man dressed as a servant, and bearing in his hand a lamp shaped like a lotus flower entered the room, and on seeing Yin lying there started back, and then ran to the stair head and told his companions that a man was lying there. They asked him who the stranger was, but, as he could not tell them, an old gentleman came up, who appeared to be the master of the house. This individual, after a long look at the sleeper, turned to his followers and said. "This is a gentleman named Yin, a good scholar who will be a great man one of these days. We need not mind him in the least, for he has a good heart, and even if our noise awakes him he will be perfectly friendly with us."

When he had finished speaking the doors of the house were thrown open and a large crowd of people flocked in, and the lamps were lighted in all directions until every room was as bright as day. Yin felt that it was foolish to pretend to be asleep any longer, so he began to toss backwards and forwards, and to make a noise as though he were clearing his throat. The master of the house saw him doing this, and at once came forward, and making Yin a low bow addressed him thus, "Your servant has a poor daughter, who is to be married to-night. We did not expect to have the honour of your company, and I trust therefore that you will not be angry with us for disturbing you."

Yin got up in a hurry and made a low bow in return and replied. "I was unaware of these festivities to-night. Had I known, I would have come prepared, and would have brought a wedding gift."

"Your presence" rejoined the old gentleman "is better than any wedding gift, for it drives away all evil influences. I shall therefore be exceedingly grateful if you will give us the honour of your company."

Yin accepted the invitation with much pleasure, and then he and his host betook themselves to one of the upper rooms where everything was laid out with the greatest splendour. Here was a lady of some forty years of age, who came forward to greet Yin and was introduced by the old gentleman as his wife. Just then the sound of horns and other wind instruments was heard, and a servant came in to announce the arrival of the bridegroom. The old gentleman went to the door to receive his son-in-law, and in a few minutes led him into the banqueting room, and introduced him to Yin. This bridegroom was a handsome pleasant looking youth of seventeen or thereabout. He duly performed the various salutations which etiquette demands on the occasion of a marriage, and then all the party sat down to await the arrival of the ladies. It was not long before these flocked in in a bevy, and then the servants brought in the supper, and covered the tables with dainties as the mountains are covered with clouds. But in addition to eatables, the board was decked with jewelled bowls and gold cups in which the wine was handed round to the guests. All this time the company was waiting for the bride, who was either a long time in dressing, or else too shy to come out. At last the old gentleman had to go himself and fetch his daughter out. She wore no veil, but merely a profusion of head gear and girdle ornaments, and she was scented with musk to such an extent that the whole of the room was perfumed with it. Her father led her forward, and made her bow to the company, which she did, and then she seated herself by her mother.

Yin observed her closely, and thought

that she must be the fairest woman in the world, but just then the current of his thoughts was changed, because the wine was being handed round in magnificent gold goblets, each of which would contain several measures of wine. As one of these came within his reach he slipped it up his sleeve when no one was looking, and then leaned his head on the table as though he had fallen into a drunken sleep. No one took any notice of him but let him lie, and very shortly afterwards the company broke up to escort the new married couple to the bridegroom's house.

The old gentleman now ordered the servants to clear the tables, and to put away the plate and the drinking vessels, and one of the large gold cups was found to be missing. Search was made everywhere but they could not lay hands on it. One of the servants remarked that perhaps the sleeping stranger had taken it, but the host bade him angrily to be quiet and not to make a fool of himself by insulting his guests. The old gentleman and his followers then took their departure, leaving Yin still sitting at the table. When they had gone Yin got up. The place was now of course pitch dark, and Yin might have thought all his adventures a dream, had it not been that a smell of musk and fumes of wine still filled the house, and he had, besides, the cup up his sleeve. In a short time the Eastern sky began to grow red, and the day to break, so he rolled up his bedding and walked down to the gate where he found his friends waiting for him. They had suspected that Yin would have just gone inside the gate at night, and have come out again as soon as their backs were turned, and have gone inside a second time just at daylight in order to appear to have slept in the haunted house when they came to meet him, and therefore they had kept watch at the entrance all night. Yin told them his adventures and produced his gold cup. His friends knew that he was too poor to buy so valuable a thing, and so

his possession of it convinced them of the truth of his story.

A few years after these occurrences Yin took his doctorial degree and was appointed to an office in Fei Chiu in the Province of Honan. At this place lived a rich man named Chu. He invited Yin to dinner one day, and at dinner ordered the servants to put out the best gold cups. It was some time before this order was obeyed, and while the cups were being placed on the table, the butler whispered something to his master which seemed to disconcert him considerably. Seven large gold cups were now handed round, and Yin saw to his intense astonishment that they were exactly like the goblet which he had stolen at the marriage feast in the haunted house. He turned to his host and asked him where he had procured these cups.

"My father," replied Chu, "had an office in Peking, and, when there, happened to hear of a goldsmith whose work was wonderfully artistic and elegant. My father commissioned him to make a set of eight drinking cups, which cups have since come down to me as an heirloom in our family. I regret to say, however, that though the box which holds these cups has been locked and sealed, and though the seals have remained untouched for fifteen years, one of the goblets has mysteriously disappeared, my butler tells me, and I have but seven left. I don't understand it at all. I believe that one of the servants must have stolen it and forged my seals."

"Possibly," replied Yin with a laugh, "the cup made itself wings and flew away. But I know what I will do. I have a goblet at home of the same pattern as this, and as a single cup is of no use to me I will send it to you to complete your set."

Chu expressed his thanks, and Yin on his return home sent the stolen cup to his friend with a full account of how it had come into his possession.

People learned in fairy lore assert that a fox can lay hold of anything, no matter

where it be, but that sooner or later the stolen article reverts to its proper owner. This story of ours, if true, appears to bear out this assertion.

[Readers of the Brothers Grinom's House-

hold Stories will doubtless call to mind many German legends similar to the above tale.]

C. F. R. ALLEN.

(To be Continued.)

## THE JAPANESE AND CHINA.

The early Chinese records of Amoy and its vicinity, are so obscured by statements obviously untruthful, as, at best, to be but very unsatisfactory data from which to extract a précis of its history. The information available, presents a dreary picture of craft, aggression, and bloodshed, on the one hand, and of haughty intolerance, exactions, and misrule, ending in rebellion and savagery, on the other. Amongst the earliest recorded foreign invaders of the Fuhkien province are the Japanese, and in order to comprehend fully the causes which led to their sanguinary descents, a brief retrospect of the then existing relations between China and Japan, is necessary. According to ancient native historians China claimed Japan to be a dependent state called Wo, 倭, which name in the period of Han Cheng, 亨咸, of the Tang dynasty, A.D. 670, was changed to Yih-pén, 日本, meaning. "The day-spring," from its position in the eastern ocean, an assumed proximity to the rising sun.

They state that up to the date of the Sung 950-1280, there had been intercourse, under every dynasty, between China and Japan, and that the latter country had paid tribute uninterruptedly; but that, after this period, it was discontinued; whereupon the warrior founder of the Yuen, Kublai Khan, dispatched several envoys to demand this proof of allegiance. The proud and warlike Japanese, resenting with disdain the Mongol's attempts to induce them to

pay homage, and smarting under slights and injuries, slew a tribute-seeking envoy and his entire suite. To exact vengeance for this massacre, and to subjugate Japan, Kublai Khan sent a large fleet bearing a hundred thousand men, under the command of Fan Wan-h'u. It reached Wulung-shan, where it was wrecked in a storm, and most of the ill-fated troops who escaped the fury of the sea, perished by the swords of the Japanese. Few, if any, ever returned to China. After this disaster intercourse between the two countries was suspended until the close of the Yuen dynasty, 1366.

During the Ming dynasty, in retaliation for this attempt at invasion and conquest, the Japanese made frequent raids, carrying fire and sword along the coast of China from Che-kiang to Kwang-tung. In 1368 an envoy bearing an Imperial letter, was sent to ascertain the cause of these incursions; but he was contemptuously treated by the Japanese, though, curiously enough, it is stated, that, about this time tribute was frequently tendered, but, as it was unaccompanied by the proper forms of vassalage, it was always rejected. In the 20th year of Hung-wu, 1386, means were taken to put the coasts of Chê-kiang, Fuhkien, and Kwang-tung, in a state of defence: the former province was directed to furnish one hundred war junks, and the two latter, double that number. At this period an able but crafty minister of the throne

named H'u-wei-yung, was projecting a rebellion, and sought the aid of the Japanese, who sent one Jü-yao, a Buddhist priest, at the head of four hundred men disguised as tribute bearers, to his assistance; the supposed tribute consisted of a large mass of wax, in which were concealed arms and gunpowder, but in the meantime H'u-wei-yung had been overthrown and beheaded, and the contemplated treachery becoming known, the pseudo tribute-bearers were seized and punished, and intercourse with Japan was again discontinued. Subsequently, when the chronicles of the founder of the Ming were drawn up, Japan was added to the list of unconquered states, fifteen in all.

In the reign of Yunglō, 1401, the Japanese sent tribute accompanied by the proper address, together with twenty of the chiefs of Tui-ma, and Tai-chi, who had been piratically harrying the coast of China. From this time, tribute was always accompanied by such pirates as had been captured. The address to the Tahwang-té, which covered the tribute, was couched in these terms: "If on the Islands of your majesty's servant, there be persons without regular calling, who engage in piracy, it is in truth without the knowledge of your servant, and he prays your indulgence." Attacks on the coast were, however, still rife until 1418, when General Lui-chiang, inflicted a very severe defeat on the marauders at Wang-hai-wō, after which there was a temporary cessation of these raids. At this time, the payment of tribute appears to have been again discontinued.

From the fourth to the eighth years of Ching tung, (1459-63) the Japanese, at the instigation of two renegades named Huan-yen, and Lung-yeu, made several descents upon the departments of Tai-chou, and the district of Tai-ming.

There is little doubt that many of these raids were in retaliation for injustice the Japanese had received at the hands of the

Chinese; for, while the Government jealously sought to exclude them from their coast, the people of Chê Kiang and Fuhkien welcomed them for the trade they brought, but at the same time evaded, where practicable, paying them their just dues. When the Eunuchs, who held the posts of Superintendents of Trade, at Ningpo, and at the ports in this province, whose duties were to collect the Revenue and fix the price of cargoes, were dismissed, and their offices abolished, the control they had exercised passed into the hands of merchants until communication with foreigners was strictly prohibited; it then passed into those of persons, who though of birth and station, repudiated their debts to the Japanese, to a more disgraceful extent than the others had done.

In 1547, intercourse was strictly prohibited by a *Hsün-fu*, or Governor, named Chü Hwang, who mercilessly beheaded those who broke the prohibition. His action entailed upon him the hate of the people of Chê-kiang and Fuh-kien, and he was impeached by a Fuh-kien man, named Chao Liang, a censor, for putting to death some ninety people as pirates, who had been made prisoners and forced to aid their captors. He was stripped of office, and he destroyed himself; and the prohibition fell into desuetude. In 1552 the Japanese, aided by a rebellious Chinaman, one Wang-chih, 汪直, and his followers, with a fleet of some hundreds of junks, made a descent on the coast. The alarm was given simultaneously east and west of the Chê river, and north and south of the Yang-tze-kiang, for several thousand li.

They stormed the fort of Chang-kwo, invaded Tai-tsang-chou, stormed the city of Shanghai, sacked Kiang-yin, and attacked Chá-pú. They plundered the station at Kin-shau, and invaded the districts of Tsung-ming, Chang-shu, and Kia-ting. In the following year they marched from Tai-tsang, upon Suchow, which city they pil-

laged; attacked Sung-kiang, and repassing the river rapidly, made a stand at the North of it, at Tung-chau, and Tai-chau was razed to the ground, Tsung ming stormed, and Suchow again ravaged; Tsung-teh, Wukiang, and Kia-hing, were captured. They then took up a position at Cheh-lin, (the wood of Cheh) whence they moved through the country at their pleasure, as if it were uninhabited. In 1554, they seized some vessels, and made an onslaught on Chá-pú and Haining, destroying Tsung-teh, and ravaging Tang-tseh, Sin-shé, Hung-tang, and Shwang-lin. Uniting themselves with some newly arrived Japanese, they made a sudden descent on Kia-hing: but at the river Wang-king they met with a severe defeat from the troops of Chang-King, president of the Board of War, who had taken the field, and who beheaded, or said he had done so, some 2,000 of them; the remainder fell back upon Cheh-lin. Again was devastation carried into the region around Suchow; and the land from thence to Kiang-yin and Wú-sih was stained with blood. There were on an average only three Japanese in every ten men, the remaining seven being Chinese. They crossed and landed from the Ta-Hu, or great lake, without opposition.

It is bootless to follow them; although at times suffering defeat, they appear to have ravaged and destroyed, almost where they listed. In 1556 they directed their course Southward, and made their dreaded appearance at Wu-yü in this prefecture. Desolation was soon carried through the districts of Tung-an, Hwui-an, and Nan-an; Fuh-ning-chou was assaulted, and after storming and carrying Fuh-an and Ning-teh, they, in 1557, besieged and blockaded Foochow for a month. The towns of Fuh-ch'ing, and Yung-fuh, fell before them, and were destroyed, the wave of conquest rolled down to Hing-wei, whence a sudden irruption into the Chang-chou prefecture was made, and dire alarm was felt at Chao-

chao-fu, and even at the distant city of Canton.\*

The accounts, which should be the fullest, of these sanguinary invasions here, are in the Hsia món-chih, and Chuan-chou-chih, or Chinese histories of Amoy, and Chin-chew, lamentably bald and meagre, little else than date, place, and event being recorded.

According to these books, the first attack by Japanese was in 1369 on Chin-chew; the result, as in most of the accounts of subsequent attacks, is not clearly stated, but it may be gathered, without difficulty, from the context. From this date, they do not appear to have again visited this region, until 1552, when they swept down upon Sien-yü-hsien and An-chi-hsien. In 1556-7 they committed the depredations already recorded; and in 1559 they again captured and plundered the cities and towns of Chin-chew, Tung-an hsien, Wei-an-hsien, and Nan-an-hsien. In the following year Chin-Chew was again assaulted, and Wei-an-hsien fell, with the loss of the district magistrate and many soldiers and inhabitants. In 1561, another onslaught was made upon Chin-chew, which city, from its situation and apparent helplessness, seems to have been constantly selected for attack. Thence they fell upon Tung-an, where, this time, they seem to have met with a stout resistance, as it is stated they besieged it four months. It was taken, however, in 1562, as was Nan-an, and both cities were given to the sword, and completely pillaged. After an occupation of forty days, they were set fire to, and abandoned. About this time the Japanese moved to, and occupied, Namoa, 南澳, probably for the convenience of making unexpected irruptions on the mainland. It is stated that they built themselves houses, and remained for a year there; but most

\* From the Hai-Kwó-Tü-Chih 海國圖志 a sort of Chinese Atlas, containing brief accounts of foreign countries.



likely they occupied the Islands for a much longer period. In 1563 they appear to have captured the wealthy and important city of Chang chou-fu; again plundered Tung-an-hsien, and to have burnt a great number of houses at Chin-kiang-hsien. In 1564, they killed many mandarins, soldiers, and other people at Chin-chew, which place they again assaulted in 1567, slaughtering and looting for three days. After having harried the coast for 200 years it is stated that they were expelled from this region, by General Chi-chi-kuang, 戚繼光. This general seems to have been a man of ability and valour: he repulsed, with heavy loss to the Japanese, an attack on Chin-chew in 1569, and again in 1572, slaying the entire assaulting party of 200 men. After this date, the Japanese do not appear in the annals of the district; but in the reign of Wan li, (1571 to 1619) they possessed themselves of part of Formosa, which they held until near the end of this reign, when they were driven out by the Dutch.

The Japanese seem to have excelled their foes even in Japanese craft; rude, yet cunning, artifices, were resorted to to bewilder and mislead them. They carried in their armed ships, articles, which should no opportunity occur for a savage descent upon some unprotected part of the coast, enabled them to seek the shelter of a port, as the peaceful bearers of tribute. Skirmishers bobbed up and down, a tempting shot, to draw their foes' fire, and when their arrows and ammunition were exhausted the enemy dashed upon them; baits of seemingly abandoned spoils, and wine, and women, were left to draw them into ambush. The beleaguered town saw the scaling ladders prepared under its walls, and the next morning found the besiegers had effected an unmolested retreat, and were committing depredations miles away. Chinese prisoners were dressed in Japanese attire, and forced to fight in the van, their tongues were so tied that they could not

articulate the sounds of their own language, thus, in the event of attempt to escape or wound, their death, by the hands of their own countrymen, was tolerably certain. The traditions of these fierce and sanguinary descents by the Japanese, and native pirates and cut-throats who joined them, yet live in the minds of the people here; and the Amoy matron coerces her fractious urchin with the black bogey of "Woo-jin lai-liao," or "the Japanese are come," up to the present hour.

About 1622, another fruitful source of trouble sprang up, caused by the Dutch having taken possession of the Panghu, 澎湖 islands (Pescadores) and commencing to build forts thereon. This step pleased no one; it threatened the commerce between Manila and China, and in this interfered with the Spanish; and it was a menace to the Portuguese trade between Macao and Japan; and to the Chinese it was "an incessant and intolerable grievance." The Emperor peremptorily required the withdrawal of the Dutch from the island. They, on their part, required "nothing more than liberty of commerce with China, and the prohibition of it between the Chinese and the Spaniards in Manila." The negotiations hereon entered into fell through, and the Dutch dispatched eight ships to scour the sea, and to seize or destroy whatever they could along the Chinese coast, in order to compel the Chinese to trade; "many cruelties were thus committed, and several villages on the coast ravaged, to the disgrace of the Christian name."\* Negotiations were resumed, and the Dutch Admiral, Keizerroon, sent an envoy to Amoy, who was received with great pageantry, and some politeness, but being required to knock his head against the ground "so that the bystanders might hear the cracking of his skull," he declined this fine old custom, and the discussion was again broken off, whereupon Chinchew

\* *Chinese Repository*, Vol. VI., p. 584.

was blockaded to prevent junks going to Manila, and as an *argumentum ad hominem*. The Admiral then repaired to Foochow, where he was told that so long as the Dutch retained possession of the Pescadores, no trade would be permitted; but permission for them to fortify themselves upon the island of Formosa (not known to the Chinese till A. D. 1480, and at that time not taken possession of by the Government), was offered as the price of the evacuation of Panghu. This offer was accepted, and in 1624, the Dutch concluded peace, obtaining full commercial privileges, as then existed, and, at the same time, an entrepot for their Chinese and Japanese trade. From 1624 to 1644 China was convulsed with civil wars and foreign invasion. In the latter year Peking had fallen, and a Tartar was on the throne, and in the following, twelve of the fifteen provinces had acknowledged his sway. The province of Fohkien, however held out; and it was not until some years afterwards that it was subdued. This district bore fully its share of the miseries entailed by this long epoch of bloodshed, when, according to Chinese records, "the blood of the people flowed in sounding torrents," and of 25,000 families which fled to Formosa, it contributed more than its full quota. The early years of the struggle produced a host of daring and desperate men, patriotic, perhaps, in their hatred of the Tartar usurper, who had brought desolation to their doors, and who as a mark of submission, compelled the conquered Chinese, on pain of death, to shave off the long and thick tresses they had worn from time immemorial as a cherished ornament, and adopt the Tartar fashion of a long plaited queue, or tail, as well as the Tartar costume; but piratical also, from the necessity of paying and feeding the forces they gathered round them, or from having put themselves outside the law by some act against the officials, who were sometimes their colleagues, and sometimes their ac-

cusers and judges. Amongst these men one of the most celebrated is Ching Chih Lung, 鄭芝龍, who was born of obscure parents, at a village on the seashore at the entrance of the Anhai creek, in the district of Nan-an.\* There are many accounts of his life, and much of the following is abridged from Nieuhoff, in the second volume of the *Chinese Repository*. He is described as having been early distinguished by a resolute and fearless disposition, good looks, and agreeable manners. According to Du Halde, when quite young he found his way to Macao, and became a christian under the name of Nicholas Gaspard. Subsequently he was employed by the Dutch at Formosa, where, probably for good reasons, he had changed his name to Kwan. Thence he is stated to have gone to the Dutch factory of Foiando, at Japan, where he married a daughter of a Japanese merchant; amongst the issue of that marriage, was Chêng-cheng-kung 鄭成功, who received the title of Kwô-hsing-ah 國姓仔, called in the Amoy dialect Te-kok-seng, which gave rise to the names Kosenga, Coshinga, and Koxinga,† by which latter name, he became celebrated as a pirate, trader, and general of no mean ability, and self created sovereign.

Chêng-chih-lung (the father) was entrusted by the Japanese, with the command of

\* The village of Shih-chiew, 石井, at the foot of the East Peak.

† Koxinga's surname was 鄭, pronounced in the locality Tin or Teng. His name was originally Lin 森, afterwards changed to Chêng-kung 成功, by the last Emperor of the Ming dynasty. The honor in which he was held by this Emperor led to his receiving the title Kwô-hsing 國姓 he having been declared by the Monarch, to be worthy of bearing the Imperial surname. Hence he became known as Ch'êng-kwô-hsing 鄭國姓, locally pronounced Tin-kok-seng, which name was, by foreigners, converted into Koxinga. By the name of Tin-kok-seng, he is still remembered with fondness and pride by the inhabitants, not only of his native place, but of all Tung-an, and Nan-an.

vessels trading to ports on the Coast of China, with instructions, probably, should occasion serve, to employ them in a less peaceful manner. It is questionable whether he ever returned with this fleet. At all events with a facility not uncommon amongst distinguished naval commanders of other nations, of the same age, he changed his rôle of merchant captain to that of privateer, or rover, as circumstances arose advantageous to himself. He combined forces with another worthy of the same stamp, named Yen-chin, who possessed one of the adjacent islands, whence, for years, they plundered passing vessels. On the death of Yen, Chêng-chih-lung, was unanimously elected Pirate-in-chief, and in that capacity became the terror of these seas. The fame of his successes attracted to him a number of vessels manned by patriotic Chinese, and by the evil-disposed, so that, with the prizes he took, he gradually acquired a fleet so formidable, as to bid defiance to the Imperial junks, and to give him the command of the sea coast of Cheh-kiang, Fohkien, and Kwang-tung. The policy of the authorities was then as now, and finding that they could not defeat nor entrap this crafty and powerful chief, they recommended their Imperial master, Tsung-ching, the last of the Ming dynasty, to purchase his allegiance by bestowing on him high rank and office. The irresistible bait, of course, took, and Chêng replied that he was ready to submit if assured of rank, security to himself and followers, the enjoyment of their wealth, and such employment in the Imperial service, as would enable them to show their devotion and valour. The Court readily acceded to these demands, and about 1636, conferred on him the office of Admiral. For the next ten years, he took a most distinguished share in the naval operations of the Chinese during the Tartar conquest. He devised a source of wealth and power, by assuming a monopoly, to some extent, of the lucrative trade with the Dutch at For-

mossa, the Spaniards at Manila, the Portuguese at Macao, and with the Japanese, by compelling all trading vessels to supply themselves with his permit to trade, at a heavy cost. His retirement from the piratical command, caused great consternation and dissatisfaction amongst his quondam associates, who had not followed him in giving it their allegiance, and who well knew the virtuous zeal with which an official just created from out a band of desperadoes, would root out and punish evil doers. Their convictions were quite correct. His first commission was to destroy the pirate who had succeeded him, an old comrade, who was following his profession in the neighbourhood of Chin-chew. He cheerfully and faithfully executed this commission. Shortly, after, he was despatched against another chief, named Liao-yang; after a desperate battle, which lasted all day, Liao-yang fired his magazine and blew his vessel up, in an unsuccessful attempt to destroy his enemy; many of the remaining ships were taken, Chêng returned triumphant, and for a time there was peace upon the seas, or as the Chinese express it "the seas were free from foam." Chêng was now at the zenith of his fame; he had attained a power little short of imperial; his wealth was enormous, and he possessed a large and powerful fleet, entirely devoted to his will, and implicitly believing in his invincibility. His favor and his aid, were intrigued for by all the rival and contending factions of the day, and it is said that the Prince of Fuh, on ascending the imperial throne at Nanking, bestowed a princess of the blood, in marriage, on his son. On the invasion of Fohkien by the Manchus, and their advance on Chin-chew, Chêng, at the advice of his friends, and relying on the promises made him, tendered his submission. He was treated by the Tartar General, with profound respect. Subsequently on his landing, without his usual guard, to do honor to the approaching departure of that officer, for Peking, he

was pressingly invited to accompany him to the Court, to receive the almost regal rewards promised as due to his merit. Objections were unavailing, and his attendance was compelled. From this moment he recedes into shadow, and gradually disappears. He is no more heard of as a power; and, by and by, vague rumours from the capital, reach his son, that he is in captivity, and then that he has died, but how no one can tell. He has passed away. Koxinga, now took command of his father's fleet and followers, and proceeded to exact from the Manchus, a bloody retribution for the treachery shewn to his sire. He ravaged, burnt, and destroyed, on sea and land for years, mercilessly slaying and despoiling the Manchus, and such of his own countrymen as had submitted to them. All attempts to restrain him were ineffectual, and of all the wars of the conquest, his are said to have been the most terrible. In 1650, the scattered remnants of the Chinese armies, had been gathered together in the city of Canton to make a last stand against the Tartars. On the approach of the enemy, the assistance of Koxinga was sought by the Governor: it was willingly accorded, and his well practised fleet inflicted heavy loss on the Tartars, who were unaccustomed to naval warfare. The siege of the city was protracted for eight months, and thrice it was on the eve of being abandoned; and it was only when the city had fallen, through the treachery of those in charge of the north gate, that Koxinga withdrew his fleet; and he maintained his supremacy upon the sea, long after all the provinces of the kingdom had submitted to the Tartar rule. In 1653, he made a descent on Amoy, with the design of capturing Hai-téng, its then port. The Tartars went to its relief, and in a naval engagement which ensued, were worsted, with a loss, it is stated, of seven or eight thousand men. The town was then carried by assault, and all bearing arms were slain, but injury to the peaceful inhabitants was

prohibited. It was at once occupied, heavy guns mounted, and its walls repaired; and it formed a base whence to attack the open country, left unguarded by the flight of the Tartars. Chang-chou, and Chinchew, were heavily mulcted, and smaller cities and towns sacked, immense booty accruing to the conquerors. Subsequently, whilst pillaging the department of Chinchew, reinforcements of Tartar troops arrived, and compelled Koxinga's forces to retreat to their ships with the loss of much of their plunder. In 1655, he again made a descent on Chinchew, despoiling that place. The Tartars now applied for additional forces; they were granted, and the coast so strongly garrisoned, that further raids here, were unprofitable. Koxinga now conceived the project of making himself master of the province of Kiang-nan, and after seizing certain places at the entrance of the Yang-tze-kiang, proceeded up that river with a fleet of 800 sail, and attempted the siege of Nanking, the provincial city. Some slight success attended his early efforts, but the Manchus made so fierce and determined a night attack on his forces, that they had to fly to their ships routed, and with the loss of over 8,000 men, their arms, tents, and spoils. In 1659, the Imperial Court, resolved to equip such a fleet as would effectually destroy this desperate man. He sought it, and in the action that ensued, utterly defeated it, capturing or destroying the greater number of the ships, and making 4,000 prisoners, whom, after cutting off their noses and ears, he set at liberty. These miserable wretches were all put to death on their return to Peking, for permitting themselves to be captured. Finding, notwithstanding his successes, that his hopes of establishing a kingdom on the mainland were frustrated, owing to a combination of circumstances, he turned his attention to Formosa, as a suitable asylum and dominion.

Geo. HUGHES.

(To be Continued.)

## THE GEOGRAPHICAL DISTRIBUTION OF COMMERCIAL PRODUCTS IN KWANG-TUNG.

(Concluded.)

Fire works' crackers, of which nearly 800,000 dollars' worth is exported to the United States annually, form an easy branch of industry, occupying an enormous number of unskilled labourers who like the cigar twisters of German cigar manufacturing districts, appear to represent a most turbulent body amongst the proletarian population of Canton and the neighbouring districts. They are especially manufactured in great quantities in Tung-kun on the East River, in Fat-shan, where almost every manufacture connected with the Canton market is practised, in Kom-chuk on the West River, and Wong-kong, a village near Fa-ti on the Pearl river, opposite Canton.

As an article which generally accompanies the former in its shipments to the United States, I may here mention the well known Palm Leaf Fans of Canton. Of these from four to five millions of pieces are annually exported to New York, while smaller quantities are shipped for European ports, South America and India. These fans are derived from a palm called *Po-kwae*, the identity of which with the *chamaerops excelsa* still remains to be confirmed. Mr Theo. Sampson wrote about them in the *Notes and Queries* nearly as follows: "According to a native writer, in the preparation of leaves for fans, the finest are selected, soaked in water for a

fortnight, and then redried by fire heat. This process gives them a smooth polish; they are then bordered with silk and fastened at the junction with the stalk by brass rivets having plates of shell as washers." The use of Palm Leaf Fans among the Chinese dates back as far as the fourth century after Christ, when during the Tsin dynasty the barbarian people of the South are stated to have attached great value to the products of the Tsung (Fan Palm) tree. The wind from these fans was supposed to be peculiarly agreeable. They were then introduced into use among the *élite* of the Northern provinces and are now generally used throughout China. Nearly all the Palm Leaf Fans exported from Canton and Hongkong are produced in the San-wui district, where Kong-mun (about 30 miles North West of Macao) is the principal native market.

The Chinaware of the foreign export trade is not made in Canton, as a rule, nor in other places of the Kwang-tung Province; but is imported from the Kiang-si province via the Mui-ling pass and the North River and generally painted in Canton. Earthenware is manufactured in almost all the villages South West of Canton city; but the pottery of Shek-wan, a village of the Nam-hoi district close to Fat-shan, enjoys particular reputation.

Under the name of Preserves several

kinds of fruit, and roots candied with syrup in earthen jars are exported chiefly to Great Britain where about Christmas time they are in great demand. By far the greater part, however, is ginger preserved in syrup; of other fruits, the pine-apple and cumquat fruit (*citrus olivaeformis*, growing throughout the Kwang-tung province) are in particular favour. Sweetmeats composed of different native fruits, roots, and bamboo shoots, are known under the name of "Canton chow-chow." The factories for the preparation of all these delicacies are in Canton city or the town of Honam, opposite Canton, on the Southern bank of the Pearl River. The native firms "Chy-loong" and "Attæ" of Canton will be in sweet remembrance to every one indulging in these wholesome post-cenial luxuries. Ginger is grown all over the Kwang-tung province, but the produce of the Nam-hoi district adjoining the city of Canton to the West is considered to be of superior quality. Hawkers selling raw ginger may be seen everywhere in the streets of Canton. The hilly districts adjoining the Miao-tze territories in the North West of Kwang-tung and the latter themselves, I am assured by a foreign traveller, are full of ginger plantations. The same is said of the San-hing district (about 80 miles South West of Shiu-hing-fu on the West River) where three tenths of the fields and seven tenths of the hilly land are covered with ginger plantations. There they distinguish between field-ginger (*tin-keung*) and hill-ginger (*shan-keung*). The former is generally soft, while the latter is harder, but rather pungent. Native women preserve it in vinegar (pickled ginger, *ts'u-keung*), to which cane sugar and sesamum seeds may be added. To foreign medical men it will be strange to hear that such a condiment is considered an excellent, and in certain parts of the country, indispensable diet for lying-in women. This mode of preservation is in great favour with the Chinese, while the more expensive

syrup ginger (*t'ong-keung*) is a luxury chiefly reserved to the foreign market.

Galangal, a medicinal drug, is produced in several parts of South Western Kwang-tung, especially in Ko-chau-fu, the Peninsula, and Hainan.

Turmeric is grown in the Pun-yü district, adjoining the city of Canton to the East and occupying the country about Whampoa as far as the Bogue.

The Chinaroot of foreign trade is altogether different from what is commonly called Chinaroot in Hankow, Kiukiang and Shanghai and which is only shipped for Chinese ports. The two drugs when seen together cannot fail to make the impression of two altogether different things, and it appears that only the great similarity of their Chinese names has thrown them into the same denomination. The original Chinaroot of the Customs' Tariff is, however, that of Canton, and is in the native botanical language called *Tu-fuk-ling*, while that of Hankow, etc.; which probably grows in the Sze-chuen Province, is technically called *Fuk-ling* only. This difference is made in all the Chinese works on drugs, etc., referring to these two articles; but as *Tu-fuk-ling* means native *Fuk-ling*, it is but natural that the producers in the central provinces apply this name, which originally was intended to describe a different variety, to their own produce, and that foreigners pass it under the name adopted for the Southern *Tu-fuk-ling*, viz., Chinaroot. The Chinaroot of Canton is the root of the *Smilax Glabra*, Roxb., or some kindred species, and grows everywhere on the South of the Mui-ling pass, i. e. in Kwang-tung; that grown in the central and Northern provinces is the same as is described as *Pachyma Cocos* in Dr. Williams' Commercial Guide.

Marble slabs which are often employed as tops of black wood tables, etc., by cabinet makers, and either thus or in the form of squares, are exported to the United States and Great Britain come from two.

places, viz. the quarries near the city of Shiu-hing-fu on the West River, and those near Ta-li-fu in the Yün-nan province.

These are about the principal articles of the foreign export trade of Canton which, owing to the great staples, Silks, Tea, Cassia, Matting, and Fire-Crackers, represent over three times the value of those forming the export trade to Chinese ports.

The principal item among the articles forming the last named class of trade is undoubtedly Sugar, although in the production of this article the Canton districts are left behind by those of Swatow, Amoy, and Takow.

Sugar-cane is grown on the banks of almost all the rivers of Kwang-tung, but especially on those of the East River, and with decided preference to other products, in the districts of Pun-yü, Tung-kun and and Tsang-shing, where 40 per cent of the ground under cultivation is said to be occupied by sugar plantations. The town of Shek-lung lies about in the centre of these districts and is the principal staple place for sugar in this neighbourhood. In the Yeung-chun District, some sixty miles South of Shiu-hing fu, the fields adjoining the banks of the Mo-yeung kong, a river having its mouth opposite the Island of Hai-ling shan on the West Coast, are to the amount of 60 per cent engaged in the production of sugar. This kind of industry, the native writer from whom the above data borrowed, remarks, pays much better than any other branch of agriculture; hence the comparative neglect of grain and rice in all the sugar growing districts.

One of the local industries of Canton city is the manufacture of prepared tobacco. The raw material is only partly grown in Kwang-tung, and great quantities of Tobacco leaf are imported from other provinces, especially from Hankow, to be made ready for use at Canton. Of Kwang-tung grown tobacco two sorts are distinguished, one of which is grown about 150

miles North of Canton in the hilly district extending South of the Mui-ling Pass, called Nam-hung chau; the other sort grows in the District of San-wui, some twenty miles North West of Macao. San-wui tobacco is of a dark red-brown colour and the leaves are, though somewhat deformed, sufficiently large to be employed in the manufacture of cigars. This article may be recommended to the attention of industrial foreigners in Macao, there being perhaps no second natural product promising to pay so well under European treatment as the tobacco plant.

Among the many industrial branches of Canton, a small article has, on account of its general use among the Chinese, grown into comparative importance, viz. the manufacture of brass buttons. The buttons which are, as may be easily noticed, worn by almost every Chinaman as a useful ornament of his upper dress, are the most common patterns; but occasionally foreign buttons and small coins, are imitated, and of these, it appears, the ugliest find the best sale. Bricks and tiles are used as moulds. Canton exports about 4,000 to 5,000 piculs annually, representing a value about 800,000 Dollars.

Of the other important manufactures practised in Canton and the neighbouring Fat-shan, I mention that of glass bangles, of which great quantities are exported to India and the Archipelago; Dried Indigo, an imitation of Prussian Blue; Gold ware, chiefly made of Californian gold; Silver ware, deriving its origin from Mexican Dollar pieces, the silver mines of Kwang-tung having been abandoned long ago; native shoes; some essential oils, especially Peppermint oil (Pok-ho yau).

An important article of junk trade is oil, and of the many kinds of oil produced in China, the ground nut oil may be called the staple of the South. The best ground nut oil in the neighbourhood of Canton is that of Tsung-fa (about 20 miles North of Canton city). Other kinds are less impor-

tant, and chiefly subjects of intra-provincial trade. Thus Tea oil, prepared from the seeds of the *Camellia oleifera*, the tea tree (*cha-shü*) as the Chinese call it, is largely manufactured in the Northern departments of the province, viz. Nam-hung, Shiu-chau fu, Lin-chau and Lin-shan. A kind of oil pressed from the seeds of the above plant to which about ten per cent Tsui-tsze (Pepper tree Seeds?) is added, is manufactured in the hilly parts of Ying-tak on the North River, and Pok-lo on the East River. In Kwang-chau fu (the Canton Department) and Shiu-hing-fu several kinds of cabbage are used as a material for pressing an oil of sweet taste and pleasant flavour. All these oils are used in native cookery, while their refuse is mixed with lamp oil. Oil is further prepared from Sesamum Seeds, Olive Seeds, Yellow and White Beans. Dryandra Seed Oil ("Wood Oil"—made of the seeds of the Wu t'ung tree) is mixed with powdered limestone and employed as a ligament in ship-building, and appears to be the essential part in that caulking mixture which foreign sailors have occasion to admire on every junk and sampan in Chinese waters. The tree yielding this oil is grown all over the hills near Nam-hung and Shiu-chau fu. A superior lamp oil (Mat-heung yau) is made of the seeds of a plant called Chan-heung at Tung-kun.

Paper is manufactured in several places near Canton, Fat-shan, Tung-kun, etc.; but the principal factories of the paper exported to other ports are at the village of Pek-kong, a couple of miles below Chan-tsün in the Shun-tak District.

Flower plants, especially Jessamine Plants, great quantities of which are sent to Tientsin at the beginning of the spring, in March and April are grown in extensive gardens at Fa-ti, the great hot-house of China, as we might say, if the natural heat were not sufficient in that neighbourhood to dispense with such a simile. Fa-ti is a village on the Southern bank of the Pearl

River, opposite the Western suburbs of Canton city.

Grass cloth is woven at various places, but that made in the San-wui District is considered the best. The same district is famous for its oranges, the dried peels of which, like the peels of the pumelo, form an item in the export coast trade of Canton.

Iron and steel ware is manufactured at Fat-shan, which town is not undeservedly called the Birmingham of China, and is, on account of its important factories in all branches, called one of the "four great markets *par excellence* of China," the three others being Hankow, the treaty port, Chu-sien near Kai-fung fu in the Ho-nan Province, and the town King-te-chin in Kiang-si, famous as the principal place for the production of Chinaware. Coal, though much of it is imported, is found at various places in the Province. But it is of inferior quality and not suitable to many purposes. On the distribution in Kwang-tung of this product we possess some valuable notes in a cleverly compiled paper on the geology of Kwang-tung read before the "North China Branch of the Royal Asiatic Society" in 1865.\* According to its author, "three coal fields are known to occur in Kwang-tung Province. These coal fields respectively are those of Shau-chau (Shiu-chau fu), of Fa-yün, and of the West Coast." Speaking of the Fa-yün coal, deriving its origin from coal measures lying in the immediate neighbourhood of Canton, Mr. Kingsmill says: "All through this coal field the coal is of very inferior quality, it is either soft and friable, or hard as a stone, and burns with difficulty, leaving a large amount of ashes, the natives do not make any use of it for domestic purposes, it however appears to form an important

\* Thos. W. Kingsmill, "*A sketch of the geology of a portion of Kuang-tung*," in *Journal of the N. Ch. B. of the R. A. S. New Series No. II.*, December 1865, p. 10, to which article the reader is referred for particulars on the production of coal in Kwang-tung.



article of export, boats loaded with coal being constantly found in the Fa-ti creek, which appears to be the head quarters of the trade." This is in fact the case, but coal from other but the Fa-yün District, as for instance the Shiu-chau coal also finds a market in Canton. The last named kind appears to be a little better in use than the Fa-yün coal; if I have not been misinformed as to its origin, I have used it myself, and found it not only very cheap, but also highly useful to keep up a bedroom fire during the night when mixed half by half with English coal. It burns readily enough when thus used, but of course not in an unmixed state. The coal field of the West Coast "stretches along the coast from Tin-pak to the Western embouchure of the Canton river and thence to Sai-chu in the department of Nam-hoi, and includes the whole or portions of the departments of Hoi-ping, Yan-ping, San-ning, San-wui, Ko-ming, Hok-shan, Tin-pak, and part of Nam-hoi, West of Canton river."

Much, and the best qualities of Kwangtung coal are probably used either on the spot, or in the iron works of Fat-shan. Iron ore is recorded in native works to be found in more than twenty different districts of the province. Gützlaff\* especially mentions Tsing-yün, Tsung-fa, Lung-mun and Luk-fung, and adds: "We suppose that this province is richer in this respect than any other in the Empire. It uses, however, the whole of the raw material for home consumption, and moreover imports a very considerable quantity from Kwang-se to supply its manufacturers, who excel in making all kinds of utensils of cast iron, and trade in them to other provinces very largely."

Leaving Canton and the commercial district supplying this market, I now try to collect what may be said about the commercial geography of Hai-nan and the West Coast trading district. This district

is known to the Chinese under the name of Ha-sze-fu, i. e. the four lower departments, comprising Ko-chau-fu, Lui-chau-fu, King-chau-fu, and Lim-chau-fu. Unlike the trade of the Canton, or the Swatow trading districts, the West Coast trade may be said to have no established centre, the four or five ports in which the shipping traffic principally moves, being almost of equal importance. Beginning from the East the ports of the West Coast which deserve attention are: Tin-pak, Shui-tung, Mui-luk, Chik-hom, Hoi-on, Hoi-hau together with the minor ports of Hainan, and Pak-hoi.

The export trade of Tin-pak and Shui-tung is chiefly of a local nature and appears to consist for the greater part in salt, which on this as on other parts of the Kwangtung coast is, in very much the same way as in Setubal and other places on the coast of Europe, made by the evaporation of sea water on the mud flats being almost dry at low water. The salt is carried in junks to Canton, where its distribution over the greater part of Kwangtung, the South of Hu-nan and the whole of Kwang-si is effected by a special administrative department under the Yün-tai or Salt Commissioner.

The staple articles of the remaining ports are sugar and oil. Sugar is grown in the North Western part of Hainan and on the Peninsula of Lui-chau. Hainan is rich in various minor products which do not occur in other parts of China, and resembles more the islands of the East Indian Archipelago. After sugar, betelnuts may be mentioned as an article of some commercial importance. The areca palm producing the betelnut grows everywhere in Hainan and even on the opposite Peninsula and in the Lim-chau department. But the nuts of the Wui-tung district (principal market, and second trading place of the island, Ka-tsik) are supposed to be of the best quality; next are those of Lok-wui, while the produce of the remaining

\* "The mines of China," in Transactions of the C. B. of the R. A. S., 1847, p. 67.

districts is more or less inferior to the former.

Cocoanuts are perfectly at home in Hainan. Chinese accounts assert that they attain a height of between 6 and 7 chang (equal to about 70 to 82 feet). At King-chau the manufacture of teapots, cups, and similar implements out of coconut shell forms a small branch of industry peculiar to the North of Hainan. The fibre of the husk is made into shoe soles, and cloth. It is exported at Tsing-lan, the port of the Man-cheung district, one of the most productive parts of the island. The sea adjoining the coast of Hainan is known to produce Agar Agar or sea vegetables (Hoi-tsoi); the fishers of Wui-t'ung (Port Sha-lo) on the East Coast are especially engaged in this industry. Birds nests are collected on a few rocky islands near Ngai-chau. Fossil crabs (Shek-hai) and shells are a speciality of the small fishing port of Sam-a, the Southernmost inhabited place of China. Shells may also probably be obtained at Hoi-on, they being found in great quantities near Cape Cami on the coast of the Peninsula.

All kinds of fragrant woods, as garroewood, rosewood, etc., are exported from Ngai-chau. The remaining commercial products of Hainan are cowhides, manure cakes, rice in small quantities, tallow, cow's glue, grass cloth, melonseeds\*

The staple articles of Pak-hoi are, besides Sugar and Oil, Indigo, which according to Mr. Moss, is produced throughout Kwang-si Province, the best kinds being exported from around Pak-lau, some sixty miles North East of Pak-hoi; Silk, in small quantities; and Star Aniseed, of which from 1,000 to 2,500 piculs are exported to Macao and Canton annually. For the latter note I am indebted to Mr. J. Calder, Chief Officer on board H. I. C. M. Gun boat "Chên-to," who supplied me with a copy of a diary kept by himself on

repeated journeys to the West Coast and containing many useful remarks concerning the trade, shipping, etc. of those ports. Macao Statistics (which may be easily compiled from the official publications of imports and exports contained in the *Boletim da Provincia* etc, the only publications giving details of goods carried by junks) show that in 1871 piculs 2,704 of Star Aniseed arrived at Macao in native junks, and it is most likely that it all came from Pak-hoi. As commercial dictionaries and similar works generally mention Japan, the Philippines, and also the Fu-kien Province as the places from which this drug is derived, the above statements greatly help to correct an old and very common error.\*

Throwing a glance at the statistical table representing the export trade of Swatow, we find that Sugar is most decidedly the first staple article of that port. We may safely say that two thirds and more of the whole value of the exports of that port is represented by this article, and here again facts confirm what I said above, that the districts nearest to the commercial centre of the trade are those which contribute most to its support. The districts of Chiu-yeung and Kit-yeung, adjoining Swatow to the South West and West respectively, are mentioned as the principal producers of cane sugar, though it is probably grown all along the banks of the Han and Mui Rivers. The article next in importance is prepared Tobacco, of which the best qualities are manufactured in Chiu-yeung and Chiu-chau-fu city, the neighbourhood of the former growing the best leaf. The inhabitants of Swatow itself manufacture Iron ware, Pewter ware, and Vinegar, and are engaged in the preparation of Salt Vegetables grown in the neighbourhood. The town of Pung-chau, only a few miles West of Swatow, has a reputation for fan painting, the gauze fans of its factories being well known in China under

\* See *China Review*, Vol. I. "The port of Hai-k'ou."

\* Cf. *China Review*, Vol. II, p. 96.

the name of "Swatow fans," especially on account of their well executed paintings. Am-fau, a small town between Chiu-chau city and Swatow, shares with the former place the manufacture of Joss-sticks; and the fishing population of this whole neighbourhood supply the Swatow market with Shell Fish, Dried Fish and Cuttlefish, the last named forming one of the more important items in its export trade. Kit-yeung, some twenty miles West of Swatow, appears to be situated in one of the richest districts of the whole East of the Province. Besides great quantities of sugar, it produces Grass cloth, Chinaware and Pottery, Capoor Cutchery, Chinaroot, etc. Pottery is also manufactured about Ko-po, on the banks of the Han River. Iu-ping, on the boundary of Fukien, is a tea-district; but Swatow also receives tea from the East

River districts, especially those about Ho-yün, which is probably sent via Lo-lung and Sam-ho. The river Mui may be said to connect those districts, which naturally belong to Canton, with Swatow and the Han River; the Mui, or Plum River, has probably been so called on account of the great quantities of plums which are grown in its valleys and in which some trade is carried on locally in the Eastern part of Kwang-tung. The paper factories supplying the Swatow market are in Ting-chau-fu, occupying the Western corner of the Fukien Province, whence it is sent down the Han River to Swatow.†

F. HIRTH.

† See "Port Catalogues of the Chinese Customs' Collection at Vienna, etc." pp. 402 to 419, from which the statements referring to the products of the Swatow District have been derived.

## SHORT NOTICES OF NEW BOOKS.

### AND LITERARY INTELLIGENCE.

*The Chinese Recorder and Missionary Journal*  
Vol. V, No. 1. January and February,  
1874: Shanghai.

The resumption of this periodical, discontinued some three years since, is a sign of increased interest in Chinese matters, and although it will to some extent assume a position of rivalry towards ourselves, we are glad to welcome its reappearance. The number before us is fairly satisfactory, containing articles upon Mongolian Buddhism, the Use of Money as an Aid and a Hindrance to Mission work, The Best Form of Address to a Heathen Audience, and Notes concerning the Chinese belief in Evil Spirits. Dr. Dudgeon also contributes a short translation, giving an account of a journey from Moscow to China in 1654. Notices of recent publications, &c.

fill up the number, which if maintained as a vehicle for papers bearing on mission work will be most valuable. If devoted chiefly to secular papers of the same class as published in these pages, it will, we fear, simply divide amongst two what we find scarcely sufficient for one.

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*The Chinese Reader's Manual,—A Handbook of Biographical, Historical, Mythological, and General Literary Reference:* By William Frederick Mayers, Chinese Secretary to H. B. M.'s Legation at Peking, &c., &c., &c. Shanghai: American Presbyterian Mission Press. London: Trübner & Co., 1874."

The above work has been received too late for any extended notice in this issue, and we can therefore only congratulate the

learned and painstaking author on having completed a work which will we hope prove as profitable to him as it is invaluable to the student. The work has been well printed and bound at the American Mission Press, Shanghai.

The *Times* states that among other curiosities which have been sent to the British Museum is a poetical account of the Chinese conquest of Nepaul in A. D. 1790, written by the Emperor of China—a folio volume enclosed in curiously-carved wooden covers. It is from the Summer Palace, near Peking. The entire text is embroidered in red silk on blue ground, it is said by the ladies of the Imperial family.

A handy French and Chinese Pocket dictionary has been produced by Messrs Giquel and Lemaire, late of the Foochow Arsenal. It gives a good selection of technical words, but is by no means well got up typographically. Still we too well know the difficulties of such a task to be hypercritical, and therefore content ourselves with expressing a hope that such blemishes will disappear in a second edition. The authors deserve much credit, but seem to have stopped short of that final revision which makes all the difference between work well done and work of which the best that can be said is that it is useful.

We find it impossible to notice the consecutive issues of the *Peking Magazine* inasmuch as its conductors only supply us with *subscribed-for* copies at intervals of about five months. No review copies have reached us for nearly a year. The June number contains the following articles:—The Chinese in California, (Illustrated).—The Russian Minister received by the Emperor.—Boreas and Sol, a fable.—Acoustics, (Illustrated).—Discovery of Iron ore in Southern Chihli.—Circulation of the blood (Illustrated).—The Geologist's horse,

an anecdote.—Superstition as to a bride bringing bad luck to her husband's family.—News from America, Egypt, Spain, England, Africa, Japan, India, Australia.

M. P. Dabry de Thiersant, French Consul at Canton, has lately published with the co-operation of Dr. Léon Soubéiran a very interesting book; "*La Matière Médicale chez les Chinois*," which is the natural complement of another treatise by M. de Thiersant, whose title is "*La Médecine chez les Chinois*," and which caused a certain sensation in Europe amongst scientific men some years ago.

It would be difficult to make an analysis of these works and to appreciate exactly their importance or value; it is better to give the translation of a report of the Academy of Medicine of Paris, which after a remarkable resumé of the history of medicine in the Far-East, draws this conclusion; that, "the studies of MM. Dabry de Thiersant and Léon Soubeiran on la *matière médicale des Chinois*, constitute a true progress in relation to anterior publications. Without resolving all difficulties or dissipating all doubts, their work is certainly the most correct and most complete upon this branch of medical knowledge. This book offers a great attraction to scientific curiosity by the mass of facts which it brings together, as important as they are novel, and certainly cannot fail to serve as a basis for decisive ulterior researches, having for its object the elucidation of all these interesting questions."

Not long ago the *North China Herald*, gave a very interesting notice of the rise and progress of the North China Branch of the Royal Asiatic Society.

The Society was created in 1857, and its founders were two worthy missionaries, both distinguished scholars. The first meeting we find mentioned in the original *Minute Book*, was held on the 24th of Sep-

tember 1857, in the Reading Room of the Shanghai Library. Eighteen gentlemen were present and it may prove valuable to the future chronicler to have their names recorded here: Sir Frederick W. Nicolson, Bart., R. N., in the chair, Revs. Dr. Bridgman, E.W. Syde, J. Edkins, R. Nelson, W. Aitchison, and T. Davies, Drs. Nelson, Sibbald and Lockhart; Messrs. Moncrieff, Compton, Howell, Keswick, Williams, Hanbury, Franks and Reid.

The first number of the Journal was published in June 1858, and is the only one which appeared under the name of the "*Shanghai Literary and Scientific Society*," for it was announced on the 20th of July 1858 that this learned body had become affiliated with the Royal Asiatic Society of Great Britain and Ireland, and decided on the 21st of September that the name should be changed to "*North China Branch of the Royal Asiatic Society*."

But the new undertaking was to be a short-lived one. The little interest taken in literary or scientific pursuits, and the death of Dr. Bridgman on the 2nd of November 1861, were the chief causes of the brief existence of the Asiatic Society. The last regular meeting was held on Tuesday the 15th of October 1861, when new officers were appointed, and we hear no more of the North China Branch till its revival on the 1st of March 1864, when a meeting was held in the rooms of the Shanghai Library to reorganize the Society, and at the next meeting (9th March). Sir Harry S. Parkes, K. C. B., was elected President, Dr. Henderson, being appointed to the Vice-chair. Several gentlemen well known as contributors to European knowledge of Chinese matters, have successively occupied the Presidential chair, which is the very throne of the Taiping-wang. After numberless changes of its headquarters, the Society, thanks to liberality of the British Government, to the public spirit of the Shanghai community, and to the energy and enterprise of its members,

at length found a permanent home, in 1871, in the Gnaomen Road.

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A correspondent forwards the following notice of M. Dabry de Thiersant's work:—"La pisciculture et la pêche en Chine" translated from the French Journal *La Nature*:—

During a residence of many years in China, and after making many excursions to various parts of the Celestial Empire, M. P. Dabry de Thiersant, French Consul and a distinguished scholar, has carefully studied Chinese pisciculture, of which the different methods have attained a degree of perfection of which we scarcely entertain the slightest idea. This indefatigable observer has not only described the fishing-engines and processes used by the Chinese, but he has also studied the innumerable species of fish to be found in the Chinese waters; and he has brought over to France upwards of 890 species of them, the greater number being till the present time unknown to European naturalists. The work, which M. de Thiersant recently, with the aid of the French Government, published, is one that we cannot pass over in silence in view of the amount of information to be derived from it. It is to the Chinese, says M. de Thiersant, that the honour is due of having discovered, first, the art of aquiculture, that is of cultivating the water so that it produces what is both beneficial to man and profitable to agriculture, and, second, pisciculture or the artificial breeding of fish. They are so well acquainted with the divers species that swim in their waters that they have been able to distinguish a certain number of fish to which, on account of their physiological character, their form and instincts, they have thought proper to give the name of family fish (*Kia-yu*). These species—and they are found in the breeding ponds of all the farm houses—belong to the genus cyprin. Their origin is as yet unknown. According to the Chinese ichthyologists,

they have always existed in the large rivers of the Celestial Empire, and the fishermen say they are as numerous as the stars in the heavens. M. de Thiersant shows us the process used by the Chinese in rearing these fishes:—This process is as simple as it is practicable; and he describes also the admirable means adopted by the legislators of this empire not only to protect these fishes from their enemies but also to ensure their growth and propagation. Let us hasten, says M. de Thiersant, to follow the example set before us by the most industrious nation in the world, and let us apply discerningly to our own countries the results of its experience.

The multiplicity of nets, baits, and fishing engines in China is very astounding; angles, iron hooks, sweep-nets of all sizes and forms are used by the fishermen of this country with a skill and a precision quite unknown in Europe. Among the numerous facts or descriptions given by M. de Thiersant, we will select a few that are curious, taken at random, which will allow people to gain a slight idea of the many surprises contained in his beautiful work.

Cormorants are very much used by the Chinese for fishing in lakes and ponds where there is no current. This method of fishing has many attractions for ourselves, as it might be employed in our climate; it was in fact for some time very much in favor in England. The following information given on this subject by M. de Thiersant is as interesting as curious. "Chinese Cormorant, *hydrocorax sinensis*, (Virillot) *Pelicanus sinensis* (Latham) is a totipalmate palmiped, the superior part of whose body is brown and blackish, and the inferior whitish with brown spots; the neck and shoulders are white; the tail round with twelve feathers; iris blue; beak yellow; foot blackish. This bird which cannot fly for a long distance, is much praised by the Chinese fishermen. They call it Lu-ye. These birds are found in several provinces but those most sought

after are those of Honan and of Bonan. A cormorant well trained for fishing will cost as much as 60 taels. This price is not excessive when we take into consideration the long care and patience required to train them. The hen lays eggs when she is two years old, and the moment she lays, which generally takes place at the third moon, a nest made of straw is prepared in some secluded and dark spot. It is in such spots that the hen cormorant lays her eggs, which are hatched nearly always by herself, the incubation lasting 30 days. The first seven days mince meat is given to them three times a day which is preferred to any other food; and after a few days small fish are added to the mince beef. The tenth day, the young ones are brought to the boat of the trainer, where they perch on the common perch which is covered with hemp. As soon as they are strong enough, they are put in the water and left for a few minutes with their elders. At the end of a few weeks, they are so wonderfully well trained that they will snap at small fish thrown to them from the boat. It is only after seven or eight months that the training is at an end. To prevent the bird from swallowing the fish, a collar made of *teng-tsee* (rattan) is put round the neck; a thin rope about two feet long is tied to the foot, at the end of which is a wooden or bamboo float. At a signal given by the fisherman, who stands in his boat armed with a long forked pole, all the cormorants plunge in the water, seeking their prey, and when they have seized it they reappear with it in their beaks; then, the fisherman grapples the float with the long pole, on which the cormorants immediately ascend, and with his hand he takes the fish which is put in a net. When the fish is very large, say from seven to eight pounds, the cormorants will assist one another; one will take the fish by the fins, another by the tail, &c. &c. The smallest fish taken by these birds weighs about a quarter of a pound. When a bird is

successful, a small piece of fish which can be swallowed in spite of the collar is given by way of encouragement. It often happens that these cormorants, tired from want of success in their pursuit of fish, try to eat; then their unsparing master strikes the water with his long pole, and the poor frightened birds hasten to continue their work, which only ceases between the hours of 12 (noon) and 2 o'clock (p.m.) at night. Between these hours they are allowed to sleep in peace. It is only during the very cold season that the fishermen stop working, but during the fishing season twenty to thirty lousse realize as much as one dollar per diem and sometimes more. As a rule, the fishermen are in partnership, and the birds are the property of several firms, each having a distinctive mark. The greatest care is taken of these birds; when they are sick, they are given sesamum oil. The cormorants are useless after having reached the age of ten years.

The Chinese not only pursue water birds with great activity; but also the means they employ to catch them are so extraordinary that were they not seriously studied and carefully examined, one might take the accounts for mere travellers' tales. Sometimes they spread on the surface of the water long and vertical nets with very large meshes, called *me-tso wang*. When a flight of birds come to alight on the surface of the water they are caught in these floating nets and a good many are captured; in other places, a kind of gin made of nets, known as *ye-ya-wang* is kept opened by means of bamboos resting very slightly against the opening, and which fall as soon as the birds alight on them.

In other parts a man quite naked will go into the water, leaving only the head to be seen, and even this is covered with a kind of hood with holes to allow him to breathe and see, on his shoulders rests a sort of huge washer on which are placed small vessels full of such bait as is most tempting to these birds. As soon as they have alighted on this apparatus (*cho-ye-ya*), they are seized by the man and put in a net hanging before him.

Our readers doubtless understand that we have only chosen in this book of M. de Thiersant a few attractive features, without in any way having despoiled that part which must be considered in it the most essentially serious and useful. It would indeed be an endless task to enumerate the numberless advantages and resources to be derived not only from Chinese pisciculture and fishing-processes but also from their wise and prudent legislation.

Unfortunately for us Frenchmen, pleased as we are to joke about the Chinese, to laugh at their old prejudices and at their opposition to progress and innovations,—are we not sometimes as truly Chinese as they are in the Celestial Empire?

The disdain we are too fond of shewing towards nations that we know nothing of, is it not misplaced pride, foolish presumption, and culpable ignorance? Let us then be thankful to such men as M. de Thiersant, who, having left their homes and country for a long period of years, come forward to enlighten us, obstinate stay-at-homes as we are, and please us with the fruit of their arduous studies, which might be very profitable to us, could we only throw off the yoke of an old routine.

## NOTES AND QUERIES.

## NOTES.

THE POSITION OF NAN-MING-FU.—(Vol. II. No. 5 p. 309):—In his paper in your last number on the "Geographical Distribution of Commercial products in Kwang-tung," Dr. F. Hirth, quoting anent Cassia from the report of a commercial exploration of the West River as far as Nan-ming-fu, made by me in 1870 for the Hongkong Chamber of Commerce, states that that city is *not* situated on the West River, but on a tributary called the Wat-kong (Yü-kiang) or Melancholy River. Of the exact position of Nan-ming-fu, I have not the least doubt. I should however, be glad to be informed at what point the river Dr. Hirth mentions flows into the West River, that I may the more clearly demonstrate to your readers, and, I would hope too, to Dr. Hirth's own conviction, the correctness of my statement that Nan-ming-fu is situated on the left or northern bank of the West River.

MICHAEL MOSS.

CHINESE CHARITY.—During a prolonged stay in the interior of the Canton Province, I was from time to time startled by the report that people had been buried alive by their own relatives. On making farther inquiries into the matter I heard that those who had met with such a horrible fate, had been either lepers or incorrigible thieves. Remembering the particulars of a few such cases, I propose to present them to the readers of the *China Review* as a

contribution towards a more exact knowledge of the Chinese.

In the neighbourhood of my residence lived a man, who had formerly been in easy circumstances, but who had, unfortunately become addicted to opium smoking, and in consequence of this sank year by year deeper and deeper into poverty. After having in course of time disposed of his house and fields, he proceeded to sell his wife, and finally his three boys one after the other, only that he might be able to satisfy his craving for the pernicious drug. When matters had reached this point, his relatives induced him to stay for a time in my house, that I might try to cure him of his ruinous passion. I used with him the same method which had proved most successful in the case of a great many patients, but he himself lacked that firmness of will which is always necessary to the attainment of the desired end. One morning he was nowhere to be found. The last I heard of the unfortunate man, was that, having no other means of getting money to buy his daily dose of opium, he took to pilfering from his relatives. All that he could lay hands upon, even to the very tiles from the roof of his family's ancestral hall, was sacrificed to his ruling appetite. Hereupon a family council was held, whereat it was resolved to bury him alive. One morning some of his nephews went to dig the grave in a lonely place amongst the mountains, whilst others repaired to the poor man's dwelling and



made him acquainted with the decision at which they had arrived. The doomed man did not even object to it, and went willingly to meet his horrible fate. Arrived at the open grave, he unresistingly allowed himself to be put in it, only asking as a favour that his face might be covered with some grass. After this had been done, the bystanders proceeded to cover up the living body with earth, and finally departed to their homes with the gratifying thought that they had put an end for ever to the importunity of their unhappy relative. A similar instance occurred a few miles from the place where I was staying. A poor man having become affected with leprosy, his relatives, out of exaggerated fear of contagion, not only made him live apart, but at last resolved upon getting rid of him altogether. Knowing however, on the one hand, that the man would not willingly submit to the fate they had prepared for him, and, on the other hand, nobody daring to lay hands upon him, they devised an ingenious scheme for effectually getting rid of him. There were living in the immediate neighbourhood some beggars, in a hut upon the mountain. These were induced, for a small consideration, to declare that they had no fear of contagion, and to invite the doomed man to come and reside with them and gain his living by begging. He was naturally quite delighted with their seemingly kind offer, and set out to accompany them to their lonely home amongst the mountains. The way led by the side of a large hole, which it was considered would be a suitable grave for the unhappy man. Just as he was walking close beside the said hole, a sudden push from one of his treacherous friends brought him to the bottom of it; before he could recover from the fall, the earth, which had been heaped up for the purpose at the side of the place, was thrown over him, and he had fallen another victim to the terrible custom of burying alive.

CHINESE ANTHROPOPHAGY.—What? *Chinese anthropophagy!* Can it be that the Chinese are cannibals? So perhaps will many a reader exclaim, especially if he happens to be one of those who, entertaining a high idea of the civilisation and culture of the Chinese, deem it quite sufficient to teach them a little arithmetic and geography in order to make them trustworthy people, and consider it a great mistake to bring them under the influence of Christian ethics. Yes, the Chinese are anthropophagists, not perhaps in so promiscuous a way as some other people, but nevertheless such they are. If their cannibalism differs from that of the South Sea-Islanders, it is chiefly that these latter are not dainty in indulging in their feasts of human flesh; to them the whole corpse is an acceptable meal, whilst the Chinese, like true epicures, are only fond of the heart and the liver, and these too they only deem enjoyable, if they have been taken out of the body while yet living or before life was entirely extinct. But to remove all doubt about my assertion, let me give some particulars of facts which have occurred in quite recent times. As far as my knowledge goes, there are two sorts of people, especially, in China who are in danger of being partly eaten up; i.e. first, those who have been put *hors de combat* in battle or during a fight, and, secondly, those who are the victims of deadly vengeance.

It is a very common thing for soldiers and combatants in local feuds to cut the heart and the liver out of the slain or the severely wounded, and to prepare them for eating in the same way as they would the similar parts of a pig, which they are also said to resemble much in taste. So at least I have been assured by people who have partaken of such food. Besides their gratifying flavour to a Chinese palate, they are moreover said to increase the courage of the combatants, the liver being thought to have this property probably on account

of its connexion with the site of the gall, which latter is said by Chinese sages to be the seat of valour.—Whilst the Tai-ping rebels were yet in the Canton Province, they had on one occasion, after a successful fight, so great an abundance of human hearts and livers, that they could not eat them up at once, and therefore attached them to poles in order to dry them in the sun, and preserve them for subsequent use. So at least I have been told by a most trustworthy man, whose father was one of the rebel chiefs. Two years ago there was, at the very door of the town of Nam-tau, the district city to Sun-on, in this province of Kwangtung, a very embittered fight going on between two different clans. It so happened that about a dozen people belonging to one of them, could not resist the temptation of coming over to Hong-kong to have a look at the splendours of the Ta-tsiu festival, the same which was afterwards so suddenly put a stop to, by the burning down of the match with its valuable contents. Their enemies, getting a hint of this untimely pleasure excursion,

waylaid the party and made the whole prisoners. These were then, whilst quite alive, cut open in cold blood, their hearts and livers taken out and feasted on by their foes. In this case there was not only the desire of increasing courage, but also of satisfying a feeling of vengeance upon their antagonists.

To take one more instance;—In a place near my former residence in the interior, a scuffle arose one day between some young men, in which one was accidentally killed. The culprit took to flight and for many years dared not return to his home. After a long time, however, believing that the desire for revenge would meanwhile have somewhat cooled down, he ventured again to approach his native place. But the relatives of the slain man, getting information of his return, waylaid him and got him in their power. They then, whilst he was yet alive, cut open his body, took out his heart and liver, first offering them in sacrifice to the *manes* of their formerly killed relative, and then making a hearty meal of them.

CH. PITON.

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